



## NALANDA DIPLOMA COURSE IN BUDDHIST PHILOSOPHY

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

Raw (Unedited) Transcripts (Volume 4 - 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 4

Batch 2018-2019

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

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



ਤਿਬੇਟ ਹਾਊਸ  
**TIBET HOUSE**

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

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Website: [www.tibethouse.in](http://www.tibethouse.in)

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

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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**

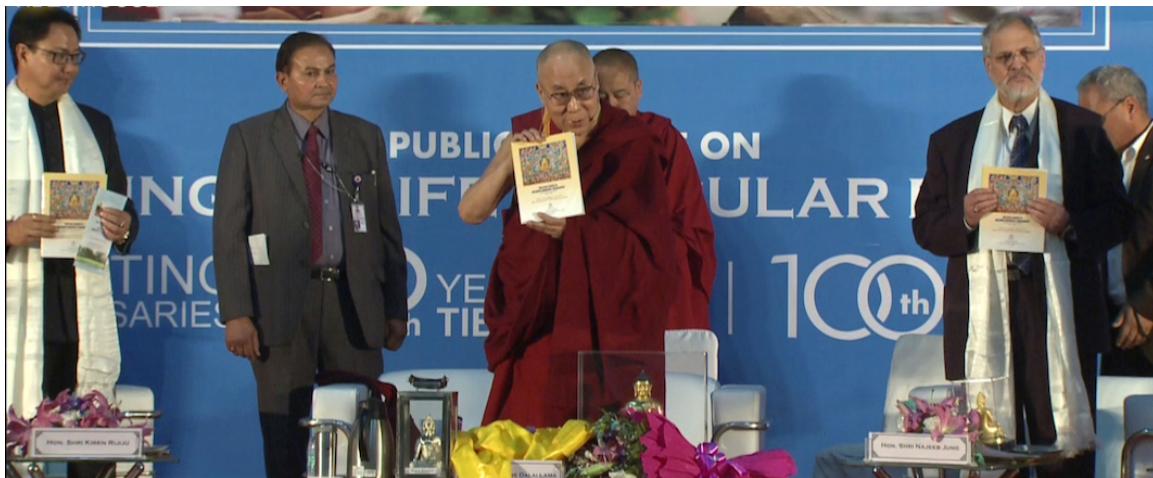


# **H.H. THE DALAI LAMA'S ADDRESS**

## **AT THE LAUNCH OF**

### **NALANDA MASTERS COURSE**

**09 December 2016, Thyagaraj Stadium, New Delhi**  
on the occasion of the 51<sup>st</sup> 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 vipasana<sup>1</sup>. Vipasana is most appropriate way to tackle destructive emotions.

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

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

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

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

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



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

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

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

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

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

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

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





VOLUME 4  
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 42 – 4 Immeasurables & Bodhicitta – Part 1 of 9

## Session 1 of 13<sup>th</sup> Jan 2019

Subject : Four Immeasurables and Bodhicitta  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 13 January 2019  
Transcriber: Tenzing Nyidon  
Verified by :  
Edited by :

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### A. Starting Prayers

(Main Teaching Starts) [00:33:34]

Okay, can you hear me? No? Can you hear me? Better? Okay, so today and maybe the next another two sessions we're going to do the four immeasurables and Bodhicitta. From what we learnt of the Buddhist psychology, we came to learn about the sensory consciousness, one part of which is sensory consciousness and the mental consciousness. Meditation is to be done by the mental consciousness. And then we speak about the *gate gate paragate parasamgate Bodhi svaha*. This transformation, the transformation of the being from a very ordinary, ruthless person to a very transformed Enlightened being. So, that happens on the mental consciousness not on the sensory consciousness, that happens on the mental consciousness. So, this mental consciousness the which is to go undergo transformation eventually to become fully Enlightened person, in other words with the respect to you, with respect to each one of us as an individual that what we seek is we seek to get rid of all the fears, we seek to achieve the maximum happiness. So, that is happening on the mental, that transformation should be taking place on the mental level.

So, when we explore this mental, we explore inside then we learn about the eleven virtues pertaining to the 51 mental factors, mind and mental factors which we all studied there. Now, from this we see that the 11 virtues and likewise the four determinative, no the five determinative mental factors, then the five omnipresent mental factors and then likewise the opposite side we speak about, we speak of the six root afflictions and the 20 secondary afflictions. So, we're exploring inside our mind. Exploring inside we came to realise that finally *yeh dharma hetu prabhava* all these phenomena arise from causes. The phenomena of happiness that we seek also arise from the causes. The phenomena of miseries which we shun also arise from the causes.

What are these causes? The causes which we learned earlier like the sound of a clap which arises by the combination of two hands. External factors are there, internal factors are there. The internal factors are all mental consciousness. Nothing to do with the sensory consciousness. All the mental consciousness. Within the mental consciousness we come to realise that there are two aspects. One is the mind which moves, which is known as affective factor of the mind. And

what makes the mind move the cognitive side of the mind. So, there are two sides; affective and cognitive. You may, if you are not too clear still, say let's say that okay I feel very relaxed, I feel very lazy. And then say that I want a cup of tea, I'm expecting somebody else to do that for me. And the cup is on my table and it should come to me. And again, I expect somebody else to bring it closer to me. It's already on my table. I'm very lazy. Okay, let's say and then, okay, if I see, if I say a very what slow, very slow moving snail I will not be bothered because it will not affect me because it is so slow. Whereas if there is a snake, if there is a snake nearby me what happens? Then first I see the snail, so my mind is okay, then it's cognitive which decides oh there is snail, this is not a snake. This is cognitive. And then the reaction, okay don't worry just relax. Whereas cognitively the mind which says that oh there is a snake there. The moment I see snake, cognitively I see a snake there my mind cognises the snake there then the reaction is so fast. my mind, you feel the urgency there. Then my mind will react so fast, my mind will make the body move so fast to jump, right. So, first what makes me to jump? Because I saw snake, right. Oh, you knowing that I'm lazy, right, when I jump you got a feeling that there must be something serious there, some serious matter is there. So, what is that serious matter you go to explore, cognitively you go to see what is there. Cognitively which means to cognise, to know what is there. [0:40:00] know and then react. Know and react. Know the mind knows. What makes you react? The mind makes you react. So that part of the mind which knows things that is known as the cognitive aspect of the mind. That mind, that part of the mind which makes you to move, jump or move, not jump, not move, whatever, so that mind, that part of the mind which makes you to move is known as the affective side of the mind.

Okay now, let's say the, let's say that say you see one person there, neutral person, let's say first you see person A. Oh there is a person A there. What is your reaction from a distance you just see there is person, you don't identify the person's face? So, what is your reaction? Neutral, just neutral. And slowly person A is coming closer and closer then you see that is your very nasty neighbour. Now you know that this is your neighbour. Cognitively you know meaning you know, cognise, you cognise that this is my neighbour, nasty neighbour. What is your reaction? Then you become unhappy, mental disturbance happens. So, this mental disturbance is the affective side, affective, which affects you to run away from this person.

And then the day two you see again the same person, again a person there, you could not identify who the person is. And you, the person comes closer, you see that it's a new, it's just a stranger. So, your mind is neutral, so mind does not run away nor go closer.

Third day you see the person, and person, again you don't identify it, your mind is very neutral. Come closer and you come to realise that the person is your brother who did you did not meet for the last like 10 years or 20 years. And you love your brother so much. For some reasons the two of you were separated, you could not meet. You come to realise that he is your brother. There is a tremendous joy coming. So, this movement, this joy is an expression made by your mind to move towards the your brother. So that is affective. First you know and then you react. So what mean, what knows, what within your mind which knows is known as cognitive side of the mind, cognitive factor of the mind. And the mind which makes you to move towards the brother, move away from your enemy that is known as the affective side of the mind. You're getting it?

Okay so finally we see that say the within this cognitive, so therefore cognitive meaning the mind knows it correctly, not correctly? See your brother and you see your brother, mistake your brother to be your enemy, right. Cognitively you are wrong. With this cognitive error you can create, there can be problem, right, can be a problem. And then you see your enemy as your brother, you go closer, you may get a slap, right. There is a problem. So therefore, the point is when the cognitively when you go wrong and affective side will just do very unrealistic things, very unhelpful things. Okay, that is very important to know that what we do they are all grounded on, what we do is more affective side of the mind and that is decided by the cognitive side, cognitive side, the factor of the mind.

Now cognitive factor of the mind, keep that aside, now going to the affective side. For the cognitive for example already we learned about impermanence, about Emptiness, whatever we learned earlier, so they, more the, most of them fall in the category of the to build the cognitive side of the mind, to strengthen the cognitive side of the mind. Now, for the affective side, the mind, for example, say you see a person there and then say engaging in ten non-virtuous actions. We talked about ten non-virtuous actions. So, they are mainly to harm others. They are somehow related to harming others, right. So that we become so excited, we become to ruthless to engage in the ten non-virtuous actions. So, what makes us impassionate, being passionate in doing, engaging in ten non-virtuous actions that is non-virtuous. That is affective side of the mind. So, we are doing something wrong. So, first all these non-virtues they will, what, in what way they harm you is that these non-virtues when your mind does something wrong, affectively, it does something wrong then the result *yeh dharma hetu prabhava* what you are doing wrong this is the cause and the result is going to be painful. *Yeh dharma hetu prabhava*, all these phenomena arise from causes. So, this phenomenon of the pain is a result of your mind affectively your mind, affectively doing something wrong.

So, what, so first what should we do is like the train. Say this is the dead end. And then from there you fall off the cliff. So, your train is going towards the dead end and falling off the cliff. So that is where you are doing something bad and then the consequence is that you're going to suffer. So, this is what has happened. So now first of all what should you do? First you should turn the train? Okay how many of you will say that you have not seen the train? So, what should the train do? Turn u, take U-turn, train? Train cannot take a U-turn. In other, first the train has to stop. You're getting it? So, the train has to stop from going in the wrong direction. So that is stop the mind from engaging in, affectively engaging in mistaken actions, right. Okay that part is one. So, controlling that, then what happens you control the miseries. When this *yeh dharma hetu, hetu* these causes are stopped then the resultant misery will be stopped. That is the meaning of renunciation, to renounce the miseries. You renounce the miseries through renouncing the causes of miseries. What are the cause of miseries? Contaminated karmas. To make it very easy contaminated karmas. And then what causes contaminated karmas? We have to follow afflictions then is self-grasping ignorance which we learnt already, right. For the time being what we see is that we have to first stop engaging in the wrong way, affectively going in a wrong direction. That is known as the true meaning of renunciation. Okay that is known as the discipline, discipline of not going towards the wrong direction. Then you, what do you do? You sit properly.

Okay so now it's guaranteed that you are going to be freed from fears of life. So, two aspirations

of your, what are the two aspirations? One to achieve the state of the fearlessness or to be free from miseries. To be free from miseries, to be free from fears. So that is through refraining from negative action, affectively engaging in negativity, refraining from affectively engaging in negative actions. Stop. Once you have stopped then you can slowly go back. You cannot go back while it is full swing going towards the dead end. You stopped, you stop the negative actions then you go back towards the proper direction. Going back towards the proper direction is what? Dead end is negative, now the opposite end is virtues, going to virtues. Going to virtues then you take the speed, right. Say turning the opposite direction is doing the virtues and you're doing that with great speed. You do that with joy. Engage in virtues with joy is known as enthusiasm. You're getting it? Okay.

Now say the refraining from ten non-virtuous actions, stopping your mind as the train, stopping it first, stop from the engage in ten non-virtuous actions. Okay, that is done. What is ten non-virtuous actions? How ten, the negative karmas they are given rise to by the afflictions, then how they are given rise to by the contaminated, the what, inappropriate attention then the self-grasping ignorance. We learned that. Okay.

Now next one is, now go towards the virtue. Going towards the virtue again there are two. Go to, where you are going, we have to know. We have to know the direction where you are going, right. What does it mean by going to virtue? Where are you going? That direction you have to know the direction. So, the direction is given by the cognitive side of the mind. [0:50:00] Direction will be given by the cognitive side of the mind. With, once you know the direction then you have to move. That movement is the affective side of the mind. Affective side of the mind there are so many kinds, there are so many versions. For example, we speak about the six perfections, we speak about the four perfections, and the total making like ten perfections and all the forms of virtues are there, right. All forms of virtues are there. To make it very simple the affective side with the virtues the affective side, to be, to make it very simple the Buddha Shakyamuni at one point in the sutra Unravelling the True Intention, sutra known as Unravelling the True Intention. There the Buddha said that the Bodhisattvas may not learn many things, if they learn one thing, if they have one thing in the palm of their hand, they will have all the good qualities in the palm of their hand. What is that one thing? Then the Buddha, himself said it is the great compassion. So, if you have the great compassion, if you have this quality of compassion then all good qualities will automatically be attracted towards you, if you have great compassion.

And now keep in mind that great compassion people have a very naïve thinking. Oh, great compassion, yeah, Buddhism talks about compassion, kindness and so forth. They are so naïve. There is, and then good for others as though it is not really good for me, it's not really beneficial for me. That is not true. In fact, how we started the journey first the first thing that we started the to look for the meaning of our life is what I want. Two things; I want to get rid of my fears, miseries, and I want to get the maximum happiness. So, to get rid of the miseries you have to say the, you have to get say rid, get away from the contaminated karmas. And eventually that is gained by what is known as the wisdom. So, wisdom will give you the fearlessness. Then on the other side I want the maximum happiness. So how can I get this maximum happiness? For that what is the opposite of happiness? Unhappiness. So, when your mind feels the constriction,

when your mind feels constriction what is the feeling like, how many of you have, you had the experience of severe headache, fever, headache in your life at least once? No one? (TL)Okay, we all have. Manan, right?

**Participant:** Never get sick, yet.

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

**Participant:** The minor headache.

**Venerable Geshe Dorji Damdul la:** Then what about fever?

**Participant:** That is unpleasant.

**Venerable Geshe Dorji Damdul la:** No, fever? Did you have fever?

**Participant:** Oh yeah.

**Venerable Geshe Dorji Damdul la:** Severe fever?

**Participant:** I don't remember it's been a while.

**Venerable Geshe Dorji Damdul la:** Okay which means your mother took care of you so well. (TL, GL) Okay, thank you, Manan. Okay, so the say how many of you had that experience? Say you have severe headache and severe the fever, and then say the flu, severe flu, right. And with the fever, joint pain, okay. And then it lasted for like say five days, six days. And then started recovering as it starts, as you start to recover you have an extremely, extremely pleasant feeling. You sleep, even the sleep you have such a sound sleep. Did you have that experience? Raise your hands those who have that experience? Such a blissful, literally blissful experience of happiness, such a very tender, amazingly what light feeling, very pleasant feeling. How many have that experience raise your hands? Wonderful, okay. That is so important.

Now, so there what happens is that your mind which was so the constricted with the fever, headache and the body cramp, so there when you start healing what happens? You are being released from this problem. When that, the process of release is experienced as a great bliss opposite of the pain. You're getting it? You experience that incredibly great lightness and the pleasant feeling. Okay, so there what is happening? It's just a mental process. It's a mental consciousness. So, the mind feels relaxation from the earlier pain. When it feels relaxation that is manifested in the form of a very pleasant feeling. You're getting it? Pleasant feeling. And neurologically or the we can speak about how the say the earlier when you feel very constricted the what kind of neurons, what kind of the transmitters, neuron transmitters are being transmitted or the inhibited and the one now they are released, right. Okay, so the point is that the earlier what you feel as so restricted, constricted that is being relaxed now. That is what on your mental level you feel as a very pleasant feeling. Now, when your mind feels okay this person I'm not too sure, this person also, you know, earlier we had a, I had a fight with this person, this

person. Everywhere then what happens, what is your feeling like? Very unpleasant feeling, you are surrounded by people who you don't like, right. So, there you create a border, you create a barrier. Don't forget it. You create a barrier, mental barrier. With this mental barrier your space becomes smaller and smaller, your space becomes smaller. Where you are, you are put in a small space is known as? Hey? Where you are put in a small space is known as prison cells, right, prison cell. Prison means that your confined within a small space, you cannot move beyond that. So, you feel the prison. You feel like a, you feel being in a prison, mentally. You feel of you being in a the prison. You're getting it? You're constricted within this area, prison. So, who built this barrier? Nobody built the barrier. Your mind built the barrier, right. How to remove this barrier? Remove the barrier and then you will feel the relaxation. Your mind has a tremendous capacity, your mind can really flow expansively, right. Whereas the space is too small for you, okay there is a problem here, there is a problem here, the space is too small here then you feel as though like you are in a prison. The moment, right, the barrier which your mind creates when that is dismantled, right, dismantled, then your mind flows freely.

Okay, in fact that was very strange, literally I felt it once. The say somebody invited me for a program and then they put me up in a hotel, hotel room. And the hotel room was very strange. So my teachings would happen in the evenings. So, in whole day I should be there in the hotel. Okay, I can go around but I don't like going. So, which means that if I don't like go, exploring outside I have to be in the hotel room. In the hotel room there is one bed and television and finish. How can I sit in the bed all the time? Very strange. (TL) It's something, no, my mind does not feel so comfortable at all. The, it was like a form of punishment there. (TL, GL) So, what should I do? On the bed, sit out there. It's very strange. At least if there is a sofa, small sofa, not sophisticated, complicated ones but a small sofa I can stay and relax, read books. On this bed it's strange to read book, you know, it's very strange. Okay that was, okay then I told my friend, okay, I felt, look I don't want fancy hotels but at least there should be a the, you know, not like a proper chair, not like a what do you call, office chair, right. Office chair again it makes me very rigid. I want something more relaxed like a very simple, even though it's very simple, it doesn't matter, at least you can sit more relaxed in the form of may be simple sofa. In some places they have, you know, simple sofa there where you sit, literally you get the say rest, physical rest which is so good. Okay, that was just my sharing. [1:00:00]

So likewise, the point is it's all happening in the mind. Guaranteed feeling of suffocation that is actually happening in the mind, right. That is happening in mind. So now our mind, if it just dismantles the barrier then your mind gets space to flow. When the mind gets space flow, when the mind flows you feel such ease, right. You are just bound by rope for like the say for like one day. What is your feeling? So uncomfortable. And then when the rope is untied then you feel the relax, relief, you will feel such a relief. Okay likewise, our mind when you break the barrier, barrier which your own mind created, if you break the barrier you mind flows with ease. And depending on what, the how big, the how spacious is the space then that directs, to that extent the mind flows. If the space is infinite the mind flows infinitely, infinite happiness, infinite ease. This is what everybody is seeking infinite ease. This is what everybody is seeking. For that matter we have to let our mind flow infinitely.

How does it flow infinitely? This is the question. You're getting it? How can we make our mind

flow infinitely? This is the question. Okay, for that since some people would say that, okay, so for this, okay, tell me in your own life when does your mind flow to others? When does it flow? Anyone? Acha Dawa la? Just speak your mind.

**Participant:** When we are happy.

**Venerable Geshe Dorji Damdul la:** Oh, when you are happy, yes. When you are happy, when it's your birthday, when you are stranger and we talk, you know. It happens sometimes, yeah. Some people who are otherwise very introvert, who don't talk to, you know, who don't talk to your, even towards your family members. So that day, right, I think whether it's oxytocin or whatever (TL) right, starts building, flowing in your body and then the person feels elated then starts to talk to other people, right, even with the strangers, right. Okay, that happens, that is very true when your mind is happy, one. Any other occasions? Okay, the Adarsh?

**Participant:** Two situations I kept. One is we have to accept what is being around and if difficult.

**Venerable Geshe Dorji Damdul la:** Okay, say the when you face with challenges then you accept the challenge, you accept the difficulty then your mind flows, mind relaxes. Very good. Very true.

**Participant:** And second point is we have, if we generate the feeling of love towards others it will create.

**Venerable Geshe Dorji Damdul la:** Very good. Say the person close to you, you see that person as your, you know, difficult person. Although the person is actually your brother or sister, so affectionate, loving. Because of your misconception or because of your some kind of hazziness in your eyes. You thought that it was you're the very difficult person. And then you create the barrier. Suddenly you realise that no he is my brother, she is my sister, right, then your mind flows. It relaxes, it eases, right. Very good. Okay, any other examples? Yes?

**Participant:** When we look.

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

**Participant:** When I look at the sky which is very clear that also relaxes the mind, I think.

**Venerable Geshe Dorji Damdul la:** Okay, when I'm seeing the spaciousness of the sky it relaxes. And some people say that when they see the ocean, very passive ocean like the spacious sky, very pleasant, vast ocean it relaxes.

**Participant:** Geshe la when I may see people suffering, animals or people really suffering.

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

**Participant:** Then feeling of love or.

**Venerable Geshe Dorji Damdul la:** Okay, okay, so there say it is the let's say not the ease but feeling of love comes. Feeling of love comes, your mind flows towards those who are suffering, right?

**Participant:** Kinship.

**Venerable Geshe Dorji Damdul la:** Kinship is being felt, right, your mind flows. Very good.

**Participant:** Geshe la when somebody else love or compassion towards us we are touched by that and immediately we reciprocate.

**Venerable Geshe Dorji Damdul la:** Wonderful. When you feel somebody else loves me, somebody else shows concern towards me automatically you feel touched, you feel moved and then your mind flows. Wonderful, amazing. Any more experience? Okay so these are all wonderful experiences.

Now the, okay, let's say that mind, when you see the vast sky, so particularly when you feel, okay this is if you are in a place where all very tall buildings around you or you are in the first floor and then all around you there are houses, right. Just peep through the window there is another house next to your nose, right. And this is where you are like 24 hours there, you feel so congested. And the places, they are so dirty around you, right. And in the what do you call that, this footpath, they are so dirty. And you live like this for like say two years, three years. Then suddenly you go to some places where Ladakh, a very beautiful place. Then you go to the rooftop you will see the vast, very clear sky, right. Norbu la, right? Very clear sky, the very the stars so distinct. It's and it's so vast, expansive. No house blocking your view, right there. So, it just lets your mind, it will give you a very different feeling, feeling of the expansiveness. Beautiful feeling. Okay, very good. So, congestion is released.

Likewise, the congestion because of the feelings, uneasy feeling with the people, right. When you release that, that is extremely, extremely the say the beautiful, pleasant feeling, extremely pleasant feeling, extremely. The as the Manan said that it'll just make you cry. When that feeling is experienced it will make you cry, right. Where the barrier dissolves between two people, between the say other people, with other people the barrier dissolves you just feel like crying this beautiful experience is amazingly powerful, beautiful. And when that experience is felt all the corrosiveness of the anger, hostility and so forth they automatically dissolve. It's beautiful, right. The corruption, terrorism, and then the domestic violence, all these, even the thoughts will just dissolve in that experience, will be just kept at the remote distance. It's so beautiful experience.

The point is that don't begin with, okay Bodhicitta, compassion, okay Buddhism, the Mahayana Buddhism is good for compassion, Bodhicitta, they sacrifice, you know, these monks and nuns they sacrifice their life for others. It's so naïve understanding. Don't think about sacrificing for others. Don't begin from there. Begin from what you want in your life. I want to be, I don't want miseries. I want maximum happiness. Start from there, right. And many people they have a very

naïve understanding. And then finally they go into, follow Buddhism, right, they follow Buddhism and eventually it's as though like I am doing a favour for Buddhism. (TL)

**Participant:** How can you do a favour?

**Venerable Geshe Dorji Damdul la:** Because I practice Buddhism. I practice for Geshe la. [1:10:00] Right. (GL) So, this is where we start from a very wrong ground. The ground should be that I want happiness, I don't want suffering. From there you start. And then you will end up somewhere which is beautiful result, right. So, then you will not turn back. If you start with okay, I do that for Buddhism, I do that for this person, that person, for His Holiness the Dalai Lama, if you start like this, finish. The ground is not stable. When the ground is not stable then somewhere you, when you face challenges, difficulties then you will quit and finally you will suffer. So, the ground must be very firm. What is that ground? That don't forget, day one you were born, how many of you said that oh, I'm born to help His Holiness the Dalai Lama? How many of you born day one, how many of you cried day one you were born? How many of you cried? Most likely everybody cried. If you didn't cry somebody must've slapped you, right. (GL) Why? Because if you don't cry you cannot, respiration cannot, does not happen so well, for they will make you cry. When you cry, how did you cry? Over the other babies not having milk or I want to help His Holiness the Dalai Lama or I want to work for Buddhism, how many cried like this? Nobody, right, nobody. You cry that I am feeling cold, somebody slap me, I want milk. This is how we cried. So, in other words we cried for selfish reasons we have to start from there. This is reality. Don't be ashamed to accept the reality, right.

This is the reality that we started very, still, we start our life with the selfish thought that I don't want suffering, I want happiness. This is how we began our life. So, this should be the ground. If this is the ground then climb the steps, you climb the stairs you will be fascinated to see the incredibly wonderful landscape of the Bodhicitta, amazingly expansive sky of the Bodhicitta. You will reach there. Amazing. Then at that point you will say wow, this is amazing. Bodhisattva Shantideva what he said is, okay, what the Bodhisattva Shantideva said is that just as a blind person finds a gem amidst a garbage, in this life with all my seeing the ignorance I have found this Bodhicitta, the beautiful gem of the Bodhicitta, right. So, although we start from the selfish interest then if you go properly, cognitively, affectively you go in the proper direction you will meet with the Bodhicitta and then that is the one which really works for others in the most effective way, in the most expansive way and that is the one which gives you the maximum happiness. Okay, so this is what we need to keep in mind.

So, with this the point is that finally the, for my own, I want maximum happiness. What is meant by maximum happiness? It is a mental state. It is a mental, it has to be experienced through mental consciousness what we've learned from the psychology, mental consciousness. So, this mental consciousness which has to expand, experience this maximum happiness what is that like? That is that the mind should feel the ease. What we do physically, physically how we see that when you are free from the restriction you feel an ease, the mind also feels the ease when it is freed from the restrictions. What makes us restricted? Selfishness, self-centered attitude makes the mind to feel restricted, I, and then anything around you, you feel so uncomfortable, right. So that makes the area smaller, smaller and smaller. As the area is smaller what happens? You are in

prison. You are imprisoned by your own mind. Okay so for that matter what are you going to do? Theoretically, first thing that we have to do is to just break this barrier, break the barrier created between you and others. This barrier is mental barrier. Just break this. Theoretically speaking how to break it we have to study. We have to break this. Only if we break this then mind can like a say water contained in a dam. If you break the wall of the dam then the water flows very freely. Likewise, our mind will flow very freely. The moment our mind flows the restriction is removed then the ease is felt. That is what is known as I want the ease, I want happiness, the ease of the mind. Okay, for that this is a basic principal.

Now the question is how can I break this barrier, right. Okay not for the sake of others for the sake of your own happiness break the barrier. Don't forget it. Now to break the barrier, to let your mind free, the freely flow and feel the ease, for that if it can be done through self-centeredness. Go ahead with that. If it can be done by other cherishing, go ahead with that. The point is you should feel the maximum happiness. For that theoretically speaking we see that our, my mind flows when I love the other person. You agree with me? My mind, we say that oh, I feel close to my brother, I feel close to my sister. I feel close to my neighbour. When you say I feel close, close means my mind goes closer towards the, that person. You're getting it? This is the feeling of the affection. Feeling close means, feeling affection. So, the affection is the one which lets your mind to flow closer towards others. That is the meaning of the I feel close. Okay your mind goes closer towards the other person.

So, how to make our mind go close towards the other person? This is the point. You're getting it? Okay, how many, the mind, how many of you have the experience of your mind feeling close to somebody? Okay, close to somebody. Okay I don't mean the younger ones, right. I don't mean feeling of closer that is not the contradiction, right. Sometimes that is also very powerful. Keep that aside. What I mean is the genuinely, genuinely say for example the child feeling close to the mother, mother feeling close to the child, brother feeling close to the brother, brother feeling close to sister, sister feeling close toward the brother, sister and so forth, right. Not in terms of gender, right. Okay, gender is very different. Okay keep that aside, gender keep that aside. Say the feeling close. How many have that experience? Maybe when you are very young, little bit older, it doesn't matter. That feeling of closeness towards somebody, towards your mother, father, brother or your teacher, somebody, just raise your hands. Okay, is there anyone who likes to share with us as to the feeling of closeness. With whom? And particularly the, around what age? Anybody who likes to share? Very quick. Say towards, okay, so now the. Yes?

**Participant:** From the birth itself I feel very close to my sister.

**Venerable Geshe Dorji Damdul la:** From the birth, wow.

**Participant:** From the birth like means just from the childhood.

**Venerable Geshe Dorji Damdul la:** From the childhood you felt so close towards your?

**Participant:** My sister.

**Venerable Geshe Dorji Damdul la:** Day one you were born you felt so close to your sister?

**Participant:** Like from the childhood.

**Venerable Geshe Dorji Damdul la:** No, no, day one. My question, this is the second question. Day one did you feel close to your sister? Day one you were born? (GL)

**Participant:** I'm saying not the day I born.

**Venerable Geshe Dorji Damdul la:** No, no my query. First question, first part I understood it. I'm coming with the second question. My question would be, second question, I know that you are, you feel so close to your sister. Elder or younger?

**Participant:** Elder sister.

**Venerable Geshe Dorji Damdul la:** Day one you were born did you ask for where is my sister? You did not. Okay, so day one you were born were you close to your sister?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** No, so when did you become close to your sister? Around what age?

**Participant:** When I was, I remember when I was 10 years or 11.

**Venerable Geshe Dorji Damdul la:** Let's say 10. 10 you feel so close to your sister. Which means that day one Rimpi was born, day one Rimpi ji was born and then she did not feel any close to the, feeling of closeness towards the sister. No feeling of closeness, day one. And then over these 10 years slowly she built up the feeling of closeness towards her sister, right. Okay don't forget it. Anyone else? [1:20:00] Yes Lhamo la?

**Participant:** I feel very close to my grandmother.

**Venerable Geshe Dorji Damdul la:** Okay Lhamo la feels so close to your grandmother. Lhamo la day one you were born did you cry where is my grandmother?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** No. Okay so when did you feel close to your grandmother do you remember, around like what?

**Participant:** From child, I would say.

**Venerable Geshe Dorji Damdul la:** From day one? No.

**Participant:** No, no.

**Venerable Geshe Dorji Damdul la:** Day two?

**Participant:** I don't remember.

**Venerable Geshe Dorji Damdul la:** Maybe about like age three, three years, four years.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay let's say from four years you started to feel so close to your grandmother. Which means that for Lhamo la it took like four years to build that feeling of closeness, right. Day one fine, day two, then with that already started to build that feeling of closeness, right. Two percent close, ten percent close, forty percent close, 80, 90 now with your mother, with your grandmother what is the degree, what is the percentage? Maybe 100, 98.

**Participant:** 100.

**Venerable Geshe Dorji Damdul la:** 100. Okay, so this is not overnight 100, right. It slowly built up. Okay anyone else? Yes, Vinny ji? Okay through the mic.

**Participant:** So, I felt really close to my children when they were born and.

**Venerable Geshe Dorji Damdul la:** Particularly Gauri ji? (GL)

**Participant:** Yes, all three.

**Venerable Geshe Dorji Damdul la:** Wow, that's amazing.

**Participant:** But when I did my teachers training course, I learnt in Montessori where I wanted to teach the smaller children. So once I got involved with the community and I thought, you know, when I saw their faces very happy or days when I come out to the parks or I made them drawing, painting that made me very, very happy and opened my mind and improved and, you know, gave me a lot of ideas how I could further improve their lives and through them further you know get satisfaction from myself.

**Venerable Geshe Dorji Damdul la:** Wonderful. Amazing, amazing. Anyone else? Maybe the last. Yes, Kanu? Mic.

**Participant:** Someone who feel closest is mother from day one. But only remember from maybe later on, after four years or, and become aware of it after four years. Someone who will feel close just from day one.

**Venerable Geshe Dorji Damdul la:** So basically, that is not really the case. To be very honest it's not really case because day one you are a stranger on the Earth. You were stranger on the

Earth day one, right. You don't identify the mother in the first place, you don't identify the mother in the first place. And then the familiarity builds up, familiarity with what you want somebody is giving that, that slowly builds up. You're getting it? That slowly builds up. And then not only the familiarity, cognitively you come to know that this person is benefitting me, this person is helping me, this person is being kind to me way the way Manan said this person being kind to me. So, this cognitively you are growing and then affectively you are growing meanwhile. You're getting it?

Okay, so the point what we have learnt thus far is that day one you are born you do not feel any close to any particular person, unless and until you are a Bodhisattva, born as a Bodhisattva. That could be very exception, right. Otherwise for us ordinary people day one we are born we are strangers on the Earth so we don't feel any affinity. Anybody who picks you up there is no difference whether your mother picks you up or whether your nurse picks you up or whether somebody else picks you up, no difference.

Okay now how come that person no having feeling of affinity to somebody, the feeling of closeness to somebody over the period of time like for Lhamo la like say two years, three years, four years' time. And then around age four, five if Lhamo la feels that she is going to be separated from her grandmother for one hour, she will just cry, right. I know that she will scream. You cried like this? Many times, right. Not many times, two times (GL).

**Participant:** I don't remember, two, three times.

**Venerable Geshe Dorji Damdul la:** Do you remember that you were crying when you see the prospect of your mother, your grandmother leaving you?

**Participant:** One time.

**Venerable Geshe Dorji Damdul la:** One time, yeah. That is yes, I saw that. (GL) Okay so you cried there. Now, tell me what made this child over like three years' time, three four years' time starting with no affinity to the grandmother and then over three, four time then the even just with the seeing the prospect of the grandmother leaving, having to leave the child for like one hour, two hours then the child will just, erupts into screaming, right, and tremendous sadness, could not contain you're the sadness then you scream. What made that person to, you know, reach to that level of the closeness towards the grandmother? Tell me, anyone? Lhamo la you have your experience, tell me what is your experience? Or Gauri ji, tell me, what do you think? Okay first Lhamo la will speak then Gauri will speak with respect to Vinny ji.

**Participant:** Because whenever I'm with her, with my grandmother, I never get the love that I've always found, whereas with my grandmother I always get the love and care.

**Venerable Geshe Dorji Damdul la:** Okay so how did you know that what your mother, your grandmother doing is love? How did you know that?

**Participant:** Like I want something I will tell her I want that or this.

**Venerable Geshe Dorji Damdul la:** Okay so I want that, right, I want the chocolate and she make sure that there is a chocolate with you. I want water, she makes sure that there is a water with you. And I want a juice. In your time there were juice available? (GL)

**Participant:** No, I don't think.

**Venerable Geshe Dorji Damdul la:** Not available. In my time far away. In your case juice even not available. What is available then?

**Participant:** I think maybe chocolate.

**Venerable Geshe Dorji Damdul la:** Chocolate. Chocolate is better than juice, right. (GL) Good. Good. So, whatever you want, there is many things you want as young child, there are many things you want and then somebody is there to give you that, right. And somebody takes that away from you, you become angry, right. And the grandmother instead of taking away always gives you what you want. So, this young girl saw the grandmother as a source of benefit. You're getting it? Hey, don't forget it, this is a very important psychology. This young girl saw the grandmother as a source of benefit. And the where you see somebody as a source of benefit your mind, it is the human psychology, it is a tendency of the mind, for our mind to flow towards, go towards that source. And who is that source? The grandmother, right. So, the mind becomes closer, closer towards the grandmother. So that feeling of closeness is known as love and affection. You're getting it?

Okay, now the point is that how do to break this barrier? So, the Lhamo la did you ever feel the barrier between you and your grandmother after age four, five, six, do you feel a barrier?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** No. No barrier because her mind freely flows towards the grandmother. You're getting it? When the mind freely flows there is nothing which stops the mind from flowing towards the grandmother in the case of Lhamo la, right. Okay, so that the mind freely flows towards grandmother, so that is known as the no barrier. You're getting it? No barrier. So, when the mind flows like this the mistrust, distrust, then the say the then the deception then the cheating, then the corruption, then the exploitation, everything will dissolve. You're getting it? This feeling of love, where your mind freely flows towards the other person that is where all the nasty undesirable things dissolve. You're getting it? It is very precious.

Now, the next question is how to make this feeling not only towards my grandmother but towards everyone. So, whereas, Lhamo la's the mind, the young girl's mind flowing so forcefully was only in one direction, only towards the grandmother, right, not towards the difficult person, right. Is there anyone who is difficult, Lhamo la?

**Participant:** Yes, my brother.

**Venerable Geshe Dorji Damdul la:** No need to tell me. (GL) Okay, unfortunately the brother.

Okay, so this the very natural, forceful flow of the mind towards the grandmother this is not happening towards the brother. This is not happening towards others. You're getting it? Others. Now, [1:30:00] if, so Lhamo la is getting one joy, one very pure joy from the grandmother. You want one pure joy or ten pure joys?

**Participant:** Ten pure joys.

**Venerable Geshe Dorji Damdul la:** Ten pure joys. Ten pure joys or infinite?

**Participant:** Infinite.

**Venerable Geshe Dorji Damdul la:** Wonderful. So, we all need infinite pure joys not just one pure joy, right. If you want infinite pure joys, we should train our mind to flow the way your mind flows so forcefully towards, with the ways the Lhamo la's mind flows so forcefully towards the grandmother. Likewise, we have to train our mind to let the mind flow towards all sentient beings, infinite sentient beings. If this is what you can practice, right, then you have infinite joys. This is what everyone is seeking whether you are Buddhist or not, whether you are girl or boy, whether you are educated, uneducated, whether you are rich or poor, no age difference, everyone seeks this.

The next question is, is it possible? This is the question. You're getting it? Okay, so before we go through this is it possible to really make our mind what?

**Participant:** Flow.

**Venerable Geshe Dorji Damdul la:** Flow so freely towards infinite beings, all sentient beings. If you can make it flow then you're, what you're experiencing is what is the outcome? *Yeh dharma hetu prabhava*, all these phenomena arise from the causes. This cause of letting your mind flow freely towards all beings, what is the outcome? Infinite joys. And who wants that infinite joys?

**Participant:** All of us.

**Venerable Geshe Dorji Damdul la:** If there is a pill, somebody discovered a pill you eat it and then you feel this infinite joy happening. Who is going to buy this? And very soon it will disappear, all the billionaires will buy it first, right. Billionaires they have the billions of dollars but they don't get this, right. If there is a pill, they will buy this first. Even if they have to pay billions of dollars, they will pay it. You're getting it? But we don't really have to pay even a single penny, even a single paisa for to get this. We don't have to even take a pill, you don't even take a the what, the effort of taking pill, looking for a pill. You can practice it. It is actually within you. It's actually, literally it's within us. That is obscured by some defilements. Remove these defilements, it is already there within you, you don't have to take from outside like a pill. It is already there. Just discover it, right.

Okay what is your next question? What could be your next question?

**Participant:** How can we see?

**Venerable Geshe Dorji Damdul la:** How to discover it? You're getting it? Lhamo la, is this your question? You, it does not happen to you towards your brother, right. You want to make it happen even towards your brother? So how to do it? How to discover it? Okay, this is question. Okay for that, this we will cover as a part of the Bodhicitta practice which will follow after the four immeasurables, practice of the four immeasurables. So today we will quickly do the four immeasurables.

Now the say the practice of the four immeasurables, they are so precious. The practice of four immeasurables is something common between Theravada Buddhism, Chinese Mahayana Buddhism, and Tibetan Buddhism. This the practice of four immeasurables is common between Theravada Buddhism, Chinese Mahayana Buddhism, and Tibetan Buddhism. This is one of the practices which are common to all the three traditions. Likewise, the practice of the four seals which the Mahayana tradition we have the four seals where in Theravada it is known as the, that is known, what is *Trilaksana* that is known as the *Trilaksana*. So, except for the fourth one, except fourth one. Fourth one is actually the resultant state. The fourth one is the fourth of the four seals, the fourth seal is the resultant state, so which will be accomplished through the first three. So, in the Theravada tradition the first three are taught, referred to as the *Trilaksana*. So, that is again something common between Theravada Buddhism, the practice of *Trilaksana*, the practice of all composite things impermanent, all contaminated, the *anicca, dukka, anatta*. Okay so these three are common amongst the three traditions, Theravada tradition, Chinese Mahayana tradition, Tibetan Buddhism. Okay, likewise the four immeasurables is also common between Theravada Buddhism, Chinese Buddhism, Tibetan Buddhism.

Now the four immeasurables, the basic framework of the four immeasurables, basic framework. So, let's say theoretically let's say that we have already cultivated a feeling of closeness, the way you feel close towards your say the mother, in the case of Lhamo la feeling of close towards the grandmother, in the case of Vinny la feeling of close towards her children, and eventually feeling close towards the school children who show such glow in their face when you take them outing, right, and to the park and so forth, and then you, your happiness simply exudes and you want to be very creative to make them even happier, even more happy, right. Okay, so the say let's say that we already feel that love and affection, feeling of closeness towards all, let's say.

Okay, now the feeling of closeness, feeling of love in Tibetan it is known as *tse wa*, t s e w a, *tse wa*. So, this feeling of closeness, feeling of *tse wa*, this is the foundation for all the four immeasurables. Don't forget it. This is the foundation for all the four immeasurables. That is the overarching say the that is the overarching factor, overarching umbrella for all the four immeasurables. What underscores all the four immeasurables is this feeling of closeness. You may call it affinity, affection, right. Okay, so now this feeling of affection, okay let's say the wheat, okay the wheat, when we grind this it can eventually become *chapatti* or it can become chow mein, or it can become pasta. You agree with me? Or it can become *thenthuk*. You know *thenthuk*? Gauri la you know *thenthuk*? You don't know? Okay, unfortunate one.

**Participant:** Is it the broad noodles?

**Venerable Geshe Dorji Damdul la:** Yes, yes, you know that. Good. Vinny la, you know that *thenthuk*? Okay, so what I'm saying is that the different traditions they have different forms of food like *chapatti*, *thenthuk*, *tingmo*, momo, whatever, right. Okay, so there the basic ingredient is the same, right. The dough is the same. So, this dough can take different forms. Likewise, this feeling of closeness is a basic ingredient which can transform into the four different forms known as the four immeasurables. You're getting it? Depending on the situation this same feeling of closeness can take different forms, can take four different forms. Okay, so the basic ingredient or the basic fabric of four immeasurables is feeling of closeness and feeling of love, feeling of affection. So, this affection, imagine, okay first we have to speak about the four immeasurables, what the four immeasurables are, we have to innumerate what they are. Immeasurable loving kindness, number one, immeasurable loving kindness. In Tibetan *jampa tsaymay*, *jampa*, loving kindness *jampa tsaymay*. Number two is immeasurable compassion *nyingjay tsaymay*, *nyingjay*. Number one is *jampa*. Number two is *nyingje*. Okay number three is *gawa tsaymay*, immeasurable joy, *gawa*. Then number four is *tang nyom tsaymay*, *tang nyom*, it is the immeasurable equanimity. How do you spell it equanimity? E q? [1:40:00]

**Participant:** E q u i.

**Venerable Geshe Dorji Damdul la:** E q u i?

**Participant:** M e n i.

**Participant:** A.

**Venerable Geshe Dorji Damdul la:** Okay give me correct spelling. E q u a n i m i n i t y. Equanimity. Okay the four immeasurables are immeasurable loving kindness, immeasurable compassion, immeasurable joy, immeasurable equanimity. Okay, four immeasurables. Now we have to know, first of all we have to know how to distinguish one from the others. Then number two practice it, right. And then your question still remains as how to in the first place how to build this basic fabric of the four immeasurables which is feeling of closeness. How can I cultivate this feeling of closeness towards all beings? So, for that we will do the study of the Bodhicitta, how to cultivate Bodhicitta, right, the practice of, the practice to cultivate Bodhicitta.

Okay the first one is immeasurable loving kindness. In Tibetan *jampa tsaymay*. J a m p a, *jampa*, *tsaymay*, t s a y m a y, *tsaymay*. What is number two? Immeasurable compassion. *Nyingjay tsaymay*. N y i n g j a y *tsaymay*. *Tsaymay* remains the same. *Nyingjay tsaymay*. Immeasurable compassion. What is number three? Immeasurable joy. *Gawa tsaymay*. G a w a, *gawa tsaymay*. Okay, number four? Immeasurable equanimity. *Tang nyom tsaymay*. T a n g y o m o n y o n, *tang nyom tsaymay*. **Tibetan??(1:41:41) tang nyom tsaymay.**

Okay so the first one, say the now I will create scenario on that basis we have to know the say the meanings of each of these immeasurables. What is the first one? Immeasurable loving kindness. Let's say, okay let us do the second one first that will be more the dramatic. Second one, what is the second one? Immeasurable compassion. Let's say that you love your mother so much, you love your mother so much. And then you, your mother is very healthy, she is okay

happy, fine, and the after your school or after your college, or after your work you see your mother okay, she is fine. Okay you love your mother so much. So, what is your reaction when you go to see her? What is your reaction? No reaction.

**Participant:** Happy.

**Venerable Geshe Dorji Damdul la:** Your mother is physically very well. And then no stress, tension. And then every time you go there and see your mother, yes, no? So, what is your reaction?

**Participant:** Very happy.

**Venerable Geshe Dorji Damdul la:** No don't tell me lie. It's so normal. Okay, mom can I have some, cup, the one glass of water, tea, you just take her for granted, right. It doesn't mean that you don't love the mother. You love your mother so much, right. Everyday do you do that coming from home, oh mother so happy. You do like this or you just take for granted. Take for granted. And mother will also take for granted. Mother will also just see how you behave, right. Okay, we take for granted. And then one day say you go there and your mother is lying on the bed with so much sweat and the weak. What is your reaction?

**Participant:** So worried.

**Venerable Geshe Dorji Damdul la:** So worried. Okay, some say so worried. Okay any other expressions.

**Participant:** Concerned.

**Venerable Geshe Dorji Damdul la:** Concerned. Oh, I'm concerned, right. You sit next to the mother, mom, I'm concerned about you or what will you do? Or what is your reaction?

**Participant:** Take her to a doctor.

**Venerable Geshe Dorji Damdul la:** Take to, why are you taking to doctor? Why not taking to a, why not you take to the picnic spot, why the doctor?

**Participant:** Because she can get medicine. So that she can get well.

**Venerable Geshe Dorji Damdul la:** No, the everybody has to get well, right, not only your mother.

**Participant:** But at that moment I see my mother suffering from fever and I'm not a doctor, so I'll take her to doctor.

**Venerable Geshe Dorji Damdul la:** That is true. If your neighbour is somebody who dislikes you so much, if that person is sick will you take her, the him or her to doctor? Okay you will

take, I know. Okay let's say don't take it too personally let's say if somebody who really hates you, if that person is sick what is your reaction? Oh no you should go to doctor or I'm lucky that he is, you know, at least for the next few days he will not bother me. (GL) At least for the next few days the person will not bother me, right. And when your mother is sick, okay next two days the mother will not call me where are you, right. (GL) Or how do you express? There is tremendous concern there. And what is the feeling like? What is the feeling?

**Participant:** Anxious.

**Venerable Geshe Dorji Damdul la:** Anxious, what is that feeling anxious feeling? It's pleasant or unpleasant?

**Participant:** Unpleasant.

**Venerable Geshe Dorji Damdul la:** Very unpleasant. You're getting it? Very unpleasant. And then what do you want? May you be freed from this illness. You're getting it? Automatically your love that your feel towards your mother will change, take the form. Which form? May you be freed from suffering. May you be freed from illness. So, this is feeling of closeness will take that form. If you don't feel close then okay fine, I pray that you are okay, but you will not you know take the initiative. But with the mother not only you say okay I will pray for you but you literally go there to see what can I do to remove her illness. So, this feeling of love and affection will take the form of may you be free from suffering. So, this feeling of closeness when it sees the person in pain then it takes the form of may you be free from pain, may you be free from suffering. This is known as compassion. Compassion, don't say what is compassion. Compassion, loving kindness. What is loving kindness? Compassion, right. Don't solidify everything to compassion. Compassion is a very specifically defined mental state. It is a feeling of love which wishes others to be freed from suffering. Don't forget it. It is a very specific mental factor, it's a well-defined. It has an own definition. A mental feeling of closeness, a mental feeling of love which wishes others to be freed from suffering. This is compassion.

Okay, now let's say that your mother is physically fine, no problem. And then you see that your neighbour's mother is very busy that day. Where are you going? Why are you busy? I'm going for a, I'm going for a holiday. Where? To Switzerland. For how many days? Okay for ten days holiday. And who? So, my daughter is taking me there, my son is taking me there, my son, my daughter is sponsoring my holiday there. And my mother always in the house all the time, no holidays, right. What will you feel? Hey, what is your reaction? Hey, no reaction? Which means that you have never taken your mother to holidays. Gauri la, you took your mother to holiday? Oh, yes, yes.

**Participant:** All together.

**Venerable Geshe Dorji Damdul la:** Oh, together, right. Okay, good, good. Anybody else? Yes, okay, Richa la took her mother [1:50:00] to, for the holiday to Pune, for the retreat. Okay, anyone else who took their, who did not take their mother for holiday? Don't blame me I lost my mother only when I was five. I could not take my mother on holiday, right. Okay, so the

point what I'm saying what is your reaction tell me? Honestly tell me what you're the reaction, of the other mother, your mother is just very normal, no excitement, no sadness, normal. But the other mother, the your neighbours mother is so excited, such a glow there, preparing. And coming to know that they're going to holiday, right. So, what is your reaction, tell me, emotional reaction towards your mother? How good it would be if my mother also get the opportunity go on a holiday. Yes, no?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Hey, Pooja la.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Okay, Pooja la yes is not too good yes. (GL) It's fading yes, for the yes. Okay, so the natural tendency for us when you love your mother so much, when you love somebody so much, may my mother also have the happiness, may my mother be, when you see that your mother is deprived of happiness you wish that your mother or the person to whom you love, this person have happiness. May you have happiness, may you be endowed with happiness, this is loving kindness, *jampa tsaymay, jampa*, right. This is a very specific definition there. Don't mix up the two things *jampa* loving kindness and the compassion. Don't mix the two things up. Both are the feeling of closeness but they take different forms depending on the situation. If you're the in the situation of mother or the, in the situation of person is in misery then the it takes the form of compassion. When this the person is deprived of happiness it takes the form of loving kindness. Okay.

Now let's say that your mother has a good health, was ill, and then, okay let's say that your mother has a good health, right, has good health after recovered from illness, good health. And then again for three days, again becomes sick. Again, you are worried. Oh, my mother is in so much of pain. Again, mother gets healed. And again, becomes sick after two days. Then again, healed. Third time when healed what is your reaction? No reaction?

**Participant:** May you not fall sick.

**Venerable Geshe Dorji Damdul la:** May you be stable. The good health that you have, may you never be separated from this happiness that you have, right. May you never be separated. With the loving kindness you already wished happiness for your mother, wished happiness for the other person. So, now let's say that the other person has the happiness. But the happiness disappears. So, you pray that, you include that may this happiness be stable. May the happiness that you have, may you never be separated from that happiness. That is the feeling of, that is known as the immeasurable joy. Immeasurable joy overseeing that the happiness is stable. Immeasurable joy overseeing that the happiness your mother is endowed with is stable. Okay, that is the immeasurable joy.

Okay, now what makes others be trapped in the fluctuation of miseries, sometimes happy, sometimes unhappy, right, miseries, anger, attachment, jealousy. All these miseries constantly

fluctuated with miseries what made them go in miseries? Because of the afflictions. Afflictions are of three kinds. What are they? Afflictions, three big families what are they? Attachment, aversion, ignorance. So basically, between these two attachments, aversion. Ignorance per say, ignorance is a root cause of attachment, aversion. Attachment, aversion makes you move so actively. So, say attachment towards whom? Towards the enemies, no. Attachment towards your near and dear ones. And aversion towards enemies. You're getting it? So, this your mind being imbalanced. The sentient beings why they are suffering is because of their imbalance in their thinking with the attachment towards the near and dear ones, aversion towards the enemies. So, this imbalance in their thinking makes them suffer. So, how to really make them not suffer is wishing that they have a balanced thinking. What is that balanced thinking known as? Equanimity, to have equilibrium, to have a state of equilibrium in their thinking towards others. May you be, may others, may you not have the biased attitude. This is known as bias, biased attitude, excessive love towards your near and dear ones and aversion towards others, right. To have love towards somebody there is nothing wrong. But love towards somebody and then aversion towards others that is a problem, that is a bias, the biases. So, may you be free from the biased attitude of excessive attachment towards some and aversion towards others. So that is known as immeasurable equanimity.

Okay, so now the point is, so these four tell me, how would you define the loving kindness? How would you define loving kindness? First, I will define it and then you will define remaining four immeasurables easily. The feeling of affection, the feeling of love or feeling of affection which wishes others to be endowed with happiness, this is loving kindness. The feeling of affection, feeling of closeness, feeling of affection which wishes others to be endowed with happiness. This is loving kindness. What is compassion? How will you define compassion? The feeling of?

**Participant:** Love and affection.

**Venerable Geshe Dorji Damdul la:** Love and affection.

**Participant:** Which wishes.

**Venerable Geshe Dorji Damdul la:** Which wishes others be freed from suffering, which wishes the others be freed from suffering. Okay, what is the next? Immeasurable joy. How would you define it? The feeling of love and affection which wishes others not to be freed, not to be separated from happiness that they are endowed with. The feeling of love and affection, okay, loving, no, immeasurable joy the feeling of love and affection which wishes others not to be separated from happiness that they are endowed with, that they are already endowed with. This is known as immeasurable joy. Now what is left? Immeasurable equanimity. The feeling of love and affection, the immeasurable equanimity, the last one, the feeling of love and affection which wishes others to be freed from the biased attitude of excessive attachment towards some and aversion towards others. Okay, let me say this again. How do you define the immeasurable equanimity? The feeling of love and affection which wishes others to be freed from the biased attitude of excessive attachment towards some and aversion towards others. That is immeasurable equanimity.

Okay, now how many practices, okay, so there are several versions but we can say something which is very standard one. Standard one is that first you say how I wish, in a more like the say gradual process where your mind progresses. First you see somebody suffering. Then what is your, oh how good would it be that the person is free from suffering, right. One. Then the next is, right, then not only how good will, just not, just not the good thought but may you be freed. Not just oh, it will be good if you are freed, if you are not good also it's fine, right. Not like this. The first one is oh, how good would it be if you are freed. Number two is may you be freed from the suffering, number two. Then number three is I will take the responsibility. Who will do it? I will do it, I will take the responsibility that you are freed from suffering, right. Okay, the first one is may, how good would it be that you are free from suffering. Number two, may you be freed from suffering. [2:00:00] Number three, I will take the responsibility that you are freed from suffering. Okay so this you apply to the remaining four immeasurables. You're getting it? Okay, good.

So, this is, and then see if, okay how many of you don't want to have a say the stressful life? Tension, stressful life? Or you cannot go away, do away with this but then how many of you want to have a little lesser? Raise your hands. How many of you want to have a lesser version of the stressful life, if it cannot be gotten rid of completely? Okay, all of us, okay. If you really want that then we have to practice the four immeasurables on the daily basis. Only when we do that on a daily basis, right. Initially it can become like a very fake, because that your mind don't really. For example, how I did, how I started when I was in my maybe 21 or 25 when I joined the Institute of Buddhist Dialectics, so, so, I'm so fortunate that I was part of the Institute of Buddhist Dialectics first for about like six years, then diploma course in monastery, then Gyumed Tantric College. I'm so, so fortunate starting from Institute of Buddhist Dialectics.

So then how I started with the precious Bodhicitta and already I came with the baggage, right, I came with the baggage of thought processes like aversion and so forth. Because I was already like 19 or 20. So till full 19 years I had a baggage, I had brought a baggage of you know the wrong thoughts or anger towards other people and so forth. Okay, so this is although physically young boy but inside it's not really young, right, so many baggage is there with me. Okay, so suddenly I end up Bodhicitta, right. The whole job of Institute of Buddhist Dialectics is what? Bodhicitta, Emptiness, impermanence. So, nothing, hate, anger, nothing like this.

So Bodhicitta, what is Bodhicitta? Oh, so without Bodhicitta you cannot become Buddha. That is scary, right. (GL) Without Bodhicitta you cannot become Buddha. Buddha is state where you become ultimate. I want to become ultimate, that is very good. But without Bodhicitta you cannot do that. So, which I have to do. Yes, of course you have to do it, without this you cannot. Okay, then started what is Bodhicitta? The wish to become Buddha for the benefit of all sentient beings. How to do it? Seven steps, nine steps, right. What are the seven steps? Oh, remembering one's mothers, remembering the kindness, repaying the kindness, all these seven steps. What are nine steps? Reflecting the, equalizing the self and others, nine steps. Okay, so I have to practice that? Yes, of course you have to practice that. Then I start practicing. And then the last point may I become Buddha for the benefit of all sentient beings, the last part, after seven points, after the nine points, may I become Buddha for the benefit of all sentient beings. So there my mind, my words are saying may I become Buddha for the benefit of all sentient beings, my mind says

no except for this person. (GL) Right. This is how I started.

So, what I'm saying is that the practice of four immeasurables, say initially it can become very fake, right, what your mind thinks and what your saying it's very different, they go in very different direction. Never mind, what you, even the words that you are saying, very positive words, positive words they must come from the mind. You're getting it? Within, now from this what we see is that there within the mind there are two categories, within the mind. For example, in one party, right, because of the clash in the thought process party can split into two. The same party can split into two eventually. You're getting it? Likewise, our mind, the same mind although what I said is words say may all sentient be free from suffering and cause of suffering, particularly I will take the responsibility that all the sentient beings are free from suffering and the cause of suffering. My words are saying all, I will take the responsibility for all. And then my mind is saying no, except for this person, that person, this person, right. Okay, this is how our mind, my mind does.

So now if you think very, if you probe deeply within the mind there is a split happening. The mind which directs your mouth, which directs your speech to come out very positively and the mind which says no, within the mind there are two, right. Unless you say this the mind will all be conglomerating into one group that no, right. The moment you start saying this then the mind splits into two. The mind one part which says you have to say these because you promised it Tibet House, you promised to say this in Tibet House, right. And the other mind says no, why should I practice compassion for this person, for that person, this person, so forth, why. Why towards the enemies, why towards the terrorists, why towards these nasty people. So, two things happening. And then while your words sound very positive.

So, what happens every time you say this very positive word, a very small part of the mind, very small part of the mind come towards the positive side, from the negative it comes towards the positive. In other words what is happening, may, I will take the responsibility to free all beings from suffering, when you say this your mind, what is the feeling inside your mind, there is a knot, you can feel the knot there. Knot which says no. Your mind tries to flow, this knot it says no, come, don't say I will take the responsibility, this knot is happening. You could feel it, literally you can feel the knot. You're getting it? Literally you can feel the knot. Unless and the knot, how many such knots are there? There are millions of knots are there. And although the heart is very small, right, the biological heart very small, but inside there are millions of knots you won't believe, millions of knots are there. Every time you say this one knot is untangled. Every time you say this, try your best, although you find it difficult, try your best just say this one knot is unentangled. And then try your best to practice this, although it's against your basic thinking, try it, try it. Okay then every time you do it another knot is unentangled, another knot is unentangled. And when you see that to some extent the knots are unentangled then you can feel some kind of balance now, where I will take the responsibility, and the other part is no, these two are more like balanced, you can see. Earlier it was just one sided, no, it's so 90, 99% and one says I will take the responsibility it's like .01%. Now it can, you can see like a balance. Still the other side is heavier but still there is like this, the balance, you can see some form of balance there. This is the only way how we can practice the feeling of love and affection towards others. Okay this is what the, and then if we do this on a daily basis you see that the basic framework of

your mind become very peaceful, calm. And then later on even with the situation where you can easily become upset, it cannot make you upset. Where we can, otherwise you easily just shout unnecessarily even that will stop, right. This is very precious, very precious practice.

Now, the next point is the why should I have to just say fake it? Why don't I not make it real? To be the real we have to learn these steps to practice Bodhicitta on the basis of the equalizing and exchanging method, the two methods, we have to follow two methods. Equalizing and exchanging method and the sevenfold cause and effect method. Okay, so we will do the sevenfold cause and effect method, no, the first we will do the equalizing and exchanging method the next session. Okay, so I know that there are, some of you have many more questions but we'll stop here because I have to now go to the airport. Okay the Tejal la you can do a quick dedication prayer.

**Participant:** Page 278.

**Venerable Geshe Dorji Damdul la:** Tejal la you can do it shorter one.

**Participant:** Which one?

**Venerable Geshe Dorji Damdul la:** No, it's fine, yeah 278 it's fine.

**Dedication Prayers at the End**

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## Class 43 – 4 Immeasurables & Bodhicitta – Part 2 of 9

### Session 1 of 16<sup>th</sup> Jan 2019

Subject : Four Immeasurables and Bodhicitta  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 16 January 2019  
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#### Starting Prayers And Meditation

(Main Teaching Starts) [0:38:36]

Okay, good, good. Okay, good evening everyone of you. Okay, so it's a continuation from where we left last class. Last time we were doing the four immeasurables, we finished that. And now we are doing the Bodhicitta. For your information, finally as I've always been repeating this fact that, repeated fact that not to forget what we seek. What we seek is we seek to get rid of all the fears of life and we seek to achieve the maximum happiness. These are the two goals of everyone, whether you are believer, non-believer, whatever religion that you're following, whatever ethnicity that you belong to. Everyone finally seeks these two things. And keep in mind that say while we have a very strong belief of this [0:40:00] the solidity, solidification of the self, of whatever the you encounter with this the discipline or the system, and so forth. We have a very strong belief of the solidified version. But always keep in mind that the reality is that everything that exists in this universe they are all dependently originated. In other words, everything is dependent origination, dependently originated, everything is, everything comes into being by dependence on other factors. This one must be convinced. And of course, the, on a gross level we're convinced with that, we're convinced that things are dependently originated. The fact that the parents they make sure that the children go to school. By dependence on going to school they expect that the child becoming happy in the future, child getting good job in the future, child say becoming respectable in the future. That is being, that being originated or that originating that is what the parents have in their mind. So, dependent origination.

And likewise, say the for example the business people, they just invest lots of money, invest what, eventually by dependence on investing this much I expect this much to originate, dependent origination. And likewise, say the in schools the government and so forth they spend, invest lot of money for the schools. Then the children, the students who are being educated there by dependence on this investment that very good citizens will originate out of this. So, this is how say we operate on the basis of the conviction in the law of dependent origination.

And yet at the same time it's not that our mind is fully in the conviction of dependent origination, while a part of mind believes in dependent origination, operate on basis of

dependent origination but part of mind still believes in the solidification and the independence. Say for example, say if there somebody who is little nasty and then we feel really unhappy, we see, the person may be like 60% nasty and then when you see that because you disagree with the person, and particularly if you have little bit of conflict, then you will see, project the person as though like the person is 100% nasty, right. And then likewise when we see somebody, say like maybe 60% nice, we project as though like the person is 100% nice. So, when it syncs, when the person's thinking or when the person syncs with your mentality then we project as though like the person is 100% nice. Okay so this is what is known as the weakness, the say the flaw, the fallacy of solidification of things.

Now the point is that everything is dependently originated. There is nothing which is independently there. So knowing this say even if you may in your, for example, when you were young in your school, in your schooldays, in your college, university days you may see that other students they are more competent and I'm not that competent, oh, someone is very compassionate, and I'm not that compassionate, and somebody is very stable and cool, calm, I'm not stable, cool, calm. Okay so this is what you see. Did you see that? Did you have such experience in your life? Raise your hands those who had, have such experience that oh this person is so good, I'm not that good. Okay, so there keep in mind that this person doing good is because of dependent origination. You not being as competent as the other person is also because of dependent origination. It's not that you are intrinsically incompetent, other person is intrinsically competent, no. Believe it or not, it's a matter of opportunity that say the say in the same family two children, say the what do you call it, say the.

**Participant:** Twins.

**Venerable Geshe Dorji Damdul la:** Siamese twins, right, let's say Siamese twins. And then their personality, their thinking it's almost like same identical. then at the age of five say the family is a, they are humble family. At the age of five the say twin A is say got the opportunity with the help of somebody like uncle, aunty, whatever, and then put the child in a very good school. And whereas the other child is still looking after the cattle, looking after the animals at home and no study, education opportunity. And after about like 20 years, 30 years the child who was sent to school, generally speaking, the child who was sent, got this opportunity for studies, education the child can become like a Vice Chancellor of a university. And the say somebody or let's say the CEO of a company. Whereas the other sibling is just a very simple peasant, right. And then if two of them sit, even what they converse, conversation is going to be very different. Conversation of the one who got the opportunity is going to be so rich, rich with knowledge and could speak something the covering a vast area, think about the holistic picture, about the world. Whereas the other one only speaks about the cattle, only about the family, small, not really about the world. So, this distinction, this difference, it contrasts, it's not because that the one who got the opportunity he was naturally gifted with intelligence, no. Same, it's a matter of opportunity.

So, the thing is that if we, so finally what, the point is that whether you are very compassionate, whether you are not so compassionate. Although, and you see that those who are more compassionate they are more calm, peaceful. Those who are less compassionate, they become easily agitated, when something goes wrong instantly the self-centered attitude simply the

explodes, erupts and then becomes very agitated. So, they, oh no, you admit that this is, I can't really have that, you know, very strong feeling of compassion towards others. So therefore, I easily become agitated. So, the, and the other person can display the quality. Okay, so what is the difference? You may say okay the other person is gifted, I'm not gifted. That is not true. It's a matter of opportunities.

Dependent origination. By dependence on the various factors which can potentially give rise to the person to become very good. Of course, with all these factors intact that person will become good. Whereas without these factors automatically this person will become the be deprived of that opportunity to become that good. So, the point is the opportunities. And the opportunities particularly say when you are very young like age four, five, six and that is not really in your hand, it's in the hand of your parents and the environment, so forth. But now already I don't think there is anyone who is younger than 20. Is there anyone who is younger than 20? Okay, so which means that we are all the 20 plus, right. So, 20 plus means you can decide for yourself. And then you can give the opportunities for yourself. You're getting it.

So just imagine say the, a stupa, a worn-out stupa, debilitated stupa, worn out stupa. So, this, oh this stupa is worn out, the other stupa is so beautiful, shining, golden stupa, right. And then people, some people may go to circumambulate around the golden stupa and ignore the other stupa because that is a worn-out stupa, this is not so attractive, right. but a very sensible person will see that even this which is seen as worn out is also because of dependent origination, dependence on the worn-out bricks then it becomes a worn-out stupa. and the golden stupa is also dependently originated by dependence on golden bricks it'll become a golden stupa. So why now, we can also [0:50:00] give the opportunity to the worn-out stupa. Remove the worn-out brick and replace it with the golden brick. Again, the next day remove the worn-out brick and replace it with the golden brick. Then eventually even this worn out stupa will also start to glow. You're getting it?

Likewise, each one of us, for example, say His Holiness the Dalai Lama, right, anybody may not be at all a religious person, just a secular, atheist even, atheist they come to see him and many they cannot control their tears seeing him, such a joy. So why is this? Oh, he is so special. Yes, of course he is very special. because of dependent origination, by dependence on very special factors he becomes special. So, for us why not we also introduce the special factors to make ourselves special. You want to become more like him? How many of you like to, want to become more like him? Raise your hands. (TL) Right, Lokesh ji. Okay, everyone, everybody wants to. In other words, it doesn't mean that somebody who likes to become the head of the Tibet. This is not the point. The point is somebody who likes to become the favourite of millions and billions. Who wants to become the favourite of millions and billions here? Raise your hands. How many of you like to have millions and billions who really are crazy after you, not because that you are pop-star, because you are somebody who everybody loves with reverence.

In fact, this is beautiful, the Bishop Tutu, he introduced His Holiness the Dalai Lama so beautifully. Okay, how many of you know Bishop Tutu? Okay, most of you know that. He was also, he is also Nobel laureate, he is also Nobel peace laureate. The he shared the Nobel prize,

Nobel peace prize with Nelson Mandela, right. Okay, so how he introduced His Holiness was that there are only two people who can fill the what is that, Central Park, New York, there are only two people who can fill the Central Park. Central Park is huge. It can easily accommodate two lakhs, three lakhs people easily, right. And he said, Bishop Tutu said there are only two people on this Earth who can fill up this the Central Park. One is the pop-stars, number two is His Holiness the Dalai Lama, right. Okay, so what I'm saying is that we all want to become somebody like him, where everybody loves him, right. And can you become more like him? Answer is yes, of course. He becoming such a popular, somebody who is loved, respected, revered by people is also because of dependent origination, by dependence on various factors. particularly what factor? The factor of unconditional love.

So, is that within us, is that with us? This is the question. Do we really have that quality of the unconditional love towards others? Okay just check it on our day to day life. Say, when you go, say if there is somebody who is say the somebody who is really hungry, the say is there a love flowing from you, can you give a bread? Yes, of course, bread. Okay, fine. Can you give ten rupees? Yes, of course. Can you give 100 rupees? Okay. One thousand rupees? Okay, I have to check, I have to see whether it's there. It's actually there but you are giving thought, I should check if I have it. You have it actually but your mind says no. Then ten thousand rupees? No. One lakh rupees? No way, right. So, this is, there is, it's conditional, it's not unconditional. The love that we display is conditional. You're getting it?

Whereas if it is your mother or if it is your child one lakh, whatever I have, I will give even my life, right. But for that stranger, one thousand rupees, okay I will check with my mother. Ten thousand rupees? No way, right. So, this is how biased we are. This is very conditional so the love that we have. Why we don't attract this much of the people with so, who love you so much is because that we don't have this factor depending upon which all these millions and billions of people are attracted towards you out of love, out of respect for your good qualities. So, that factor is missing. What is that factor which is missing in us, which in His Holiness attracts so much of fans, what is that factor? Unconditional love.

Okay so last time we were talking about the four immeasurables. Unconditional love. And of course, you have many questions, I know. You have questions on whether or not something is unconditional, conditional, whatever questions are there, I will be very happy to take questions in the end, right. Feel free to ask these questions and in fact all these questions must be resolved, not necessarily by me but the question must come up, we have to know what the questions are. you're getting it? Okay, so now the point is that with this unconditional love which is so precious, you have it, first person who benefits out of this unconditional love is yourself. you become so calm, peaceful and then even under a dire situation, challenges, tragedies, so forth, your mind can, you can maintain relatively a peaceful state of mind. You are not going to be agitated so easily. You're getting it? This is so important quality. And if you really want to say the feel the joy and happiness finally it is to free your mind from all barriers. Unconditional what is the opposite of unconditional? Conditional. Conditional means barriers are there. With this person my mind flows, with this person no, there is a barrier there because of this condition. provided you are my mother, you are my father, you are my boyfriend, you are my girlfriend, you are my child, you are my this, that, so forth, only then I love you, otherwise no way, stay away,

right. This is conditional. So, this conditional means that you create a barrier. Somebody, there is no barrier, your mind flows. But with others your mind does not flow which means there is a barrier. Where your mind does not flow, somebody stops that. That is a barrier. This barrier is not external barrier, your own mentally created barrier. You're getting it. So that stops us, that makes our mind conditional in terms of flowing your compassion, flowing your love and affection.

Okay, so with this the next question is okay for the time being just take away all your, the baggage of your life experiences, love, say hatred, likes, dislikes, all just keep them away. Let us be idealistic today, let us be idealistic, right. Just imagine that if your mind is, your mind flows to everyone, your mind flows towards, flows with closeness, with affinity, with affection towards everybody what is your mental state like happy or unhappy? Just imagine that. Very happy. For example, say imagine that you go to a workplace, to your workplace where there are like 20 people, or like the 30 people, the colleagues, 30 people there. And then of the 30 people say 29 do not like you, only one is more understanding, has a greater understanding towards you, right. 29 really dislikes you. What is your mental state like the moment you get up? Oh, now it's almost like 9 o'clock, 9:30, Tibet House is 9:30, right, 9:30 I have to now show up in the office. So, what is your feeling? Very unhappy, disturbed, heaviness, right. And then Tibet House from 9:30 to 5:30, right, say around like 5, 5:15 then what happens? Then, hey, any experience, if out of 30 people 29 people they do not like you, right. Just they see you and then their facial expression, their body language is very unwelcoming, and then it is already the 5:15 [1:00:00] 5:20, 5:30, you can leave, right. So, what is your feeling? The sheer joy coming, joy coming at 5:15 and joy increases 5:20, 5:21, 22, 23, 29, it's very excited, 30, finish, right. I have to leave, right. And then tomorrow morning 9:30, right, 9, 9:10, then you are in your car, auto, metro whatever, right. As you approach closer to the office then your mind becomes heavier, heavier. Why your mind is becoming heavier, heavier, the approaching the office? Because people you're going to meet. There is going to be like 29 barriers which make your environment very small, which will make your space very small. You cannot look at this person, right. You cannot look at the person towards your left side, right side, front, behind, right. You are just put in a cage, very small space for yourself.

Okay, so whereas and then somehow, we, the, say somehow your relationship improves. And then the ten people they started to become friendly with you. What is your feeling like? You become happier now, right. Coming to office, okay, it's not really a too much problem because I have these ten people there, right. I can go closer towards the ten people rather than the other 20 people. And then somehow the next year 20 people start liking you, then you are very happy. And then the next you all the thirty people they love you so much, the third year. Then you look forward going to the office, right. You may leave office very early around say morning 6am you may start going to the office, right. And then you may stay late, very late, like what office finished by 5:30, you stay like six, seven, eight, right. And you just feel so happy the moment you are approaching the office. You leave it, you feel like okay. Again, next day coming back.

So, the point is, in other words, your happiness, what you're all seeking is happiness. And the truth of the happiness, the secret of happiness is the love that you feel towards others. The love that you feel towards others, right. And this love see how much you can say, I said we began by

being very idealistic today. Meaning that just imagine that you love everybody. What is the feeling like? The feeling is so happy, so light, so happy. This will leave no room for depression, anxiety, stress, and so forth. This is so important. And of course, to reach that is not easy, right. It requires a tremendous skilfulness, it requires tremendous training.

Okay, so now with this the question is that will be wonderful if I can have the unconditional love towards others. But the question is how to cultivate this? To have love and affection towards say somebody, few people that is not difficult. This is the say what Charles Darwin said as the evolutionary the survival of the fittest and the evolutionary theory. So, through this we see we have the tendency, this is what everybody can display love and affection towards you know few people. But to everyone that is what Charles Darwin cannot understand. So, this is what the Buddha taught, right. We can cultivate it. Number one, if we cultivate it, you are going to be the beneficiary, you will benefit the most. And you can cultivate it.

How we can cultivate it? Okay, so next the question is how can we cultivate this unconditional love. You're getting it? Unconditional love. Okay, this is so precious. For that matter we need three things. One is learning, first we have to learn. It's not easy. Because it's not easy we have to first learn it, theoretically we have to learn it. Once we learn it then you have to reflect on it to gain conviction in this. Number two, to gain conviction, number two. For to gain conviction we call it as reflection. Number two is reflection. Then number three whatever reflected, with the reflection you gain conviction. Once you gain conviction your job is? Okay, once you gain conviction, for example let's say that if I say, if I go to, okay, if I go to meet, if I go to this office and meet person A and say that the always, I get some new ideas, right. It makes my job very easy. Okay, once you gain conviction in this then the what is the tendency for you to go to that place to meet with the person A. It makes your life so easy and you get many good ideas. How, what is the tendency for you to go to meet that person? Very frequent because you have the experience, because you have the conviction. Once your conviction is gained of a benefit then the it becomes, it is only through then you will be say the happy to actually proceed in this direction. And proceeding in this direction it becomes the familiarised, familiarity. So, number three familiarity is known as meditation or familiarisation. Number one is learning, number two is reflection, number three is familiarisation or meditation, right.

Okay, let's say the first, okay generally speaking I am, I don't know what is the proper English word, generally speaking often times I call myself as very sceptic person and later on I come to learn that sceptic is too strong word, right. What is a better word? Gauri la?

**Participant:** Inquisitive.

**Venerable Geshe Dorji Damdul la:** Okay, inquisitive, okay. Vivek ji is so kind. Any other word?

**Participant:** Agnostic.

**Venerable Geshe Dorji Damdul la:** Agnostic. Closer towards that. But agnostic more related to religious, non-religious part. So generally speaking.

**Participant:** Question.

**Venerable Geshe Dorji Damdul la:** Questioning mind.

**Participant:** Analytical.

**Venerable Geshe Dorji Damdul la:** Okay, analytical is very exotic. Okay so questioning mind, right. To be very gentle I have a questioning mind, to be very strict I'm very sceptic, very sceptic person. Okay, means that, okay generally speaking this is my take, it's my personal taste. Although that is also dependently originated. Its my personal taste that if I don't agree, if I think that it does not make sense, I will not accept it nor I will reject it. I will not reject it. If I'm not fully convinced of this being wrong, of or it's being correct, if I'm not convinced if it's not correct, I will not accept it. And if I'm not convinced that it is wrong fully, I will not reject it also. I'll keep it very neutral, right. Simply because it does not suit my taste so therefore I don't, I reject it. No, this is, this should be very wrong, right. Whether you like it or not the reality if you can disprove this, only then you can reject it. If you cannot disprove this don't reject it. But it does not mean that you have to accept it either. Okay, this is my take.

So, with this what I'm saying is that the say the first say we have to learn to get the knowledge. Once you get the knowledge then see this knowledge that you learned, to see whether it makes sense to you. It makes sense, right. You subject this to analysis, reflection. And then for this first time you get conviction, yes, that is very true, that is amazing. You are convinced. Then your job is to habituate in this to make this thinking very spontaneous, so that your happiness is spontaneous. [1:10:00] It's not an easy task. Keep this in mind. Okay, now for that purpose unconditional love, this is something which we have, you know, we just idealistically we might have heard about this. But we never thought about that I can also get to that level of the unconditional love. Okay, just tell me very honestly those of us till today how many had the conviction that okay I will also, I can also experience what is known as unconditional love? Unconditional love is that everybody can actually experience? How many have that thought before raise your hands. That everybody can practice the, actually experience it. Literally can be experienced. Okay, how many of you thought that no this is not possible? Raise your hands. Be very honest.

Okay, so in fact say the say in my personal journey, initially, I have no clue, because I cannot raise hand to say that I'm not convinced or I'm convinced. Because unless I'm fully convinced with yes or no, I will not raise my hand for yes, nor raise my hand for no, right. And then but I just went with the belief it's always nicer to say yes to something positive, right. That yes, we can have unconditional love towards all. To say no, by no means it will help me in anyways, right. So, it can only make my mind go, become gloomy, right. Okay unconditional love is very difficult. His Holiness the Dalai Lama he is the exception, right. Otherwise we cannot. So that our mind already, we already underestimated our potential, right. We are not even ready to explore. So, whereas if you see positive, if you remain positive okay this is something, yes, of course, even though I'm not convinced, if I say of course at least my mind at that point I'm happier, right. Okay, so this is how I approached. And then finally so this what we are studying now, we're going to study now I tried to practice it. And in the process of practicing it, reached to a level

whereby there is no progress happening at all, there is no progress at all, right. And to envision, to reach that level it is like say a very steep mountain, right. First the slope, not the steep, a slope and finally you reach a point where it is steep, you cannot climb it, right. You climb, you fall. You cannot really climb. It's as though there is no progress, it's as though like you could feel that now there is no progress any further. This the flow of say the love, unconditional love flowing that is not happening, now I can't go anymore. I can't go beyond this point. I cannot. So, I'm in ill-luck. Self-centered attitude, right, so it is there and I cannot really overcome this. So, this was the experience. So, there then how long it will take to really cross this, right. I could see as though like the mind is like this a steep, vertically steep, right, you cannot climb any more. This was the feeling that you can get. So, this is why I asked you just be honest, how many of you really think that unconditional love is 100% possible for everyone, right. This is why I asked this question through my own journey. Answer is it's 100% possible.

Today if you ask me how successful are you in your journey? I would say that still I'm not really that successful, I'm still struggling but I could say, with the say some unlike us what do you call it, the like thunderstorm, like lightning, a brief lightning. So, from there let's say although I've not really been there in the Mt. Everest yet but from distance, I can see the Mt. Everest. I'm not there in the Mt. Everest which means I'm not experienced in Bodhicitta but from distance I could see the Bodhicitta is very possible for everyone, right. It's difficult, provided we follow all these steps properly, not just the meditation steps, even outside the meditation, post-meditation, what we do, how to deal with, right, all these complexities are there. It is not just one sided just sit with meditation and then you will have Bodhicitta, no, this will never happen. So, this is something which requires meditative the steps like theory, the theory and after the theory. So, how many are from chemistry, raise your hands. With background of chemistry? One, two, three. Ajeer ji, chemistry? No, okay. Ajeer ji, from physics or philosophy?

**Participant:** Literature.

**Venerable Geshe Dorji Damdul la:** Literature. Okay, so anyone with? Chemistry only three? Okay, chemistry. So, what do you do? Theory part you learn all this organic chemistry, right, the theory, formulas, and so forth. And then what you do? Go to the practical, laboratory, you go.

**Participant:** Physics also has practical.

**Venerable Geshe Dorji Damdul la:** Physics also has practical, yes. And nowadays even mathematics also is practical. Earlier times, during my time no the lab for the mathematics. Nowadays even the mathematics also have labs, right. Okay, so what I'm saying is that the theory part is one. Then the theory part you have to go to the practical lab, laboratory, they check. So, in fact it was so the, disheartening, right. The theory class for the chemistry, okay, this salt, salt I did analysis, right. Okay, how many of you could remember that? Those with the blank face means that you've forgotten the salt analysis. Everybody must've done this in class ten. How many of you did? You remember that salt analysis? You may not remember too clearly. At least this word salt analysis is coming to your mind?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Raise your hands. Okay, so salt analysis is one thing which is so disheartening. In theory it's so nice. Oh, this salt with this chemical then it'll give you this fume, this colour, so forth. When I actually go to the laboratory, I do that it never comes. (TL, GL) When I was in school, I don't know where I'm going wrong, I don't, I still don't know. So, what I'm saying is that theory is one part which is so nice, practically it's very difficult. This is what I'm saying. And there is no exception for Bodhicitta practice. There is no exception for the unconditional love, practice of unconditional love. So, for the unconditional love, two things, one is the say sit in meditation, this is like the theory, sit in meditation with the steps, we have to follow the steps, right, follow steps. And the four immeasurables which you are doing, right, which we're doing the four immeasurables which we learned last time, four immeasurables practice is more like a the what do you call it, appetizer for the food. First you are given the appetizer. It's appetizer, it's not the real food. You're getting it? But some people can use that as a real food, that is fine, there is nothing wrong in it. But for the unconditional love, practice of unconditional love this is just appetizer, right. To really let this feel within you, unconditional love you have to follow the steps, seven steps, nine steps. These steps must be followed. Without following these steps guaranteed that however much you may practice, oh, may you be happy, may you be happy, it will take you eons. It'll take eons to really experience the unconditional love. So, the steps must be followed.

Okay, so the point is that the we have to, that we are, the fact that we don't feel this for example the fact that I felt at one point that Bodhicitta is like, now my mind has reached a point where the practice of Bodhicitta experience is like a vertical cliff. You cannot climb any more, you cannot reach that tip now. If it's little slope you can climb, although it's little difficult. But it's like this how can you climb, right. This was what I felt. Even that feeling was also dependently originated. Even that is also because of dependent originated. Because that your the feeling of the progress that you have reached is very small and what is to be achieved is very far away, so you feel as though like this distance you feel as though like it's like a cliff. It's impossibility. It's like an impossibility. It's like impossible task. Okay, so the point is that only through the practice we however, say you may feel that you actually start practicing this [1:20:00] and then you feel that it's not really coming. It's not really improving. Initially whether it's meditation on Emptiness, whether meditation on impermanence, whether it's meditation on unconditional love, initially there is going to be a spark of experience coming, you will be excited. Even with Emptiness there will be a spark of experience quite energizing and like a revolutionary experience, right. And you may get the feeling that over, if I continue this journey over like one year, two years, three years' time then I will surely get to realise Emptiness fully, I will surely get to have the experience of Emptiness, Bodhicitta fully but you, as you continue as, the graph is like steep rise graph, x y graph say the progress of your mind initially it's like steep rise and then it will curve down, curve down.

So, this is what everybody has to go through, everybody. I'm sure even the Buddha Shakyamuni, right. Before he became Enlightened when he proceeded through this path he must have gone through this also, guaranteed this. Many people they give up when they experience this. They become so excited when to go through the steep rise. And then you continue to do this in time it goes down the progress then many people give up. So, this is where you are not give up, just continue. If possible, meet with your teachers, meet, read with the, read the very standard books

to keep the flame alive. You're getting it? Okay, so you reach a certain point down and then a certain point it will start again rising. Again, it starts rising. When it starts rising it's not like the steep rise, it's going to be a diagonal, it's going to be diagonal. But the experience would be very stable. You're getting it? This is the difference. Earlier steep rise the experience is very unstable. Now, steep rise experience is very stable. Stable meaning that whenever you like to have it, it comes. Whereas, the first when you go through the steep rise, right, when you have it's very steep, very energising and very exciting and then when you want it, whenever you want, whenever you want it, it does not come. That is how it is not stable. Okay, so this is how we should proceed.

Now the question is for that matter first we have to study, we have to know how to do this say the how to remove the old worn-out, how to remove the worn-out bricks, how to replace it with the golden bricks. You're getting it? In other words, the old worn-out bricks is what? Self-centered attitude. You have to remove this. The bricks of self-centered attitude is within us, remove them one by one, and replace them with the golden bricks of the other cherishing mind. How? With the following the steps, very success, if you want to be very successfully, if you really want to see the concrete result then we have to follow very systematically, right. Some people they are very impatient they want the results just in one month, two months. So, there then you, in the first place you will not go through the systematic studies, reflection and because of which you will never experience the results and then you will give up. That is the worst case.

Okay, so the point is, okay so to experience that you have to gain conviction, to experience that in the full form it is only through the meditation. To experience that to meditate you should be convinced of what to meditate. You have to have the conviction. For the conviction we need the reflection. And to reflect on the subject matter you need materials to reflect on, materials must be gathered through learning. So, this is the only way learning, reflection and habituation. Habituation is meditation. Three steps. So, what we're doing here is the learning. And learning, we try to learn this in the process you try to see if you are also getting some conviction. Wow, this is amazing. You're getting it?

And actual, okay, say nowadays there is what is the start-ups. What is start-ups? Young people they want to go for the quick money. I will, you know, do the start-ups, right. Okay, start-up for what? For to get money, right, generally speaking, right. Okay, so what I'm saying is that the okay first we need to have the ideas, we need to have the information. Once the information is intact then you try to synthesize the information by reflecting. With this then you will gain conviction. Once you gain conviction then you will know how to take the steps. So, there then when you actually take the steps, meditation, then the replacements replacing the old worn-out bricks with the golden bricks start to happen. Only at that level not during the first and second. But without the first and second third is impossible, right, third is impossible. Okay, so now for that matter the question is okay what are the, what is that information, what is that, what should we learn? Okay, how to cultivate the unconditional love? So, this teaching on how to cultivate the unconditional love.

In fact, recently I met somebody, the somebody who is very influential. And he was so fascinated, he was so inspired and fascinated by the Buddha's 54 episodes. How many of you

have watched that the 54 episodes? Raise your hands. Okay how many of you did not know about what these episodes, 54 episodes, raise your hands. Okay, so this is something what is B.K Modi, I think, B.K Modi production you just say the google search on the say Buddha episodes. There are 54. 54 or 55?

**Participant:** 54.

**Venerable Geshe Dorji Damdul la:** 54. Okay, so there are 54 according to them, 54, right. Because in Pune somebody says 55. Now here somebody, no, not Pune, say when I met somebody, he said 55. I also watched that but I don't remember too well whether 54 or 55. Okay, the point is let's say 54. So, this you must watch. And he watched that and he was inspired, his whole life changed by just watching these 54. He said that so these are his favourite things in his life now. That just say reduced his tension, stress of life, almost like half, just watching it from there he was so inspired by the love, affection the Buddha displayed since his childhood till say the end of the episode. He was so fascinated by this. So, this I would say that we can also do that. So, we can learn. Now from this, from the life, from the biography of the Buddha Shakyamuni we come to know that he really displayed what is known as the unconditional love. He displayed it. And he is the one through his own experience he taught how to cultivate the unconditional love towards others. So basically, the what he taught as to how to cultivate, not just why the need to cultivate but how to cultivate. There are two things. Why we have to cultivate it and how to cultivate it. How to cultivate this? He taught it, he taught two main methods. The first method is known as sevenfold cause-effect method, the first one. And second one is known as the method of equalizing and exchanging the self for others. The sevenfold, the first one is known as sevenfold, f o l d, sevenfold cause and effect, the sevenfold cause-effect method, number one. Number two is known as the method of equalizing and exchanging self for others. The sevenfold cause-effect method and the method of equalizing and exchanging self for others. [1:30:00]

Okay, the first method while it was originally taught by the Buddha Shakyamuni himself, this teaching, whole this teaching, the legacy of this teaching was transmitted to Arya Maitreya, the Bodhisattva Maitreya. So, from Bodhisattva Maitreya it was handed down to Arya Asanga. So, this is how with the many teachers, the many masters in this lineage finally we the, finally it went to Indonesia, when, the, a prince by the name the Dharmakirti, Acharya Dharmakirti, master Dharmakirti, in Tibetan we call him Lama Serlingpa. And the his one of his names is Dharmakirti, Acharya Dharmakirti. So, and then the great master Atisha Dipamkara Srijnana, he himself was a prince and from India he went to Indonesia to receive this teaching on Bodhicitta from Lama Serlingpa in Indonesia. He went there. And so, total the journey took him like 11 months by sea, right. In those days 11<sup>th</sup> century AD. 11<sup>th</sup> century AD Lama Atisha Dipamkara Srijnana, he went to receive the teaching on Bodhicitta, this unconditional love from this teacher Lama Serlingpa, who was a prince and who was also the monk practitioner there in Indonesia. And so over all this journey whether it is to and fro, or just one way finally the what the records said is that it took him 11 months. Okay, so then from this Lama Atisha, then Lama Atisha he then brought this teaching all the way to Tibet. So, this is how that teaching is still alive on this Earth. So, that is the first method, method of sevenfold cause and effect method to cultivate Bodhicitta.

Now the second method, again, the which is the method of equalizing and exchanging self for others. So, this method was again originally taught by the Buddha Shakyamuni. And the, he transmitted this. The heir of this teaching, the heir, the legacy holder of this teaching was the Arya Manjushri. From Arya Manjushri it was passed down to Arya Nagarjuna, and then the all these various, numerous teachers down. And then in the 8<sup>th</sup> century AD it was the Bodhisattva Shantideva. So, finally with many teachers, masters in between and 8<sup>th</sup> century AD it was the Bodhisattva Shantideva who was the main holder of this tradition. Bodhisattva Shantideva, 8<sup>th</sup> century. Then 11<sup>th</sup> century again many teachers in between. 11<sup>th</sup> century the same it was the very Serlingpa in Indonesia. So, Lama Serlingpa and Atisha Dipamkara Srijnana, so two of them are said to be the points of confluence of the two traditions. Two of them Lama Serlingpa and Lama Atisha, two of them are revered as the points of confluence of the two traditions. So, from there then the Lama Atisha took this to Tibet. And from this what we have now as a living tradition is the this is how we got from the Buddha Shakyamuni with the unbroken lineage of all these masters.

Okay, so of the two methods I'd like to do the second one first. And second one we have to know the steps, we have to know all the steps on our fingertips, we need to have all these on our fingertips for your practice we have to do all this on our fingertips. And one thing that I'd like to share with you here is that say the like the two wings of a bird we need the two practices, one is the practice of the compassion and the practice of the wisdom. So, the practice of wisdom is to get rid of all your fears. And practice of compassion is to acquire the maximum happiness. You're getting it? The wing of the wisdom and the wing of compassion. And the wing of the wisdom is to get rid of all the miseries and fears. Okay, tell me how many of you don't want fears in your life? Even the younger ones. Okay, so the fear does not necessarily mean the fear of ghost or something very the immediate fear, not necessary. Any miseries which we don't like and you fear that you might have it, right. Any misery is nothing but the manifestation of fear. Any misery is nothing but the manifestation of lack of freedom. You don't want the freedom, you don't want the fear but you don't have the freedom not to have fear. You're getting it? You don't want fear but you don't have the freedom not to have the fear. So, lack of freedom, misery, fear, they all are synonymous. Lack of freedom, misery, fear, these all are synonymous. It's a matter of degrees. Common people when you speak about fear it's something like fear of the say tiger attacking you, say something very manifest, something which is so evident, something which is so gross. Fear is not necessarily something very gross, it can be very subtle. For example, say okay if I go to Tibet House I have the, I feel thirsty very quickly nowadays where will I get water in the class, will I get water or not. So, you are little apprehensive, there is little uneasiness there. This unease, you don't want it, yet you don't have the freedom not to have it. You're getting it? That is a fear. The fear of feeling this, of getting this unease feeling. So, fear can be .0001 through to 100°, it can vary between the two. Fear, ordinary people will understand fear as something very gross. It is not necessarily gross. Any degree, any kind of misery that you don't want, yet you have the fear that you might have it, that is the fear. Any degree of misery is a fear.

Okay now with this say the wings, the two wings of the same bird. For the bird to flow, the fly, *gate gate paragata parasamgate bodhi svaha* this is how we have to undertake this journey. In Tibetan it is **Tibetan??(1:38:01)**. In English go, go, go beyond, go utterly beyond and establish your Enlightenment. Meaning that say where you are this is not the place, this is not the ideal place

you ought to be. This is a place where there is full of full, where it's full of miseries, I don't want this, where there is no infinite happiness, right. But I want to go to a place where there is no fear, there is no misery, and where there is infinite happiness. What is that state? That state is known as *Bodhi svaha*. So, to reach to that *Bodhi svaha* we have to be very realistic, don't start from *paragate* level, start from *gate*. Start from where you are in other words. You're getting it? So, many people they start from the middle. They start from the middle so therefore there is no ground. Because there is no ground they fall. You're getting it? We have to start from the reality, we have to start from where we are. Be very realistic, right. So, where we are is where we are full of self-centered attitude, where we are full of miseries, unhappiness, doubts and then somebody just says something un-nice to you, you become unhappy, and somebody does not really greet you, you become unhappy, right. So, anything you are easily affected. It's all because of self-centered attitude. So, this where we are. We have to start from there. So, *gate gate paragate parasamgate bodhi svaha*, so this journey, for this journey it is like crossing an ocean. To cross an ocean you must have very strong wings, two wings, very strong wings. And the two wings are wing of the wisdom and the wing of compassion, unconditional compassion, right, the two wings. So, what we are focusing here Bodhicitta [1:40:00] is the wing of the compassion, how to build that. And the wing of the wisdom is equally important. It's not that compassion is the most important thing, wisdom is okay, no. And some people say wisdom is so important compassion one does not really focus on this. This is where are going wrong. We have to focus on both, right. So, for the time being we are focusing on the compassion part.

For that matter this compassion, one of the wings to achieve your ultimate state of happiness, ultimate state where you are freed from all form of miseries, right. So, for that matter of the two methods what we're doing is the we're doing the second method first. It has nine steps. So, we have to have the nine steps on our fingertips. You're getting it? Okay, so the if possible, we can note them, note these nine steps down. And then next time we meet when?

**Participant:** Sunday.

**Venerable Geshe Dorji Damdul la:** Sunday afternoon when we meet, we make sure that we have on our fingertips, all of us. How many of you will have the, make sure that the nine steps are on our fingertips next time that we come? Raise your hands. I hope, all of us. Okay, those who did not raise your hands. Okay, I'm sure that we will have, make sure that. Okay, so one thing is that there is a great degree of flexibility for the Nalanda Diploma Course. But from your side don't take it too flexible, right. Make sure that when I say something at least the five steps, the next how many days? Today is Wednesday, Thursday, Friday, Saturday and then morning Sunday. We have still like three whole days plus half a day, right, for you to remember the five points, no, nine steps, right. So that is something we can do in some say people who are doing the medical, people who are doing engineering they have to read like whole 400 pages a, you know, in like two-three days, right. So, the nine steps. (GL) Just nine lines. And some people they have to read books over say four-five days. And then Nalanda Diploma Course, it's a diploma course and then nine points, nine lines is difficult, right. Let's not do that. Okay, these things we have little bit of discipline to make sure that that is happening, the nine steps. Okay, why I'm saying this if you that, if you make this nine steps on your fingertips this time, the next time slowly it may disappear, you may slowly it may the fade away from your mind but when you

are to bring them again you can retrieve them very quickly, it will come to your mind, it will come to your memory very quickly, you can retrieve them very quickly.

Okay, the nine steps. The first one equalizing self and others. Step one equalizing self and others. Okay step two, okay just pay a deaf ear to people who are around you, who may something to you, just pay a deaf ear, right. Okay, you will know what I am saying, I will let you know later. Okay number two is reflecting on the demerits of cherishing the self. Number two is reflecting on the demerits of cherishing oneself. And number three reflecting on the merits of cherishing others. Number four, giving, taking the suffering of others with emphasis on compassion. Number six, no number five, giving your happiness with emphasis on loving kindness. Number six, the actual exchange of self and others. Okay number seven, the special recollection of the kindness of others, special recollection of the kindness of others, Number seven, special recollection of the kindness of others. Number eight, altruism. Number eight altruism, a l t r u i s m, altruism. And number nine Bodhicitta. B o d h i c h i t t a, Bodhicitta.

Okay what is step number one? Equalizing self and others. What is step number two? Reflecting on the demerits of cherishing self, cherishing oneself. Number three? Reflecting on the merits of cherishing others. Number four? Taking the suffering of others with emphasis on compassion. What is number five? Giving your happiness to others with emphasis on loving kindness. What is number six? Actual exchange of self and others. What is number seven? Special recollection of the kindness of others. What is number eight? Altruism. What is number nine? Bodhicitta. Very good. Okay, these are the nine steps. Okay, so our class is till eight.

**Participant:** 8:30.

**Venerable Geshe Dorji Damdul la:** Okay so now the, okay, good? Okay, what is the first one? Equalizing self and others. Okay, equalizing self and others. Okay, for your information, so we have, we're talking about the two wings of the bird, two wings, very strong wings of the bird. And the difference, one difference between the two is the wisdom is cognitive in nature, cognitive, oh this is a flower, this is not a mug, this is a flower. This is a mic, this is not a flower. You're getting it? This knowledge, ability to discern things properly that is known, that is the cognitive element, cognitive the side of the mind, cognitive factor, the wisdom. The wisdom says this is the flower and the mind says I want it. The wisdom says this is Buddhahood then you say I want to achieve this. And the wisdom says these are the suffering sentient beings, I want to help them, right. So, these are the suffering sentient beings, this is what the wisdom tells you and the affective mind says I want to help them, affective mind. So, the other wing, the wing of compassion is the affective factor of the mind, affective factor. And the wisdom is the cognitive factor. These two must work hand in hand. This is one thing.

Number two difference is that the wisdom that we're talking about, the wisdom, the knowledge, the cognitive side. And wisdom is not just any other, any wisdom, it is the very specific wisdom, the wisdom to know the reality, wisdom of the Emptiness, wisdom of Emptiness. And this compassion is not just any other compassion, any compassion, it is a very unique compassion. This is the altruistic intention to become a Buddha, altruistic intention wishing to become Buddha for the benefit of all beings. Altruistic intention to become Buddha for the benefit of all

beings, right. It's not just a compassion in a loose sense, it's not just any compassion. It's a very specific, a very profound, a very courageous mind. The altruistic intention, altruistic love or altruistic intention to become a Buddha for the benefit of all beings. This is the compassion that we're talking about.

Now, another difference that I'd like to share with you of these two, the difference between these two things is the wisdom, [1:50:00] wisdom to know the Emptiness part. Here, two things learning and experiencing. To learn this wisdom, it takes us many years. This wisdom to learn it will take us so many years. You have to learn them very systematically otherwise it will never come spontaneously. Don't expect that you go to a guru, right, and then guru blesses you and tomorrow you realise Emptiness. Impossible, don't expect that. You're getting it? If you really want to experience Emptiness, if you really want to get rid of all your fears, only it is only through the wisdom of Emptiness. Without the wisdom of Emptiness there is no way by which we can get rid of all the fears, we can get rid of all the miseries, that is 100% guaranteed. And to get this wisdom of Emptiness don't expect blessings, miracles to happen to you, it will never happen. It is only through the study, reflection and meditation, only through these three things. So, for the study of this wisdom it will take us a long time, you have to study very systematically and you'll get it, right. Whether you get it or not, if you don't want suffering you have to do it, there is no choice, right, there is no choice, we have to do it. And the good thing is that in the process, if you do it, you will find such a joy. Once in a while you get a glimpse of what Emptiness, once in a while you get a glimpse although it may not be a full-fledged Emptiness but like a glimpse of Emptiness, it's a very profound joy, profound and very extremely profound the tranquillity, a feeling of tranquillity comes to you. The profound feeling of serenity can come to you.

Okay, this is the benefit. And yet the study will take us long, if we don't, if we are not ready for this, no choice we have to keep suffering, right. If you don't want to suffer anymore this is the way you have to study and study will take little time. So, the point is with the wisdom of Emptiness in terms of the study it will take us time. With the adequate amount of studies when you to get experience the great teachers, the great earlier teachers, experienced masters what they said is that for the wisdom of Emptiness study will take time, you should be little patient, study will take time. We have to study little systematically. And at one point although the study takes time but the experience will not take time, experience will be very quick for the wisdom of Emptiness. For the other wing, what is the other wing? The wing of the compassion, the wing of the Bodhicitta, for the wing of Bodhicitta the study is very short, study is very easy, experience will take time. You're getting it? For the wing of the wisdom study will take time and experience will not take time. For the Bodhicitta, compassion or Bodhicitta, study will not take time, study is very simple, it's pretty easy, pretty simple. But experience will take time, to gain experience will take time. So, therefore at one time you may get the feeling that now you have hit the vertical cliff. You're getting it? I cannot go anymore. So, this kind of, you can easily feel disheartened. Experience wise it takes a lot of time to gain experience. Whereas the study wise you can get a complete understanding of Bodhicitta, if you are able to get the proper say the text materials, then the study of Emptiness, study of Bodhicitta maximum it will take like one day, or say two weeks, finish, you will get the Bodhicitta the study wise it's complete. But to experience that, what you've learnt, to experience that it will take, it may take, if you are lucky, if you are very

lucky, if you are already, if you already attended Nalanda the Diploma Course in the past life, so maybe this life it will be very quick. If you are doing this for the first time, right, in this life or next life, you have never done this then it may take few years that too with the consistent practice, it may take some years. Okay, and I would not say a few lifetimes. If I say few lifetimes you will, don't do it, you will stop it. Okay, it will, it may take few years, you will get some experience, right. And although you may not experience Bodhicitta, but for sure you will see the benefit of this, what is known as unconditional love. You get, once in a while you can get a glimpse of this unconditional love towards others. Be it somebody who is, who loves you, who don't love, who doesn't love you or who is antagonistic, whatever. And particularly with the help of the wisdom not just that alone, with the help of many factors then say that once in a while you can feel this love and affection.

Okay, I personally, there was one person, don't ask me who, right. Particularly when I was very young, age six, five, six, seven, eight. There was one person. And the just irritation within my mind, just to see that person was so, so acute irritation, right. And I could not really bear even just forget about the sight, even to hear about this person it just irritated me, right, so much agitation. And then finally after the class 12, high school, the course of my the life turned towards Institute of Buddhist Dialectics, Dharamshala, where the just directed towards the study of philosophy, Buddhist philosophy, psychology, practice. And then I was so keen on, okay, I was very impatient, I wanted to do everything so fast. So Bodhicitta studies actually should be coming I think in the third year. But I was just trying to grab everything, although not my class but still whenever somebody is teaching there, I used to go, run there and read materials like this. This is what I was doing. And then just to know this is of no benefit, Bodhicitta, just to know what is Bodhicitta does not help you, right. So, you have to really experience this. To experience it you have to meditate on this. And it says that without Bodhicitta you cannot become Buddha, right. Oh, I want to become Buddha. So, for that you have to practice Bodhicitta. And Bodhicitta, what is Bodhicitta? May I become Buddha for the benefit of all sentient beings. So, how can you do that? Seven steps, nine steps. So, I was looking for all these steps. And finally, I started to practice it when I was in my 21, 22, started just practicing it.

And then who was there? There was one person. Who was that person? Somebody. (GL) What is that somebody like? The mere thought of this person simply disturbs your mind, right, disturbs my mind. And then I become very nice boy, meditating, right, nine steps. Step one, two, three, four, five, six, seven, eight, nine. What is step nine?

**Participant:** Bodhicitta.

**Venerable Geshe Dorji Damdul 1a:** Bodhicitta. May I become Buddha for the benefit of all sentient beings. And suddenly, lucky if this person does not come to my mind. If that person comes to my mind, everything is spoilt. I have to go again square one, right, I will go back, except for this person. May I become Buddha except for this person. This person is out. Then after the meditation, right. What did you do? Oh, I practice Bodhicitta. But you said except for this. And Bodhicitta means for all sentient beings. If all sentient beings are not there then this is not Bodhicitta. That is true. So, what is the problem except for this? Then this is not Bodhicitta. What is the problem if not Bodhicitta? Then you will not become Buddha. Oh no, right. All my,

the efforts simply went the waste. Okay, no. So, I struggled, struggled how to make it, how to remove this irritation against this person. Practice, practice, practice. And of course, I'm still very far away from the actual Bodhicitta but at least I succeeded with this person. This person today this feeling of agitation, irritation simply disappeared. Not only disappeared, if somebody talks badly about this person instantly I feel really sad, just I just feel like coming in defence [2:00:00] of this person, which is very spontaneous now happening. So that is all because of these all many years of the practice.

So, what I'm saying is that if you practice it is bound to happen. I cannot guarantee that you will have the Bodhicitta in this very lifetime but for sure the journey is going to be a very beautiful journey. This is what I'm saying. Finally, whether we practice Bodhicitta, we don't practice Bodhicitta it is a journey, a good journey or a bad journey, it is going to be journey, right. So, why not we make the journey a very pleasant journey, meaningful journey. So, there it is through this practice we see that your mind feels, although Bodhicitta is very far away, still the kind of joy that you get. Otherwise the mere thought of the person simply disrupts your mind, disturbance, and agitation and it disappeared. That itself is amazing success, right. So, all of us, if we engage in some practice of this for sure our life will become very beautiful. It doesn't mean that you're the, now anger will disappear altogether. No, it doesn't mean that. At least this feeling of the animosity, this feeling of the grudge, feeling of resentment and these thoughts will disappear, right. Okay, and your mind will be much, much more calm as compared to the very turbulent wave of agitation, irritation coming. Okay, so the finally, it is through the practice.

And for the Bodhicitta as I said earlier the study, the steps, so this is one class and the next class, hopefully we will finish this the nine steps within just two sessions, right. And then the other again it may take another one or two sessions, finish. And then the maybe the auxiliary points are there to be discussed, fine. Then to really get the experience we have to practice it. Without practicing simply by waiting for some blessings, some miracles, it's impossible that we'll experience it. Even if you meditate on wisdom of Emptiness for so many years, Bodhicitta will not spontaneously arise. Don't forget it. With the wisdom of Emptiness your anger will subside, your compassion will grow but compassion will grow to some extent, not to the extent of Bodhicitta. Don't forget it. So, Bodhisattva Arya Nagarjuna in his text commentary on Bodhicitta, Bodhicitta Vivarana, Arya Nagarjuna did mention that with the rise of the experience of Emptiness compassion for others, the love for sentient beings will invariably arise. This is what Arya Nagarjuna said. So, what it says that this will arise because the wisdom of Emptiness that counteracts the anger. And what is the opposite of anger? Love for others. So, love for others because anger subsides love for others invariably arises. Now, the love for others there are various degrees. The love for others Shravakas and Pratyekabuddhas they have. Shravakas and Pratyekabuddhas who practice personal liberation they also have realised Emptiness directly. They also have, because of this Emptiness practice anger subsided in them. Because of which compassion arises in them. But the compassion within them and the compassion the Bodhisattvas have these two are very different. Compassion the Bodhisattvas have is known as the great compassion. And compassion the Shravakas and Pratyekabuddhas have, they have, it's not great compassion, it is known as compassion or with the given, if complemented with the very powerful *samadhi*, powerful concentration, meditation then it is known as the immeasurable compassion but never great compassion. Great compassion only if you pursue through the

Bodhisattva path. And the distinction between the two is stark. There is a stark contrast between the two.

Okay, so for that matter we have to practice it. If you practice no doubt you will experience this and the, it's a matter of say the, and the as I said earlier this journey initially at times it could be little disheartening. But overall speaking this journey is an extremely, extremely enjoyable journey, a beautiful journey, the practice.

Okay, so the first method, okay, so now the point is the wisdom of Emptiness, again, the third difference, wisdom of Emptiness and the two wings, wisdom of Emptiness and Bodhicitta. Wisdom of Emptiness don't be too creative in your meditation. For the wisdom of Emptiness don't be too creative, you must base on authentic information. You're getting it? You must have, you must be enriched, you must be rich with authentic information about the wisdom of Emptiness. Don't be creative. Just creating your own thoughts, it will take you to creative Emptiness, right. And then it will take you a very creative, then with no effect. Okay, so don't be too creative with the wisdom of Emptiness. With the wisdom of Emptiness, you must get the authentic information, facts. For the Bodhicitta you can be creative, for the Bodhicitta it requires a tremendous creativity there. Creativity does not mean that you have to just exaggerate, right. You, all the experience that you see around, even between the animals, even between the mother and the child, even between the say the people who are very compassionate like Mother Teresa and watching the Buddha Shakyamuni's episodes, and then say your relationship with your own mother when you were very young, your relationship with your own father when you were very young, right. Okay, and then how the mother's now, how they sacrifice everything for their child, right. So, all what you see here, read, you can just creatively bring them in your meditation to enrich your meditation. This is what I meant by for the Bodhicitta practice you can be as creative.

For the wisdom of Emptiness don't be too creative, be rich with facts. You're getting it? For that matter you have to be, you have to have a very systematic study of the wisdom of Emptiness. For the Bodhicitta you can be, you must be creative. If you are not creative at one point you can easily quit because Bodhicitta practice you follow the steps, initially it's fine, after about two weeks, three weeks, then it's just like playing a tape recorder, right. Playing a tape recorder, you just recite the steps and then no experience coming. And it's so demoralizing, it's so disheartening at times. So, you should be creative. Whatever experiences that you see around, you must enrich yourself with the experiences what you have seen, experiences what you have read, and experiences which people shared with you. So, these you can, you have to bring them in this.

Okay, so the first method, the first step is the equalizing self and others. For that what we need to keep in mind is two points. One is that we are all equal. Okay, let's say before I dictate let us try to gain conviction in what we are learning. Let's say if it is, say you are in Delhi in June, first week of June, what is the temperature like? Gauri?

**Participant:** 45.

**Venerable Geshe Dorji Damdul la:** 45. 48, I don't think so. Sometimes 47. Okay by the way Vinny la any idea the maximum the Delhi heat, what temperature in history of Delhi?

**Participant:** 47, 48.

**Venerable Geshe Dorji Damdul la:** 48. 47. I remember myself when I was in Delhi, once it was 47. 48, once in a while?

**Participant:** 47 and 48, between that.

**Venerable Geshe Dorji Damdul la:** Oh, between that. Okay, let's say so let's say that Delhi in first week of June, when it's, when it hits like 45, 46, 47, right, and maybe once in a while 48, when it hits like this degree temperature and that you are very thirsty. And the degree of thirst is 10%, oh, not, 10% not too thirsty, right. 10% thirsty and there is only one cup of the, one glass of water. Who'd like to, one cup of glass, one cup of water (TL), who likes to drink it, if it is just 10% thirsty. Then you may say that, then you may look around. And then maybe Lokesh la will be more, Lokesh la will say, okay, Lokesh la have it. If it is 10%, if your thirst is 10%. If your thirst is 40% what will you say? [2:10:00] Hey, no idea? What will you say? Hey, Lokesh la, Lokesh la or me, me? What is your answer?

**Participant:** Me, me.

**Venerable Geshe Dorji Damdul la:** Oh, the Manan says half-half, right. Okay. And if there are like the 50 people, one cup. No half-half.

It's difficult. Difficult, okay, difficult. Then what if the thirst is the 80%? What is your answer? Who likes to have this water, what is your answer? Right. Which means that you have not experienced that, right. You have not experienced that. Okay, do you know about Russian Revolution, French Revolution, Russian Revolution? Where there was no food in the market, right. No food in the market. And say the little, say the some bread coming to the market, everybody is fighting for this. You're getting it? Fighting like, what, how? How the Tibet House people here sit like this, I'll have it or the literally going there, how? Literally going there and fighting, physically, aggressively fighting for a piece of bread. You're getting it? This is because their hunger is more than 60, 70%. You're getting it? So, when the thirst, it shoot, the degree of the thirst shoots up, hunger shoots up in degrees then we tend to be, become more and more aggressive, self-centered attitude will become more and more aggressive. You're getting it?

Now, let's imagine that this, we are in a part of French Revolution or Russian Revolution where we do not have any food for whole one week, we are so terribly hungry. And suddenly the say the a basket of bread comes, right. And then the say okay you have money but there is no bread in the market. Now there, some bread comes what will you do? You just jump to grab at it. You fight for this. Okay, let's say this is a scenario, this scenario. If I ask you were jumping, right, I ask you why you are jumping. There are only like five breads and there are 50 people, why you are jumping, What is your answer? Hey?

**Participant:** I want some bread.

**Venerable Geshe Dorji Damdul la:** Because I'm hungry. You're getting it? Because I'm hungry. Okay. My next question, others are they hungry or not? Right, others hungry, others also need that? Answer is yes, intellectually the answer is yes. But again, I say who likes to have this? Again, you will fight, me, me, me. Again, I ask you why you? Because I'm hungry, right. So, our rationality works only one way, I'm hungry. We never think about the others hungry as the degree of the hunger increases. When the degree of hunger is very low, right, then you can think of others as hungry. When your degree of hunger is so acute, 80, 90% then your focus is all going to self. And who is punishing this? It's a punishment. Who is punishing this? I, I, the self-centered attitude is the punishing you, right. You cannot think of anyone else. Okay, so but others are also very hungry as you are. But I'm looking for only me. Why? Self-centered attitude is very biased to see self as more important than others. So, there is no equality there.

What is the first step? Equalizing self and others. We are not equalizing it. We are seeing ourselves as more important than others. This is where we are going wrong. And this feeling that I'm more important others, this does not do anything good to us, it only destroys our happiness, it only brings miseries to us. You're getting it? Where rationally speaking we see that just I'm hungry, others are also hungry. Just I'm terribly hungry, others are also terribly hungry. So, we are all equal, right. Rationally we think about this, more we think about this, rationally speaking there is no basis for me that I should claim for it, we all have the right to claim for this, right. If I've the right to claim, they also have the right to claim. So, this is how the, we have to train, we have to think of this, one.

So, the fact is how to equalize self and others, number one, on what ground? One ground is that we are all equal in wanting happiness and not wanting suffering. This is one way. This is one point to equalize self and others. We are all equal, number one. Number two, that just as say both of us, just as I want the maximum happiness, I have the potential for maximum happiness, others also have the potential for maximum happiness. Everybody has the Buddha nature, we all are just equal in having the seed of perfection. No, it's not only me everyone has the seed of perfection, we're all just equal. So, whether from the point of view of the potential, from the point of view of the basic desire we are equal. From the basic desire I want happiness, I don't want suffering, others also want happiness, they don't want suffering. And from the point of view of the potential, we all have the same potential to reach the highest degree of happiness, right, to get the highest perfection. We all have this same potential. From both these points of view we are all equal. It's not that I'm more important than others. So, with this understanding, so later on if you're the degree of the thirst is like 80% and somebody comes who likes to have this water. And you will say okay, now I realise that we are same, although you feel like thirst is so acute, you can feel the acute thirst in others also. You will see that we are equal. So, there when you reach a stage whereby okay who likes to have it, okay now no difference both of us we are suffering, you can give it to anyone of us. If this where you reach from earlier, I want it, I want it, from there if you transform to that stage where okay we are equal you can give it to anyone. If you reach to that stage you have passed the first step. That is, you are successful in equalizing self and others. You're getting it? Okay. Number one.

What is step number two? Okay reflecting on the demerits of cherishing oneself. Okay, so the Bodhisattva Shantideva, he beautifully encapsulated point number two and point number three as following; the miseries the world contains are derived from wishing happiness for oneself, the happiness the world contains are derived from wishing happiness for others. The miseries the world contains are derived from wishing happiness for oneself, and the happiness the world contains, all happiness the world contains are derived from wishing happiness for others. So, this incredibly beautiful summary that Bodhisattva Shantideva made. For example, let's say in the history of humanity, for example, say Mahatma Gandhi, he is being remembered so fondly by all Indians. So fondly remembered by the people of the world. Why he is so popular, why he is so famous, why he is so popular? If you ever reflect on this point, if you reflect on this point, okay, what could be the reason, anyone, why he is so popular, loved by so many people, why? Anyone? No idea why Mahatma Gandhi? So, he is being respected as the father of the nation. Yes, yes. He is being respected as the.

**Participant:** He was warrior, he fought for independence. The way he fought was different. In warrior, war fight for everybody's Independence.

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

**Participant:** But his.

**Venerable Geshe Dorji Damdul la:** Don't put the but, I want, I don't want the but.

**Participant:** What I want to add on is [2:20:00] the interpretation that he is considered to be the father of the nation is a political understanding. We have, I as growing up have been taught this. But if I see it politically it was Nehru who coined him as the father of the nation because he made him the Prime Minister of the nation.

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

**Participant:** It's total politics and it is not everybody considering him, it is not that everybody considered him to be the father of the nation. It's sheer politics that he is now considered to be.

**Venerable Geshe Dorji Damdul la:** Okay, I got you, Aditya ji, thank you. Okay, let's say let us not be negative, then the say even the Enlightened beings, even the Buddha you know people talk about badly about these things. So, what we do is by being, okay, so the point, to make it short, the point what we are learning is that say whether we like it or not there are so many people, at least few millions, India there is little over one billion, if not all at least few million people no doubt, at least say I can say that one billion on this Earth may be two, minimum two billion people heard the name Mahatma Gandhi, right, heard the name Mahatma Gandhi. Whether they like him or not this is not the point. The point is at least there are few million people who love him, no doubt. But I want few million people to love me. Even few million people they don't know the existence of me, right. So, this is how we have to look at things. Let us not look at things negatively. So, who I, who am I, right, who am I? I try my best to go to all different parts of the world but still I don't have one million people, you know, who know me.

But Mahatma Gandhi how many millions and billions of people are there who know him, number one. And how many people are there who love him, who respect him.

And if you think very carefully, say this boy, this gentleman, or this boy he could've easily become a very, he was already very educated in the first place, very educated for his own purpose. He could lead a very easy life, very comfortable life. Why did he have to go into the prisons? Why did he have to sit for the fasting? Why did he have to, you know, sit for fast, right? So, he could lead a very comfortable life, he was a lawyer. And then he was so well educated. While the majority 90 people, 90% of the forget about India, the world, people are not that educated, he was so well educated. Maybe he was one of the .01% of the educated people. He could lead a very easy life. But he went through all these challenges, difficulties, courageous actions, as you rightly pointed out for the nation. For at least for like say, in those days maybe like 60 the what, the like 600 millions or 700 millions of Indians, for him, he worked. It's amazing. So, this courage came to him. Do I have this courage? This is the question. Do I have this courage to risk my life for the nation, for all the people, do I have this courage? So, this courage comes out of love for this number of people. So, the point is that why he became popular is because of the love that he demonstrated, the love that he demonstrated for his the fellow countrymen and women. It is out of this that he became so popular, right, one.

And today for example, His Holiness the Dalai Lama, he is being loved by millions. What made him so special? Again, we see that it's because of his love for others. So, this love for others means, love for others, love for the self, right. Love for the others versus love for the self. Love for the self is known as self-centered attitude. Love for the others is the compassion, loving kindness and so forth. So, these two, where one is very self-centered you want the maximum happiness, you want so many people to love you. But this self-centered attitude the one which pushes others from loving you. Where we, everybody wants to be famous, everybody wants to be loved by many people. But why this is not happening is simply because we could not display the other cherishing mind. So, if we think in these practical terms, we see that other cherishing mind attracts what we want, the fame and so forth, right. So, whereas the self-centered attitude it will only attract, right, people disliking you, people not liking you. So, this is what the self-centered attitude does.

And then say even in a community, even in the family, if you look at even the dogs, some dogs they are so aggressive, you see any other dogs they just chase, wild. And some dogs they are extremely gentle, right. Which of the two dogs is happier? You bark everyday is happy or always gentle, sleeping, playing with the other dogs, which is happier? Playing with the other dogs. Of course, this is, naturally this is happier, right. While whole day your so much energy will be consumed, right. Okay, so the point is that the self-centered attitude from our real-life experience we see that more the self-centered attitude the person is very unhappy. You're getting it? So, generally speaking self-centered, the more the self-centered you can easily be affected by somebody else, you can easily be affected. Whereas, the more the other cherishing you are less affected by other people. This is, we should be very observant. Be very observant and we will see that some people, if you throw a very bad comment, right, the person may get as a joke. Whereas for some even if you throw good comment, even this good comment can become a cause of problem, right. If somebody says that okay let's say I have this watch, somebody says that okay

you have a nice watch, right. Then are you jealous of this? (GL) Can I not have a, am I not allowed to have a nice watch? Right. Hello, where are you? Are you my spy? (GL) Am I not allowed to, don't I have the right to go wherever I like? Am I, are you my spy? Right. And if you say, if you don't say where are you. You did not even inquire where I am. (GL) You are not, least bothered about where I am, your least bothered, even if I die, you don't care. So, what should we do? How are you? If I say how are you. This is not your business, right. This is not your business, how are you, right. And, where are you? Are you my spy? If you don't say where are you, you don't inquire about me, right. (TL) Okay, so look so with this who will actually make, come to be friend with you, right. So, this is all because that you become so self-conscious, so self-centered. You don't really, you are not really concerned about the other person. You don't really appreciate the other person, other people, right. You are just totally focused on the self, right. And so doubtful. Anything you just interpret negatively, right. This is terrible, right. And you do a good job, they will say that there must be an ulterior motive. You do a good job, look at terrible person, right. What should you do, should you do good job or bad job? If you don't do anything, you're wasting your life. If you do something there is a problem. If you don't do there is a problem. If you do thing, good thing. Again, there is problem. Bad thing there is a problem. So, this is how our mind, our mind when obsessed with the self-centered attitude it unnecessarily creates agitation with you.

Say when you say, for instance, let's say somebody tells you oh you have a nice watch, right. Oh, thank you, finish. [2:30:00] Thank you and you feel the joy over the other person appreciating your watch. Just feel the joy. Instead are you jealous of this? When you say are you jealous of this what is your feeling like? Agitation inside, mental disturbance. Are you happy? What happy, who made it? What made it? This self-centered attitude made it, right. So, this self-centered attitude is the one which unnecessarily attracts, made you to interpret all the things negatively, right. It makes you interpret everything negatively. Whereas, with the other cherishing mind you will see beauty in everything. It's amazing. The moment you see beauty, there is a joy in you, your mind becomes so light, the moment you see the unattractiveness there, your mind simply sinks with the gloominess. So, the self-centered attitude is the one which simply pushes others away from you. Other cherishing, wherever you are, you are happy. Everybody will love you. You're getting it? Everybody will love you, right. You are very happy wherever you are. Okay, so that we have to begin charity begins at?

**Participant:** Home.

**Venerable Geshe Dorji Damdul la:** Home. We begin this at home, right. Just see how much you can display love and affection towards your near and dear ones in your home. Start from there, right. Start from there, say just, and say if you express this kind of agitation, just unnecessary agitation, aggression, so forth, even this agitation, irritation, aggression this is not you. The real you is so precious, is so pure. This is not really you. This is you acting under the influence of the two demons; self-centered attitude and the self-grasping ignorance, particularly self-centered attitude where you become very demonic, you know, very aggressive, and so forth because of self-centered attitude. It's not you. And some people what they do is, when the become, when the anger subsides, they feel no I'm very bad person. No, don't blame the self. This self is so precious. The fact that you discovered that okay what I did is not really good, even

this is amazing success. So, what you should be doing is that, and don't remain just idle as well, blame somebody. Who is to be blamed? The self-centered attitude is to be blamed, right. And for that how to challenge the self-centered attitude, you have to challenge the self-centered attitude. Unless you challenge the self-centered attitude it will never go away on its own. It will never go away on its own. Just challenge it.

How to challenge this, how to challenge self-centered attitude? Try to do things which are against the dictate of the self-centered attitude. And self-centered attitude wants you to shout at somebody else. Self-centered attitude wants you to show anger towards somebody else. Don't show this. Don't give in to the anger. Don't give in to the shouting at somebody else, right. At least in your family. Start from there, right.

It is not you. Keep this in mind. It is not you who is shouting. It is the, you engaged in this act is not your true nature. You engage in this act because of the dictate of the self-centered attitude. And self-centered attitude is not you. You can discard this, and you can, you will become very pure, respected, revered person. Person who is going to be revered by everybody. Why the Buddha Shakyamuni is so revered, so loved by people? Why Jesus Christ is so loved by so many people, right. And if you read the biography of the Jesus Christ, it's amazing, right. We should not read the biography of Jesus Christ as a Christian prophet, no, read it as a human being who displayed such a courage, love and affection towards others. You read the biography of Mahatma Gandhi, you read the biography of Mother Teresa, you read the biography of the Martin Luther King Jr, right. Just read their biography and appreciate the quality, good qualities of compassion, courage and the determination and so forth. Okay, so these are all coming, so with these good qualities, right, seeing them okay why not I also have these seeds? But as long as I give in to self-centered attitude these seeds will not germinate at all. Why should I prove myself to be incapable? Why should I prove myself to be weak, right? I will, so, say giving in to the self-centered attitude, weak means to do those things which actually do not benefit you, which actually harm you, that is a weak person, right. Who cannot do something very productive for your own self?

So, when you are under the sway of the self-centered attitude that pushes away all your happiness, that only attracts the miseries. So, this is indication of weakness. Weak person for example with somebody who is so weak, physically so weak goes in the crowd, easily the say you can have some damage to your limbs, arms, and so forth, easily damage because you are weak. If you are very strong, you go into the crowd, you will not be affected by the crowd. So, likewise say without the self-centered attitude you confront with any kind of situation you will not be affected. With the self-centered attitude you are easily affected with so much agitation, irritation, doubt, suffering, fear and so forth. So that is a sign of weakness. So, to remain peaceful, calm this is not the sign of weakness. Often times people take that somebody who remain calm, peaceful, not reacting as a sign of weakness. Only if you fight then that is sign of strength. This is not the case, this is the backward thinking, it's a thinking of the people who are actually very unwise. It's unwise thinking. Because self-centered attitude it only attracts miseries to you.

The first thing it does is the agitation arises within you. And nobody wants agitation. With the agitation what happens, you will not even enjoy the say good food, right. So, if say somebody

was so agitated and then the while you are so agitated somebody brings cheesecake to you. Do you think that you will enjoy the cheesecake? No way. You're getting it? So, you suffer the good food, and then surely you will not have good sleep, right. Without sleep, no food, your body will invariably go down, decline. And then you become so, your immune system goes down.

Okay so these are the demerits of cherishing the self. So, this is what we really need to think of and see in what way they harm you so greatly, right. Okay, we'll stop here for today. Tejal la, dedication prayer.

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

**Dedication Prayers at the End**

**Page 25**

# Class 44 – 4 Immeasurables & Bodhicitta – Part 3 of 9

## Session 1 of 20<sup>th</sup> Jan 2019

Subject : Four Immeasurables and Bodhicitta  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 20 January 2019  
Transcriber : Tenzing Nyidon  
Verified by :  
Edited by :

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### Starting Prayers And Meditation

(Main Teaching Starts) [00:14:55]

Okay, continuation from where we last, where we left last time. What were we doing last time?

**Participant:** Equalizing and exchanging self.

**Venerable Geshe Dorji Damdul la:** The method of equalizing and exchanging self for others. And I think we have like two assignments, two or three assignments.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay what is the first assignment to have the nine steps on our fingertips. Okay, one by one. Ready? Okay the Richa la you are ready? So, one by one.

**Participant:** The first step for the equalizing self and others method is actual exchange of self and others. (TL) Equalizing self, yeah, equalizing self and others.

**Venerable Geshe Dorji Damdul la:** Okay, all nine?

**Participant:** All nine?

**Venerable Geshe Dorji Damdul la:** Don't know? Okay.

**Participant:** Give me the mic, I'll try. First is equalizing self and others. Second is thinking about the demerits of cherishing self. Thinking, third, thinking about merits of cherishing others. Fourth, remembering the good, the benefits of.

**Venerable Geshe Dorji Damdul la:** Taking the suffering.

**Participant:** Taking the sufferings of others on our self. And fifth giving our happiness to them.

Fourth, sixth. Actual remembrance of good deeds by.

**Venerable Geshe Dorji Damdul la:** Exchange for others. (TL)

**Participant:** Okay maybe this will do.

**Venerable Geshe Dorji Damdul la:** Who next now?

**Participant:** Geshe la we remembering seeing that.

**Venerable Geshe Dorji Damdul la:** Okay, okay, so we have to, we need to have these on our fingertips, right. And it's not just that we need to have the fingertips, the best way by which to do so is that you actually, at least for some days just continue everyday first make sure that you learn all these nine steps. Then sit and do, little bit of breathing meditation, refuge and Bodhicitta stanza. And then say the first point equalizing self and others, just say this, verbally say this and then meditate on this very quick, briefly meditate on this. And then after meditating on this then you move to second point, reflecting on the demerits of cherishing oneself. Again, meditate then move to the third reflection on the merits of cherishing others. Then again go to the next point, number four, taking the suffering of others with emphasis on compassion, again, meditate on this. Then next move to giving your happiness to others with emphasis on loving kindness, again meditate. So that way they become very natural, these steps become very natural within us. If we simply learn them, the way the in the schools you memorize the multiplication tables, if you do that then when you actually say this you can feel the difference that saying after getting habituated through meditation it becomes very natural. And then saying the way you mugged up, remember the multiplication table it becomes very mechanical. You're getting it? This is the difference. So that we have to do it. If we don't.

**Participant:** How to meditate on each of the steps? How to meditate on this?

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

**Participant:** I was trying equalizing self with others, just step one. So, to move on how to move, or how I could start?

**Venerable Geshe Dorji Damdul la:** Okay, so, for that matter this, how many steps you already did last time?

**Participant:** Four.

**Participant:** Three.

**Venerable Geshe Dorji Damdul la:** We are more in the number two, the one and two. No, one done, number two and three, yes, that's true. Number two and three not really done, two and three we are in the process. Number two and three more like, but then in the meditation we have to do them separately. Number two separate, then number three. Okay, so how to do that?

So, let us do, reflect on the points [0:20:00] and make it vibrant in your mind that okay so there is no reason why I should be seeing myself as more important than others because that we're all equal in wanting happiness and not wanting suffering. And then we are equal in having the seed of Buddha nature within us, seed of perfection within us. We are all equal. By no means I'm superior, by no means I'm inferior. Okay, so the people feeling that I'm inferior to others, this may be little less but people feeling that I'm superior or that I am more important than others, not really superior, I'm more important than others, this is more natural, right. So, this that from the, these two points that the we are all equal, that by no means I'm more important we are all equal in having the seed of perfection, Buddha nature within is, think of that. What is seed of perfection, what is Buddha nature? Like the water, the deep inside the purity is there. You take out the pollutants then the purity comes out. Likewise, mental pollutants you take out and purity comes out, the Buddhahood comes out. So, just think about these things. This is not just with me, it's with others also. So, we are all equal.

And then number two the instinctive desire for happiness or wanting to shun miseries. Just reflect on these, how true that is. If I'm in pain what is my instinctive reaction? I want to remove the pain, right. And what if I'm, what if others happiness, other's happiness what is my reaction? I would just, how I wish I also have this happiness. So, this is what we have to be analytical, be creative and then think about these points. As you think, the more we think about these points what happens that the sense of cherishing is released, sense of cherishing is mitigated. Okay, this is how we should be doing. Yes?

**Participant:** Sorry, just to make sure, can we write what is the stanza, Bodhicitta stanza?

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

**Participant:** Is it Shantideva?

**Venerable Geshe Dorji Damdul la:** Bodhisattva Shantideva, yes.

**Participant:** The miseries of others, reflecting on the miseries of others brings happiness.

**Venerable Geshe Dorji Damdul la:** Oh, yes. All miseries the world contains are derived through wishing happiness for oneself. And all happiness the world contains are derived through wishing happiness for others. This is by Bodhisattva Shantideva in chapter one, Guide to the Bodhisattvas Way of Life, chapter one, yeah. Oh, not really chapter one, chapter eight. It should be in chapter eight, yes, chapter eight.

Okay, so we should have all these nine points on our fingertips in the meditation process. Okay, so step number two. What is step number two? Reflecting on demerits of cherishing oneself. Okay, so the, okay tell me in our life, in your life, in our life when do we display, when do we, do you can you recall or can you pin-point to any instances of where we have been very self-centered, selfish, do you recall any instance?

**Participant:** I remember recently that is it's so ironical because it was after attending the

Bodhicitta retreat. So, I was coming, while coming back from Pune to Delhi, so on the air plane there was this lady who wanted to take the seat where I was sitting. But I just, I couldn't even, you know, imagine that okay maybe I can shift and she can take this. But afterwards I realised no, this is such a heavy self-cherishing, I could have given my seat to her. So, this was the latest.

**Venerable Geshe Dorji Damdul la:** Okay, this is a very good reflection. So, for all these things the first thing is to identify the drawbacks, the mistakes that we engage in, to identify them is so precious, to identify them. And had it not been for, you know, these teachings, Bodhicitta retreat and so forth, you will even not identify that in the first place. Why should I give my seat, right? If the person wants it why not the person you know, they come little earlier, right. So, I put all I effort there, so why? It's so weird. (TL) Right, this is our expression. It's so weird that they, the person asked me for my seat, right. I got it with my own effort. Okay, so this would be a very natural tendency. And whereas you realise that okay this is, what's there if I give the seat, what's there, right. I give the seat and then let the person, if the person wants it give the seat then I just move to another place, so what, what a big deal, right. It's very easy. Whereas, no, other person says I have this, this, I should sit with that person, right, like this, she is my mother, she is my father, she is my this, this, this, this, I should be with this. And then no. Why? If you want then why didn't you, why did you not come little earlier. Okay, so all unnecessary things, just change it, just give your seat finish, right. Okay, so all these the first thing is identify that this, although very small, right, that we are able to see that in the mirror of what you have learnt. Only through the mirror of what we've learnt, through what we've learnt then we'll realise that this is our the nothing but driven with the selfish thought, right. Even to identify that is such a say combat to the self-centered attitude. It's so good that you are into the practice. This is the real Dharma practice that somebody identifies oh no what I did is not correct. Even to identify that is so precious. People don't even acknowledge that this is wrong, right. The moment that you acknowledge that is wrong, even though you may not be able to do it on the spot, later on what is a big deal if I'm able to do that, right. This thought comes to you, or that no I could not do this, right, so this is not really, it's a very small thing still I could not do that. Even this identification, even this recognition is so precious. Next time it's going to be much easier. You're getting it? It's going to be much easier. So, this is how we can undo our bad habits. You're getting it? And these bad habits will take us nowhere good. It will only take us to miseries or the problems, right. Whereas, these habits we undo like what Richa rightly the just now shared with us, it's a very practical and so precious taking steps.

As I always say not only to you, to myself also, the fact is that more important than somebody who is already realised to 80% good, more important than that more precious than that is somebody who is progressing to zero to one, one to two, two to two point one. This much progress is happening, that is much more precious than somebody who is so, already there 80% and staying there stagnant, staying there, right. Not improving any further, right. But who, when somebody is already 80 the pace is so fast, the reality is very different. Somebody who crosses like 60, 70% of the spiritual the transformation then the pace is so fast. Whereas, say the those of us who are into like 10%, 20%, 30% below average for them the progress is required. There must be some progress happening, right. Progress must be happening. And where, sometimes what happens is that, sometimes what can potentially happen is that okay say you have a competitor, say you are running, both of you are running the same business. And then if you are,

if you're being very sluggish, you're being very slow, not creative, just doing the same thing again and again then your competitor will not be, will not bother you much, where the competitor does not feel you as a threat. Whereas the moment you being creative, you start being creative and to make your business more attractive, more customers are attracted then the you competitor is losing the customer. So, what will the competitor do? [0:30:00] Hey, no idea? Seems like you are not at all from business.

**Participant:** He can start looking for new ideas and.

**Venerable Geshe Dorji Damdul la:** Yes, then the competitor will likewise be more aggressively look for ideas to make the business more creative, right. It's as though like nobody from business. No, or you have not been watching your, say on your like the competition amongst the mobile companies. You see the competitions. Oh, the poor, (TL) the poor people into this mobile thing, right. The CEO's I don't think they are sleeping properly, they are getting proper sleep, the CEO's, the marketing people, then the engineers, right. And then now they are making what, the foldable mobile, right. You should make something new, something different from others. And you're making foldable, it's matter of one month or few months, others will also make the same thing. Such a headache for all these people, right. I'm sure they are not getting sleep, right. So much of tension. That is true.

Okay, so the point is that why I said this? Okay, so the point why I'm saying this is that so when your competitor is very aggressively creative then say when you start to become creative, then your competitor will also show his or her smartness, right, becoming, equally becoming aggressive in creative. Okay. So, then the competition can become very tough competition. Likewise, what happens is that the moment you go into Dharma, the moment you go into particularly not just learning, okay I learned about the what, the method of equalizing and exchanging self, then he said that these steps must be on my fingertips, right. Actually, why should we have on these fingertips, I know them, right. Okay, so the point is if this is your attitude that okay, I know, I know the nine steps and then it has nothing to do with my day to day life. If this is your attitude then it's not a problem for you. When will there be the problem? Problem potentially happens to us when you start to think that these nine steps, they are so precious I have to actually implement them, I have to practice them. Only if I practice them then the transformation can take place. For example, somebody says you are such a hopeless person. Then what is your reaction? You feel so agitated, irritated inside. And then somebody talks nicely about somebody else who you dislike, right. Then you become really angry, unhappy. So, all these things are happening are there. So, there are you happy? Are you happy when these mental states happen to you, are you happy? You are not happy. What is really happening is the, there is knot there. You are feeling the knots, self-centered attitude knot, knot is being felt there. Unless you release these knots one by one, right. So where say somebody else tells something bad to you, you are not agitated. And the somebody praises your say the brother, sister, your friends like this, you feel very happy. So, the ease is happening there, ease is there, right. So, finally we are seeking this, the ease.

Okay that all this tension, unhappiness, depression, they all disappear this is what we are seeking. So, now the point is that as we work on this area which we never ever stepped in till now. It is

for this reason that this practice is revered, respected as the say the treasure, as the treasure which otherwise would be most unlikely be found. And you have found it today, right, by some luck. You found it today this practice of Bodhicitta which is so precious. Now, you will see it is a treasure, you try to go into this practice. As you're taking steps what is happening is that there is a counterpart. What is the counterpart? The self-centered attitude. That becomes even more aggressive. When you are, when you engage in this practice then the other opposite, self-centered attitude also becomes aggressive, right. To the extent that you start practicing little bit of compassion towards others and the benefitting others or whatever then the say the unease, feeling of unease, these things become more aggressive. When these things happen and sometimes say, some people may see like, say you start coming to Tibet House, right. And then your parents may notice that you've become even more aggressive, right. Okay, if that is happening and if it is because of you seriously trying to implement these steps in your being, in your practice, if that is because of that then this is the indication that the fight is happening between the two sides. Your new thoughts cherishing others and the old thoughts self-cherishing, these two are having a combat. So, where the combat is happening, the feeling when the war is happening, nobody is celebrating, when the war is happening. You're getting it? When the war is happening somebody celebrates, the person is going to lose the war, right. Celebrate means party. In war, hopeless. War means both are somehow going to have the consequence, both are going to have some problem. Even if you are the victor many of you soldiers died in the process, injured, died. So, the war this is what is said by the Bodhisattva Shantideva in his book that there is war happening. When you seriously think about practicing then the war is happening within your mind between the new thought process of compassion and the old thought process of self-centered attitude. There is war happening. When the war happens, you can, experientially you could feel that. You could feel the toughness, the difficulty how to overcome this self-centered attitude, you could feel it. You're getting it?

And that depends on the situation, where the situation is very small that is easier to be combatted, and where the situation is more severe, right. Okay, say to give a seat to another person, okay that is easy. And to give the say and then you have to sit on the non-reclining seat, and you lose the window reclining seat. And you have to sit on the middle seat, that too non-reclining, right. And then it is more difficult. Okay, then let's say that you have to move from the business class to the economy class, right. Non-reclining. Okay.

**Participant:** Near the toilet.

**Venerable Geshe Dorji Damdul la:** Near the toilet. Then, and then some people who have the first row in the bus from there you have to move towards the end, particularly you are climbing into the bumpy roads, right. And by the way you have that experience? What is the difference between the seat in the row and the back row, when you're, bus, bumpy roads? What is the difference? Any experience?

**Participant:** It's like a camel ride. (TL, GL)

**Venerable Geshe Dorji Damdul la:** Jumping, right. Okay, so what I'm saying if that happens and then that too sometimes the buses, the like 24 hours, 36 hours bus drive. It's a disaster, right.

So, what is your, how do you respond to this? Okay, you are eager to change your seat or not so? Okay, so these are all the tests, right. Okay and then to the extent that say and finally the practice of compassion, the generosity of your body, to give your heart, to give your not the heart, to give your, the kidney, to give your what, what else?

**Participant:** Eyes.

**Venerable Geshe Dorji Damdul la:** Eyes, kidney, right. How ready are you?

**Participant:** Liver.

**Venerable Geshe Dorji Damdul la:** Liver, how ready are you? Okay, so there the okay, no, no way, so weird to give my kidney, it's so weird. Is it really Buddhism? (TL, GL) And then yes, of course. Okay, not my Buddhism. (GL) Okay, so there we should be extremely, extremely realistic. What the Buddha taught is we should be extremely realistic. The Buddha taught that mentally if you are not ready, if and particularly the Buddha, okay, made it very precise. Somehow there is a tendency, if there is a tendency for you to regret [0:40:00] over having given your part of the body, like kidney, the liver, whatever, if there is a tendency for you to feel regret Buddha said don't do it. You're getting it? Don't do it. So, what the text says about giving your body and so forth, it is a very ideal situation where you are already very realised, your mind is so realised. So, where the mother freely gives her the kidneys and so forth to her children, to her child, right, when the child is suffering from kidney problem, kidney failure. And then in some cases mothers even give their eyes, right. They are very sad stories. So, what I'm saying is that the love which the mothers and the fathers, they demonstrate towards their children, unless we reach to that level and more level, the Buddha said that to really give parts of your body, your body organs like the lungs, the liver, kidney and so forth, the Buddha said don't do it unless you are, unless you reach a very high the level of the practice of compassion to the extent that you are guaranteed that you are not going to regret. Not only you don't regret you feel so happy as a great opportunity for you to be able to engage in this practice. Only when you reach this level you are encouraged. Otherwise the Buddha advised not to do that. You're getting it?

Okay then if that is the case then why the Buddha taught that? Why the Buddha taught this practice of giving, even your body and so forth, your possessions, your body, so forth. So, there the Buddha said that ultimately you should have the capacity to give everything, including your life. But so that is the ideal situation, when you reach to a very high level. So, you have to act according to the given situation, according to where you are. So, where you are not ready for that such situations the Buddha advised us to mentally do this. Why we cannot do that? Why we feel regret? Why the mothers don't feel the regret? Why the Bodhisattvas don't feel regret? Because out of this sheer love for the other beings. So, we can this, practice love and affection towards the sentient beings and do these exercises mentally, not in actuality. This is what the Buddha advised.

Okay, so with this we were doing step number two and three. Step number two is reflecting on the demerits of cherishing oneself, step number three is reflecting on the benefits of cherishing others. So, with this what I was saying is that the say the problems that we encounter are with

this self-centered attitude. With the self-centered attitude, the problem, all the, because of the self-centered attitude we start to engage in negativities, right. Okay, let's say, let's say the somebody is in need of material resources, let's say like 200 rupees. Can you give? The person is in dire need of 200 rupees, buy medicine and so forth. Can you give? 200 is easy. Okay, what about 1,000?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Yes. What about 10,000?

**Participant:** We think.

**Venerable Geshe Dorji Damdul la:** Okay, I need to think, I need to check, right. Okay, just wait, give me some time, I'll check with what, with, okay with my parents, with my husband, wife, with my daughter, what, son, whatever, I have to check with them. One lakh? No way. (TL) No way, sorry. Okay, in some cases maybe one out of one thousand, one lakh okay fine, no problem. Just go ahead with your medical treatment, whatever, don't worry, that leave it on me. One person out of one thousand, right. Ten lakhs. Okay, ten lakhs, I'm sorry. And then maybe one out of ten thousand, ten lakhs okay fine, go ahead, right. Okay, so look what I'm saying is that the and some people they might not have ten thousand, then in which case it's, we can't do anything. I'm talking about people who have maybe like ten crores in the bank, right. And then ten lakhs. No way. Who are you, right? (TL) Okay, so this is attitude, it's not about whether you have or not. The point is how much you can, right.

Okay, so the point is that the say how we engage in the negativities driven by the self-centered attitude, say why we are not capable of giving like say huge amount of material help, why not? Because of the self-centered attitude. That is very strange. Generally speaking, if it comes to, okay, you and your mother. If the mother is in need of help, right. Help of huge amount of money. Will you be able to give it? Right. Will you able to give it?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, yes. Strangely, there is a very strange phenomenon, so when I see this then I see what Charles Darwin said is very true, right. The children, okay, how one individual person is so ready to give everything one has towards one child, particularly when the child is very young, five, six, seven, eight, nine, ten. That much of generosity, that much of feeling of the courage to give is not so much happening towards your parents, as much as how much you feel towards your child. Do you understand what I'm saying? In other words, the love one feels towards the child is what transcends the love that one feels towards the parents. Do you agree with me or not? Did you see that or not? Yeah, this is very obvious. In many places so obvious. I have seen that with my own eyes. It's very common.

So, Charles Darwin said is very true. Charles Darwin said that finally what is all this, what is the this the species, what this the human, it is, what is the purpose? It's simply to continue the species. For to continue the species the younger ones they are so vulnerable. So, what is required

is they should be supported. Who can support the best? The parents, right. And the parents they also have their parents. Never mind, their job is done, right. So therefore, you don't really have to pay much attention to them. So, the nature, the law of evolution has created that you don't have much love towards your parents, as much as you love your children. Because without loving the child, the child will never survive. And parents' job is to love you so that you survive. And she did it, he did it. Job is done now, right. From your side, it's not that you have to love your parents. This is what the Charles Darwin said, law of the evolutionary theory, right. So, I see this is very true. See very true meaning how the people behave when I look at that it's very true what he said, right. People how they love their children is, they are ready to fight with their parents to defend their child, right. And parents, for their parents to defend you, right. And you fight with the parents who defended you, fight your parents to defend your child. And the child will again fight with you to defend her own child. This is the human evolution. It's very true.

But the Buddha said that if this is how we operate we only end up in Samsara, right. (TL) This is how the Samsara operates, right. So, what Charles Darwin said is true pertaining to Samsara. If you want to keep doing, if you make sure that the Samsara does not disappear, right. For example, the Tibetans we are so keen that the Tibet does not disappear from the Earth, yes, right. And then many people who also very sympathetic towards the Tibetans that Tibet should not disappear from the map, world map, right. So, therefore if we don't want Samsara to disappear from the existence, [0:50:00] world of existence then what should we do? Make sure that Charles Darwin's principle operates so well. You're getting it? Whereas, the Buddha said differently. So what Charles Darwin said this is applicable to, in order to perpetuate Samsara. For that matter this is how it should be operated. Whereas, if you don't want Samsara, if you, the Samsara is very painful for you, if you want to get out of Samsara, if you don't want sickness, ageing, death, tension, depression, anxiety, right, loneliness, loss of privacy, and all these problems, if you want to get of all these things then the Buddha said that you have to behave differently. So what traps us there is because of these two things, thoughts, your own thought trap us in Samsara, self-grasping ignorance, self-centered attitude, right. These two things act together hand in hand. Then all these, the say, the what, the miserliness is given rise to, miserliness not daring to give things to others, right. Because of me. Okay, one.

Then say with this, say the miser, practice of miserliness because of the self-centered attitude. And any negative thoughts, harsh words, all these things are because of the self-centered attitude. Yes, no?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Harsh words, right. Just to undermine the other person. All these things are simply because of the self-centered attitude. And this self-centered attitude, if it does something good to you, it's fine. If the self-centered attitude, what it does, if it really helps us that is amazing, just continue with this. If it does not do us good, it's really the time for us to reconsider, to think about it, to think about, reconsider this, think about it twice and see whether we give into this self-centered attitude. It's not easy not to give to self-centered attitude but at least try the way Richa shared her experience, at least try. Keep trying, keep trying. It's a very painful journey, initially. The moment you cross one plateau of this journey then you will start

finding the joy. Till that point it's very painful. And often times say the very manifest obstacles from outside can happen. The moment you go into this practice, say everything bad happens to you. So, the say your house, some the fire happens. And then somebody becomes sick, and then your, you lose your parent, something bad happens one of the other, one of the one. The moment you stop practicing it, everything stops, you know, all things bad things tend to go away. So, these are the obvious obstacles which are manifestly coming to say the, to make you to give up your practice, right. So, when these things do happen, if it does happen that you go to this practice, start this practice then say the more unfortunate things tend to happen, befall on you, say the tragedies befall on you. So there instead of giving up, many practitioners they take this as a very auspicious indication.

When does your competitor, when does he or she become very aggressive? When you become stronger. When you become stronger then he or she will tend to be very active in order to subdue you, in order to challenge you. When you become very passive, who cares, right, the he or she is not a threat to me. So, they will not become active. So, this is one thing. So, they see that as okay, so that is a sign of me now becoming active in the virtues, one. Then number two when you actually do that, not only external obstacles, internal obstacles, you can feel the internal obstacles. Internal obstacle such as for example, say what Richa said, okay that is the smaller things but these are the stepping stones. Whereas, more severe things, right, the moment you engage in these practices then the say the agitation, so forth become more. And then the because of this you cannot do it and then the feeling of very strong feeling of guilt can come in you. And the feeling of guilt is very aggressive, very corrosive, right. So, I should be doing this but I could not do this. So there, say the internal conflict these things happening. When they happen don't forget it. If you practice it and if these thoughts are coming these are what everybody has to go through. Even the Buddha, himself went through all these experiences when he was into his journey, *gate gate paragate*. Likewise, if these things are happening to you, these are very good indications. Instead of giving up, instead of giving in and giving up on your practice, you see this is good indication, okay. So, this is what even the Enlightened beings they went through this process, right.

Now it is only through the friction, you fight with the other person, there is going to be friction. With the friction, it's going to become hot, right. The feeling of hotness comes inside, right. Agitation, so forth they can come. These are bound to happen. Then, you will, and you continue doing this, it's very funny. Other side is bound to lose the war, the negative side is bound to lose the war. But it will take time. Don't think that it will lose overnight. It will take little time. You continue your consistency will win over, win the war. Once, you win the first war then it becomes so relaxing and you see that now you can take many things very easily, like your life, you can take your life very easily, right. And in fact not really say what situation which the ordinary people can, are easily going to be affected with agitation, anger and so forth, disturbance, it does not really have any affect on you now anymore. Okay, this progress you will see.

Then your job is to see the subtler level of the self-centered attitude. You're getting it? Okay so for that matter this is how we should be proceeding. Now what we said is that self-centered attitude, it stops us from getting engaged in practice of generosity, right. And the effect of

generosity, the opposite of generosity is stinginess. So, stinginess happens to us because of the self-centered attitude. With the stinginess are you really happy? We are not happy, right, we are not really happy. With the stinginess say the you always feel something, you always feel you know short of something, although you have ample of things. Still we feel the that, you know, that you are in short of something, right. Okay, then the next what we discussed earlier was for example say the, say harming others in terms of for example say the killing, stealing, sexual misconduct, and then the harsh words, idle gossip, then slander and then what?

**Participant:** Lying.

**Venerable Geshe Dorji Damdul la:** Lying, right. Okay, and then the ill will, covetousness, wrong view. So, all these, say let's see, let's explore how all these ten non-virtuous actions, how they are triggered. For example, stealing is that because of cherishing others or because of cherishing oneself? Cherishing oneself, right. There could be very rare situation of somebody wanting to help another person, not for oneself, wanting to help somebody else and who is desperately in need of some medical assistance, which means some money. And then you feel so compassionate and you have no other resources then you engage in stealing is one out of one thousand, one out of one, one out of ten thousand people. Not rare. No, it's so rare. It's so rare that such things can happen. So rare. You're getting it? So rare. So, what I'm saying is generally speaking stealing, they are like 99.9% are all out of self-centered attitude. Okay, when one steals what happens? What is the consequence for the other person, person who lost the wealth? Sadness, right. In some cases, maybe somebody has taken loan from a bank for [1:00:00] the medical expenses for the mother and this money is taken away, stolen by somebody, right. Now the person has to pay the loan, the person has no money to pay for the mother's treatment or the child's treatment. Person is going through so much of mental stress, difficulties.

So, the consequence would be that you in the future lives, you are bound to go through these say the consequences where so you are always unhappy, for no reason, you are always unhappy, you are always under stress, you are always under depression, for no reason. Depression, right. So, these can happen as a consequence of you engaging in this, stealing of somebody else's wealth. And then in your future, as a consequence of that the wealth that you have, you get it, you just earn the wealth with great effort, hardship and then once you get they all disappear, they're lost, overnight you lose them. So, these things can happen, these are the results of say the stealing, right. And the stealing in other words you are made so poor because of act of the stealing, this act of stealing was driven, was instilled in you by the self-centered attitude. So, self-centered attitude is the one which attracts all these miseries of the pain, unnecessary tension, stress and so forth. And then the loss of the wealth and so forth in the future is all because of the self-centered attitude, stealing.

Then the killing. When one is engaged in act of killing what happens? Other person the glow disappears. When the person dies, the glows disappears, the glow disappears, the face becomes very dusty. Have you seen when the people die, right, when the clear light mind, when the subtle mind, when that is ejected, then the person the glow disappears. Sometimes you won't identify even the person. So that is because of the say the death. Now, because of you having engaged in this act of killing what happens as a result in the future lifetimes, one you will have short life

because you terminated the life of somebody else. So, as a consequence you have a short life, right. As a very young person so the cancer and then you die, very early age, say as a very toddler, age five years, ten years, 15 years, 20 years, somebody who just finished the schooling, college, now getting the first job, died, right. These things are because of the say the act of killing. And then say because with the act of killing you create so much pain on other person, so that for no reason people can easily create pain on you in the future. So, we see that all these things are the results. Again, what made you to experience these bad things. You don't want to experience these bad things. It's because of the earlier act which we engaged our self, which ourselves engaged in these negative acts of harming on others by killing and so forth on others. And what made us to do that? Engage in this act? Because of the self-centered attitude. So, the self-centered attitude although coming in the façade of guarding you, protecting you from the threats but in actuality this is the one which attracts all the fears, threats, the loss of life, short life, so forth, all these are attracted by the self-centered attitude.

And then say what stealing, killing, sexual misconduct. With the sexual misconduct, for example, in the future lifetimes say the very unreliable partners and so forth. All these, so this, I don't have to elaborate, right. All these problems are because of that. And then what? Slandering, for the verbal negativities, slandering, you're creating divisions, splitting two friends, right. Splitting two friends can happen intentionally and unintentionally. We should be extremely careful to make sure that we acquire the skills to make sure that unintentionally we don't say the create divisions, splits amongst the people. For example, say the okay person A and B they are very good friends. And then person A said just casually, says something you know negative remark on person B. Out of you know, out of confidence, out of self-confidence towards the other. The other person would not mind that. Then you just say this. And then you go to person B, oh, person A said that you are not good, like this, this, this. Then the person B says that she is not good like this. And then you say, go to person A say this, this, this. And it's not your intentional, it is not your intention to split them but simply you cannot contain, you don't know where to say, what to say, when to say, how to say, you don't know these things, right. So, because something is there, you think that it has to come out. So, this is where we are going wrong.

We have to know the place where to say, person to whom to say, time when to say, what to say, what not to say. You're getting it? All these we should have the sense of discretion. This skill must be learned. It is not necessary if you have something to say, it must come out right now, right. Oh, some people say that oh I cannot keep it anymore. This is your weakness. What is there, it's not you know, it's not like say if there is a poison or what, if you have eaten some, what accidentally, eaten this plastic, oh, now the plastic cannot come out, I cannot keep it there. I feel discomfort. It's fine but it's a thought process. So, I cannot keep it anymore, I just said it. No, so you are creating unnecessary splits in other people, right. So, that we should be extremely careful. Where if the other person has a tendency to be badly influenced by somebody else then we have to split the two. If the other person going to badly influence into corruption or into whatever, the bad habits like alcoholism, and so forth. Then we have to do things to split the two. Otherwise where two people are you know friendly, don't just do anything to split the two. Simply because you don't like person A, don't try to split person B from person A. You're getting it? If this is what happens, the consequence is very severe. In your future lifetimes you will never have good friends, right. Okay, so slander. And then what makes you to slander,

because of the self-centered attitude. You're getting it?

Okay so apply this to the harsh words. Again, the harsh words, right. What makes you to use to the harsh words? Because of the self-centered attitude, right. Self-centered attitude. All these ten non-virtuous actions they are all coming because of the self-centered attitude. Just see how to refrain. Say first see how these ten non-virtuous actions in my practical life how they're triggered by the self-centered attitude. How, right. Say if you are about to say very harsh words to somebody. And think of say somebody who you love so much. And sometimes, okay sometimes, the okay let us not mix the situations. So, there are some situations where say a mother may shout at the child. Because if the child, always gentle, the child takes advantage of the mother. It's not that mother does not love the child. But because this is, the mother in the pretence of anger. Only when the mother, you know, shouts at the child little bit then the child behaves well. So, finally child should behave well for his or her own benefit. So, for that matter the mother may shout, not out of anger but out of concern as a skilful means. So, don't mix that up. Our say loss of control and then shouting, harsh words. So, these are all coming out of the self-centered attitude.

And these have serious negative the consequences in the future. In the future, one, the bad habit we will build. This is so obvious, bad habit. And then we will use the same harsh towards a very challenging, difficult person. And the other person says who are you, your mother says, your mother will never say who are you? But somebody, you apply the same thing to somebody else and the person says who are you, and the person may directly slap you, right. (TL) [1:10:00] What is the English, say any Tibetan, English word where the hand is very quick? Is there any English word? You understand me, right. Okay you don't have to look for the word. So, the point is that then the situation can become very serious. So, therefore one is building a bad habit. Then number two is the consequence that in the future you will have a very low sense of self-esteem, low sense of self-esteem in the future as a consequence. Low sense of self-esteem where nobody pays heed to what you are saying, everybody simply shouts at you, right. So, these are the consequences.

In other words, all these ten virtuous actions, non-virtuous actions engaging in these, they will bring only miseries which we don't want. It's irony actually. This self-centered attitude tells you that you, I should not have all these miseries and then the self-centered attitude itself is the one which attracts all the miseries. This is a greatest irony. Yet, we don't realise this. As long as we don't realise this. As long as we don't know the mastermind who creates all these problems on you. And the mastermind says that hey, Richa you are very nice girl, you are very kind girl, right, okay, any problem that you have just let me know. And then Richa is so happy, right. Oh, this person tells me that any problem that I have come to say the to him. And then the Richa goes to the job there is another person who is saying who are you, right. And then Richa says hey, I'm going to report this to this person. That person there, started fighting with you, right. And then Richa has a confidence okay I can tell the boss, the mastermind, tell the boss. And the boss will sack him out or fire him, right. And then again, you go to the next another person. Again, another person also tells you same thing, fight with you. You are being so unhappy. And deep inside you have the feeling that there is somebody who loves me. And then you, one day you overheard something, you overheard a discussion between two persons in a small the cabin. The

discussion was that, right, you did not fight with this girl a lot, you are being so gentle to this girl, right, you are being so gentle. No, I did fight. No, no, you did not slap her. Just slap her, right. (TL) Okay, so then look, who is this? Who somebody wants that person, my colleague to slap me, who is that person? You open the door and who is that person who was actually pretending like as though so kind in front of you, right. So, who was that person who was orchestrating these two people to fight with you, create problem on you, who was that person? The one who was pretending like as though so kind to you. Richa, these two people do they create problem on you just let me know, I will teach them a lesson, right, come for a cup of tea. And you are so happy, right. In actuality he is the one who actually triggers the two persons to fight with you. You're getting it? That person is known as the mastermind. Mastermind they don't really come out evidently. You're getting it? Self-centered attitude is the mastermind which triggers all these afflictions to draw forth all the miseries, short life-span, the pains, sickness, ageing, death, tension, depression so forth, all these were being triggered by the afflictions, contaminated karmas, who in turn, which in turn were being instigated into these actions because of the self-centered attitude. Finally, the mastermind is the self-centered attitude.

Okay, so with this we see that the say the engaging in the ten non-virtuous actions attracts all the miseries. So, you, we think of each of these ten non-virtuous actions and think of the consequences. And do you like these consequences? Answer is no. Seriously think about that, seriously in your meditation you have to think about each of these consequences, seriously think about them. Do you like these? No, right, no. And then if you are, say the if you are more serious or if it is not too heavy on you, say you can think of very, some say which can be very depressing but it's not advisable for all, right. Some people when they go into very depressing situations like the terrorists, say the captives or the victims in the hands of the terrorists they don't know, right, what is my next hour, what is my next minute. Easily beheaded, right. If you think of these situations what makes the person to go through this kind of pain? Of course, the terrorist involved, the terrorist opening new chapter. The terrorist himself is opening a new chapter of suffering for himself by creating pain on others. And the other person is actually in the process of experiencing the result of the karma that one has accumulated in the past. What karma? The karma of shortening the life of somebody else, right. And these all triggered by the self-centered attitude. The more we think of these very, what do you call it, the graphic experiences, right, then we'll feel really angry towards the mastermind. Who is this mastermind? Self-centered attitude. You're getting it?

So, the point is that by these reflections then which you are able to relate this to the self-centered attitude. If you do that anytime in the future when some problem, we go through some problems and we are able to relate this to the self-centered attitude, okay, this is because of my self-centered attitude, you feel so angry towards self-centered attitude. This is the mark of the success of your practice. Whereas, if the blame goes towards outside but always, I've been say warning you that don't just say that it's 100% internal, internal, external both are there. But the internal factor is the self-centered attitude and self-grasping ignorance. Self-grasping ignorance until, unless we get the wisdom of Emptiness somehow, we can't do much with that. But self-centered attitude, the good thing about self-centered attitude is that we don't really need to have this brilliant kind of wisdom, brilliant kind of philosophy. Self-centered attitude we can easily identify them. Self-grasping ignorance, unless you experience Emptiness you cannot identify self-grasping

ignorance. That is hiding, very somewhere, and very remotely hiding there. Self-centered attitude is more evident, we can see this even without the deep philosophy studies. You're getting it? So, the self-centered attitude, the more we feel, okay, so when we go through the any problems, then the if the blame goes towards the self-centered attitude you are into Dharma practice. If the blame goes towards outside you may be doing three hours meditation, practice, and so forth, still you need to practice it more or somewhere you are going wrong, right. You have to reconsider where I'm going, where I'm going wrong. This is very important. Whereas, the blame goes towards the self-centered attitude whether somebody acknowledges you as a Dharma practitioner or not, you are, you are a great Dharma practitioner. It's not a matter of somebody acknowledging your being a Dharma, good Dharma practitioner. But if that is happening whether you, what if, whoever you are, whether you are Christian, Hindu, Muslim, non-believer, Jains, Zoroastrian, whatever tradition that you are following, right, you are a very good practitioner if the blame goes towards the self-centered attitude. The moment this unhappiness comes to you the blame automatically goes inside towards self-centered attitude, this self-centered attitude, this is the one which attracts all these miseries. If I don't have this self-centered attitude, today with this kind of same situation my mind not will be that, the, will not be disturbed. This thought if it comes to you, you are great, great practitioner of whatever religion that you are following, it's fine. Whereas, if that is not happening, if the blame goes towards outside something is wrong, right, something is wrong. It does not mean that you are a bad person, the only this is that we are giving in to the self-centered attitude. As long as we give in to the self-centered attitude, we will never be happy, guaranteed.

Okay, so now reflecting on these points what we do is that the with these reflecting deeply on these points, particularly going towards the ten non-virtuous actions, how they attract all the miseries which I dislike and how they are all masterminded by the self-centered attitude [1:20:00] and anytime the experience of the pain happens to you. Okay, for example say you have accidentally, somehow sometimes the you put your hand on the door what frame and the door slams and your hand is?

**Participant:** Finger are.

**Venerable Geshe Dorji Damdul la:** Your fingers are crushed, right, crushed. And then it's very painful. It happened to you. How many of you, it happened to how many of you? Okay, those who did not, it did not really happen to me. Raise your hands. It did not really happen to you?

**Participant:** It happened to me.

**Venerable Geshe Dorji Damdul la:** It did not happen to me, raise your hands. One, two, it did not happen. Okay Aacha Tseten la no, Aacha Dawa la, no, Lokesh ji no. Three, only three. Okay, including myself all are. Okay what do you think of these people, (GL) including me? How come that (TL)? Okay, so the point is that when these things happen then you blame the door, right. In some cases, you bang the door, right. Pooja la you did that, bang the door? No? Yeah, some people do that. I have seen that, right. They bang the door, right. So, okay, no this is very the childish to blame the door, right, and bang the door to punish the door, right. So, whereas it happens instead of becoming angry towards the door, okay, maybe in my past lives I must've

created problems on other people like this, right. And so many punishments, such punishments were there in the olden times, right. Such punishments were there, squeezing the hands and the many unbelievable, unthinkable punishments were there. Human mind can be so, so vicious, so many ways of creating pains on others. And actually, what are they doing? They're opening a new chapter of misery on themselves, unnecessarily. You're getting it? Okay, so the point is that when these things happen then the pains happen, any pain, right, okay it's my self-centered attitude. Okay, and then when you are about to shout or when you are about to use harsh words, okay, I'm creating new chapter of misery on myself. Don't forget it. I'm creating a new chapter of misery on myself. And then any, so bad thoughts, stealing, killing, killing including KFC, (GL) right, including KFC. Why these poor people, right, actually people who are actually working in a KFC I don't think they are really enjoying KFC themselves, right. And even the say the staff who are working there, they might be bringing their own food from their house. But what the work that you are doing is all just killing, right, all killing.

If you think like this why these poor people, they have to go to this job of killing the animals is because they are people who are coming there, right, who are coming there. So, we are also involved. You're getting it? We are also involved there. So, indirectly, right, say killing, stealing, sexual misconduct, and then the slander, right. And what else? Slander, harsh words, then what else, idle gossip, lying. And then covetousness, ill will, wrong view. Okay, so whenever these things happen be mindful that okay, no, now look I am being, these are nothing but the sign of weakness. Weakness means who operate on the, by dependence on somebody else. You're getting it? If I'm forced to run somewhere, if I'm forced, somebody says that hey run, if you don't run, I will slap you. If somebody tells me I have to run, I don't want to be slapped. So, I'm running on my own choice or somebody else's force? If I'm doing that through somebody else's force, I'm weak. Whereas if I run on my own, somebody says don't run, I run. And person don't run, run, I don't run. Which means I'm strong. Somebody said you have to run, don't sit. If you sit, I will slap. Then I run, this is my weakness. I'm weak. Because somebody else is dictating on me. Likewise, when we behave in these ten non-virtuous actions, any of these ten non-virtuous actions, if possible, try to enumerate each one of these on a daily basis, if possible. Ten, you know the ten non-virtuous actions. But enumerate them. Enumerating them, just going through each one of them, reflecting on each one of them, this will leave a deep impact on our mind, right. Just to know is not sufficient. It must be triggered. You're getting it?

Okay, so and then any of these ten non-virtuous actions happen to us which means that we are acting, we are, ten non-virtuous actions. Actions meaning movement. This movement, you are moving. Who is moving? You are moving, your verbal, physical, or mental is moving. What made you to move, by yourself or by somebody else? Somebody else. What is that? Self-centered attitude. So, therefore this is a weakness. You are weak, you have to act according to the dictate of self-centered attitude. This is weakness. So, anytime these, any of these ten non-virtuous actions happen just remind yourself, now look I'm behaving under the sway of the self-centered attitude, I'm so weak. Why should I be weak? Why should I prove myself to be weak? No, I should be strong. How strong? I will not give in to the self-centered attitude. How not to give in to self-centered attitude? Do the opposite of what the self-centered attitude asks you to do. What the self-centered attitude asks you to do, asks you to shout. Don't shout. And self-centered attitude asks you to say all the unnecessary thing, idle gossip. Don't idle gossip, right. Try to do

just the opposite of what the self-centered attitude dictates you to do. That is the sign of strength. Whereas if you behave in the ten non-virtuous actions, the way the self-centered attitude dictates we are weak, you are saying that I am weak. Why should you prove ourselves to be weak? We are, deep inside our true nature is very strong, it's the Buddha nature, it's so pure, it's totally strong, it's not under the dictate of any of the self-centered attitude, self-grasping ignorance, this is your true nature. Why don't you behave according to your true nature? Why should you behave according to the self-centered attitude? This is what we have to think of.

If, because of this thinking, if during times of crises, pains, agitations and so forth, if the blame, then blame goes to, all these pains is happening because of the self-centered attitude, if we're able to drive, draw, blame the self-centered attitude, right, this is a mark of the success of your practice. It doesn't matter, people may grade you as no, just useless person, hopeless person. But you are the very intelligent, wise, Bodhisattvas, Buddhas they will grade you as a great practitioner. You're getting it? This is what we think about the point number two, reflecting on the demerits of cherishing oneself.

Now the opposite of this, reflecting on the merits of cherishing others. Now do the opposite just reverse all the ten non-virtuous actions. For example, killing, okay what I want is, I want longevity. What I want is I want to glow. What I want, I want say very healthy life, right. So, these are all because of, right, say the because of the power, because of your deliberate abstinence from killing others, right. And then you get the opportunity for killing others, insects or whatever, right, mosquitoes coming here, buzzing like this. And then like this killing. Okay, you can easily do that, right. But no, even these mosquitoes, they have also life, right. And ants, they also have life. I should not just tread on them, the just disregarding their lives. So, where you can easily, where you can engage in the negative actions of killing, you refrain from them. So, this is where, you [1:30:00] in the future lives you have the longevity, you have the good health. And some people even though they do not do any exercise or the what, the anything but their blood pressure is just very normal, right. They already reach age 60, 70, 80 still their blood pressure, sugar level, everything is so normal like a very young tender child.

What did the person do to maintain this kind of thing? It's not because that the person did all these exercises so forth. It's because of the very strong positive karma of helping others life, right. So, you just think of the reverse of these the engaging, reverse of engaging in the ten non-virtuous actions, refrain from ten non-virtuous actions, then you think about the positive qualities. That is all happening how, refraining from killing. Okay, I should not kill the mosquito, I should not tread on the, these ants easily like this. When will this thought come to you? When you cherish the life of the others, right. When you cherish the life of others then you will pay respect to the others life. So, that because of this then all the good things are happening to you, all these good things are happening to you because of your thought of cherishing others. So, cherishing others is what gives rise to all the happiness that you need. Disregarding others, cherishing oneself, it attracts all the miseries which you dislike, right. This is how we have to think of in a very systematic way. Don't just conclude, conclusion should come in the, towards the end. You think of each of the ten non-virtuous actions and how they give rise to their consequences.

And the consequences because of these ten non-virtuous, consequence do you like them? No, I don't want them. And if you don't want them, *yeh Dharma hetu prabhava*, they arise from the causes. And what are these causes? Negative karmas, ten non-virtuous karmas. And how do they, how, what makes you to do these things in the past? Because of the self-centered attitude. Then you feel so angry towards the self-centered attitude. If the self-grasping is there but self-centered attitude is not there, self-grasping cannot make you to engage in these ten non-virtuous actions. So, that must be complemented by the self-centered attitude. So, you feel so angry towards the self-centered attitude. If that is happening you feel angry towards self-centered attitude, self-centered attitude will be banished. Then the self will come out as the other cherishing, loving self. This self is so precious. So, therefore don't be angry towards the self, be angry towards the self-centered attitude, right. Because this self is very precious. Why should you not be angry towards the self is because the self is so precious. Get rid of the self-centered attitude and this self will become the divine, become Buddha, become someone who is so helpful, compassionate, loving, caring towards the others. This self is so precious. Never ever have a sense of self-hate. You're getting it? Okay, good.

Now, you say the point number four, no point number three reflecting on the merits of cherishing others, right. The more I cherish others self-centered attitude is undermined. The more the self-centered attitude undermined, all these negative actions, ten non-virtuous actions they will be stopped. Once they are stopped the positive consequences, I'll get all the positive consequences. So how come that all these positive consequences are happening? Because of stopping the negative actions. What made you to, me to stop the negative actions? Because of concern for others. So, others play a very important role. For you the others are so precious. What I want is because of me cherishing others. So, others are very precious for me. So, the sense of cherishing others increases automatically, increases. Okay, this is point number two and three. What is point number four?

**Participant:** Taking suffering of others with emphasis on compassion.

**Venerable Geshe Dorji Damdul la:** (TL) What is point number four? Taking the suffering of others with emphasis on great compassion. Number five? Giving your happiness to others with emphasis on loving kindness. So, point number four and five these two are collectively known as the practice of *tonglen*. Point number four and five, these two are collectively known as the practice of *tonglen*, t o n g *tong*, l e n *tonglen*. *Tonglen*, *tong* means to give, *len* is to take. *Tong* is to give your happiness to others, *len* is to take the suffering of others to you, *tonglen*. Okay, so the many people, many teachers advise us when you go through difficulties to engage in the practice of *tonglen*. So, practice of *tonglen* is very good. But what would be, what, the one thing that we need to keep in mind is that this practice should not be done in isolation. Only if you already have a very stable feeling of compassion, very stable, only if you have a very stable, I mean the word stable. Stable compassion means you engage in the act of compassion and then you feel, you don't feel burnout. You're getting it? That is the meaning of stable compassion. Stable and strong compassion. Only if you have that you can do the practice of *tonglen* in isolation. Otherwise if the practice of, if the tendency is there for you to engage in the practice of compassion and then you can feel the burnout. What do you mean by burnout? Manan?

**Participant:** Exhaustion.

**Participant:** Exhausted from doing this.

**Venerable Geshe Dorji Damdul la:** Okay, exhausted. Anyone else? Burnout?

**Participant:** Also leads to demotivation. It feels as if I have done enough, I can't do it anymore.

**Venerable Geshe Dorji Damdul la:** Enough, okay. Now no practice of *tonglen*, okay, bye-bye, right, enough is enough. Okay, you feel demotivated, you feel tired, exhausted, I cannot go anymore now, right. Okay the Gauri la, you want to add something?

**Participant:** Geshe la, kind of capacity for giving up.

**Venerable Geshe Dorji Damdul la:** Okay, you give up. And then you, it de-motivates you. It the, it gives a sense of bewilderment, it gives a sense of total exhaustion, right, okay, now I can't, I cannot go anywhere, I cannot go any further, right. Okay, I'm so I got stuck now, I cannot go any further, I cannot practice anymore. Okay, this is known as the burnout. So, where there is a tendency for one to feel burnout, to experience burnout, burnout cases, then you are advised not to do the practice of *tonglen* in isolation. You can do it, not only you can it's a very precious practice but it must be done with the help of the other steps, the remaining seven steps. You must do with the help of the remaining step, seven step. Then this practice of *tonglen* will become very effective, very powerful and the burnout cases will be much less.

Okay, so the practice of *tonglen* is to be done in the form of the breath, breathing in, breath out, breathing out with the help of the breath, respiration. So, as we breathe in, as you breathe in imagine that you are taking the suffering of the beings. And if you want to be more creative, the suffering of beings along with the causes of the sufferings. When you do the step number five, you give all your happiness and the causes of happiness, the virtues. Virtues primarily the wisdom of Emptiness and the Bodhicitta and any virtue, ten virtuous actions, compassion, any virtue that you engage in, you just give them in the form of as you breathe out.

Okay, how do you do these two things? For that matter we have to, say the first one, what is the first, the step number four? Taking the suffering of others with emphasis on great compassion. So, there say to take the suffering we have to identify the suffering. And the suffering I hope you already learned the three levels of suffering. You already learned that, right? Three kind, what are the three levels of suffering? Suffering of suffering, suffering of change, pervasive conditioned suffering. Okay, so we have to identify these suffering, three suffering so well. And as you breathe in imagine that the say you can do this in a very brief form or you can do this in a great detail, upto the individual. If you want to do it very briefly [1:40:00] then you can just imagine that all the suffering the beings are going through, the suffering in general, as you breathe in imagine that you are sucking in all the suffering in the form of the very extremely polluted, dirty the black water, or very dirty, polluted water gushing in through your left nostril as you breathe in. As you breathe out imagine that they go in through your left nostril and then they rush through your heart. At the heart imagine that the self-centered attitude is just staying relaxed.

And suddenly this very dirty, forceful ferocious water they just gush in to just eat up, wash away, the forcefully wash away the self-centered attitude. And the self-centered attitude struggles for its existence. So, in the process, with this exercise if you feel a sense of, a tinge of a fear, a tinge of say gasping for air, right, a tinge of say the anxiety, little bit of anxiety. If that happens the practice is very effective, if that happens. You're getting it? So, actually when this happens like this, a tinge of anxiety happens to you what is happening is that self-centered attitude is affected, right. Okay, if that happens it's a very good practice. Okay, this is what we should be doing.

As you breathe out imagine that it then fights with the self-centered attitude and then everything goes down. Again, you take it three times. If you want to do it more detail then first you take the manifest suffering, suffering of suffering three times, then suffering of change, then the pervasive conditioned suffering three times. And imagine that now the beings are free from all the sufferings. So that is with the emphasis on great compassion. What is compassion? Compassion is the mental state of love which wishes others to be freed of suffering and the cause of suffering, right.

Okay, in fact, recently when I was in Singapore, one very senior Western monk, very senior, I know him like, I think maybe 25, 26-7 years ago. He asked me one question. Say in the practice of *tonglen* there is mention of the taking the suffering. But some teachers they also advise the students to take the not only suffering but the causes of suffering. And is it really necessary. This is what he asked. Okay, who is going to volunteer to remind me of this question the next class. Who is going to volunteer? Raise your hands somebody. Richa wants to volunteer. Okay, Gauri la, two of you, two of them are there. Next time if nobody reminds me, I'm not to be blamed, right. Who are responsible?

**Participant:** Richa and Gauri la.

**Venerable Geshe Dorji Damdul la:** (TL) Okay, Richa and Gauri la are responsible. Okay, raise your hands. Okay, everybody sees that? Okay good. So, what I'm saying is that this question, not only the question two of them are going to ask, I'm actually giving assignment to you, right. Not only to look at two of them, my assignment that I'm going to give to you is why, why what is the special benefit taking the suffering, not only that taking cause of suffering what is this additional benefit. This is my question to each one of you, right. So next time we have Four Seals, no. Okay, Four Seals also, right. Last time everybody, I hope everybody has the Four Seals on your fingertips. Yeah. Okay, then next time nine steps, plus the question. What is the question? Hey, what is the question? Why, what is the benefit, what is the additional benefit, if you , not only taking the suffering but the causes of suffering, what is the additional benefit, right? Additional benefit on top of the benefit of taking the suffering. What is the additional benefit when you take the cause of suffering also? What is the additional benefit? This is my question to you. Okay, to whom, my question to whom, two of them? To all of you, right. Okay how many of you understood the question, raise your hands. How many of you did not understand the question, raise your hands? How many did not understand the question? Okay, we all understand the question, right. So, our job is to give the answer next time, right. So, next time am I allowed to pin point to anybody?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Raise your hands, allowed, raise your hands. Raise your hands who said allowed? Okay, who said not allowed? Okay, I'm sure you, everybody says allowed. So next time I can, now I don't fight with me when I say you, you, right. Okay, so the two, this question is very important.

Now, the point is, this is about the, this is what we have to do actually, it's not difficult, it's just easy. Do it and see. And if you want to be extremely, you can be creative. So, what I'm saying is that if you know somebody who is ill, hospitalised, severely ill then you can take the suffering of that person, whatever problem the person is going through just take, imagine that person is sitting right next to you, and take the suffering along with the suffering of all beings with the focus on this person's suffering. You can just take it. It's not that the other person is going to be healed then you call the person, are you okay, now. (TL) Don't expect that, it's for your own exercise, your compassion will grow. And it can benefit others, we never know, right. I would say that it can but the effect to what degree it can happen, it depends on the individual practice.

**Participant:** In Tushita, Dharamshala, we were taught about this practice. They said that we can also imagine a white light inside the heart but so then it like it becomes easy for, you know, to transform whatever we are taking the suffering inside.

**Venerable Geshe Dorji Damdul la:** Okay, so basically, keep in mind that there is no hard and fast rule to say that this is correct, this is not, this is wrong.

**Participant:** I just wanted to ask.

**Venerable Geshe Dorji Damdul la:** Okay there is no hard and fast rule. The point is you can do anything. The main trend you should not forget, the main practice is to take the suffering, the main thing is to take the suffering. So, and then that the self-centered attitude is attacked. These two are most important. Additionally, you can do anything to make the practice more smooth, practice easy for the individual. You can do, you can add anything. But these two things should not be compromised. One is that you take the suffering of others. And then number two is self-centered attitude is affected. Meaning the self-centered attitude is hurt, that is injured, right, that that is affected. These two are not to be compromised. Any additional things you can be creative. As I said earlier you should be creative. Be creative there is no problem. Be creative, one. And then don't make these practices too bulky, right, you can also make the practice so bulky and eventually the practice comes to a halt, right. Then you think Arya Avalokiteshvara here, Arya Manjushri here, and your father here, mother here and then the person your neighbour here, and then you forgot the neighbour's name, (TL) right. What is the neighbour's name? Oh, it doesn't matter. What is the surname? His surname should come in the first, right. And then say the oh with the neighbour, the neighbour also has a dog. The dog, oh the dog has to eat some food, right. So, the food he gets from this the [1:50:00] animal shelter, animal thing, you have to think of that. You can make things very complicated. Don't make the practice too complicated, right.

The thing is keep the practice simple, effective, don't make it too complicated, right. If you make

it very complicated then you have, okay, this is not the only the only practice, right. You have nine steps, (TL) right. And you have a job, (GL) right. Don't forget that you have a job. And you also, you have to eat something, right. And then you have six-session guru yoga, many people and then *sadhanas* to do, right. And then they have laundries to do and they have to go to watch movies also, right. They have to then go for birthday celebration, then wedding ceremonies going to next part. You have so many things to do, you have only 24 hours. And you have to sleep at least six, seven hours, right. If you make your practice so bulky, right, you should be very realistic. I'm not saying that these are bad, you can do things, you can be very creative. But the tendency is that if you are, if you overdo again you will stop the practice because finally, we have only 24 hours. From the 24 hours, right, say at the most people in that the cities and towns we can spend maximum, right, if you don't have a job, if you have job maximum two hours. And even that two hours is very difficult in most cases, we feel, easily very tired. And then the say the timing of your job. You have to go very early, you hardly have time for your breakfast. You hardly have time to brush your teeth. And the coming home you are already very tired. And then you have to do this practice, right. Even the taking suffering it takes like 30 minutes, you are already falling asleep. And then the remaining things are yet to be done. So, don't make the practice too bulky, this is the point, right, too bulky.

Okay, at the same time it does not mean that somebody, what the others they taught you they are wrong. This is not the point, connotation. The point is be very realistic that the practice should happen and it should happen consistently, right. It should happen and it should happen consistently. For that matter start small, don't make it bulky, start small. First make it consistent, make it stable. Once that becomes stable then you decide to add more, or keep it as it is. You're getting it? This is very important. Why I'm saying this is that there is a tendency. For example, okay, I'm being to talkative, right. I just intrude in so many other matters. Okay, sometimes, okay, no, I should not. Okay, I will not intrude too much. Okay, so what I'm saying is that the mainstream it is always best to keep as it is, right. Don't add too many things. This is my point. Why I'm saying this is that there is a tendency, particularly amongst the Tibetans, always the Tibetans would not be too happy with me, yeah. Many things what was originally in India, they were very simple. Then in 7<sup>th</sup>, 8<sup>th</sup> century it went to Tibet. It became so elaborate, right. And elaborate, and it becomes more and more elaborate, essence is lost, right. And these elaborations they become so important. Actually, not important. If somebody knows the real Dharma, it's not really important. For example, one thing which I so well remember of His Holiness the Dalai Lama saying that the Tibetans we have this, what is called *gyaling*, right, the unique flute. And that is considered as very important part of the monasteries. Monasteries which means Buddhist monasteries. Buddhist monastery means Buddhism came from where? From India. If you go to the original there is no such flute there. Somehow, it came there. And it became so important part there. And then other things also, I don't want to say too much on this. (GL) There are many other things.

So, what I'm saying is that this is where we tend to, I don't know whether it's habit of the Tibetans or it's habit of the human beings in general. They tend to make things more and more elaborate, more and more. And finally, the essence is lost. And then finally, nobody does the practice because they are so bulky. So, what I'm saying keep it straightforward. The point essence should not be lost and when you become say there are some practitioners in Tibet, extremely

great practitioners they just emphasize on the Bodhicitta practice. And meet these people, these practitioners, for example, if this is just the practice, then the practice is *tonglen*. You can do it very creatively. You can spend like two hours just on the *tonglen* practice, you can. You can make it very creative, right. There are some practitioners, amazing great practitioners. And if somebody is able to do that much, it's a great, great source, you know, deserving such a merit, adoration, incredible the respect, right. But the we have to be very realistic as I said earlier. That these practices we are talking about the people who are in the cities, who are in the towns, right, and those who have the jobs. Okay, this is one point.

Now, the next is taking of suffering. You can do it, as I said earlier, actually, we have to do it. Finally, we have to do I, right. Not just know how to do it, do it, see if you can do them, right. Whether simple, sophisticated whatever, do something. The best, initially do small, don't do it to elaborate, do it very simply. And make it consistent. Once it becomes stable then you decide make it more complicated. Okay, what is step number five?

**Participant:** Giving your happiness.

**Venerable Geshe Dorji Damdul la:** Giving your happiness to others with emphasis on loving kindness. Okay this is again, very important practice. So, this is practice to be done where you breathe out. Okay, when you breathe out. As you breathe out, it's giving. Giving means generosity. And generosity, there are four kinds of generosity. Okay, generosity of material resources, number one. Number two, the generosity of love and affection. The first one generosity of material resources. Number two, the generosity of love and affection. Number three, the generosity of protection. Generosity of protection, number three. Number four, generosity of Dharma. The four generosities. Generosity of material resources, number one. What is number two? Generosity of love and affection. What is number three? Generosity of protection. What is number four? Generosity of Dharma. Four.

Okay, one, generosity of material resources. So, what we do is this as we breathe out, as you breathe out you can breathe out extended, you can breathe out very, little long. Like this length. Not to the extent of exhausting yourself, right. But quite long span of breath you breathe out. As you breathe out just think of say the material resources that you have, material resources that you can imagine and more importantly, okay, just these two. Material resource that you have, material resource that you can think of. And as you breathe out imagine that white rays, white nectars are going through your right nostril. Just go out through your right nostril, it spreads across the world, across the universe, it spreads across the universe. [2:00:00] And they meet with the beings who are deprived of material resources, like deprived of food, deprived of clothing, deprived of medical assistance, deprived of say anything the money, then houses, and so forth. Just imagine that the white rays, the nectars they flow and as they flow there, and these touch the beings, these nectars they transform into say the various resources, whatever resources the beings they are looking for, they are deprived of, they turn into them fulfilling their aspirations. Okay this you can do three times.

Okay, what is next? **Tibetan??(2:01:31)** Okay, my friends from Namgyal Monastery, very young friends. Okay, next is giving, hey?

**Participant:** Love and affection.

**Venerable Geshe Dorji Damdul la:** Love and affection. There are many people who are deprived of love and affection from others, right. And the say when do we know that, it's, generally speaking, when somebody is going through depression. When somebody is going through feeling low phase of their life. So, this is when they really require love and affection from others. That is so important. So, what we do, okay, so while the, okay, first let me finish this part.

Okay, my personal journey is say where I go, I meet with many people. And oftentimes, I also meet with people who are going through very low phase of their life, depression, so forth. So, there my job is mainly to show affection, love and affection, right. Okay, love and affection can be expressed in different ways, right. Oh, I love you. (TL) This does not mean anything. The point is say where the person is feeling, why the person is feeling low, right, why the person is feeling low. The person may be feeling low because of okay, I don't have the skills, I'm really incompetent. If this is the feeling then you can talk something, you know, you can just talk to the person and try to look for things, the everybody has strengths, right. Everybody has strengths. So, identify those strengths and don't exaggerate, right. If you exaggerate, this is the, this is, it will not do anything good to yourself and to the other person. Be very realistic. The good things the other person has, you must be able to let the other person know, let the other person acknowledge that you have these strengths. The moment it's a human psyche, when you think about your good things, the pleasant feeling comes to you or unpleasant feeling comes to you? Pleasant feeling. So, the, when the person feeling low, the pleasant feeling is lacking, pleasant feeling is missing.

So, when you indicate, when you identify, when you acknowledge the good qualities and strengths of other person. Then the pleasant feeling is triggered. So, this pleasant feeling will uplift the other person from the depression. Depression means very unpleasant feeling. You're getting it? So, you identify the good qualities, strengths and then indicate you have these good qualities, amazing. I don't have these good qualities, right. Okay, and in some cases, somebody says, some may say that okay, I'm so forgetful, right, I'm so forgetful, I'm just hopeless person, I'm so forgetful. Then you say that you give the company, tell them I'm also very forgetful, right. Oh, it's not only me, right. There is somebody else, right. You're getting it? That's greatly healing, extremely healing. Who will say this I'm also very forgetful, who will say this? Someone who loves your or someone who does not love you? Who, somebody who does not love you will prove himself or herself as I see, okay, you are forgetful, poor thing, (GL) right? Whereas, if the other person, only if the other person loves you the person has a sense of concern for you. The person says okay, that is nothing really, there is no basis for you to be feel low, to be feeling low. I'm also very forgetful.

And once somebody said that oh this my daughter, she has what is this problem, the dyslexia. Then I know what dyslexia is. So, I didn't ask the mother what is dyslexia. Dyslexia means somebody who reads from the what, from, not from the top, not from the proper, or not rightly. For example, say happy, right, instead of happy you write yppah, right, like this and read also like this. I see, is this dyslexia? Then the mother said yes. Okay, which means I and the, this young

girl or the young boy, we have the same problem. I also have this problem. I did not know that it's dyslexia. Now, I realise it. Then the just, the child feels just elated. Okay, it's not only me, right. So, he is making very common, very, something very light, not very serious, right. The, my mother takes this very serious, I have this problem and other people, the school teachers they also take it very serious that I have a problem. It's not really a problem, look at him, he is saying, he is taking very light as like a joke, right. So, that way. Who will say this? Somebody who likes you or somebody who does not have any concern for you? Only somebody who has concern for you will say something like this. There are so many ways of expressing the feeling of closeness. You're getting it? Feeling of concern. So many ways. We have to learn these skills.

Okay, so now the giving your, giving the love and affection, so imagine as you breathe out again as you breathe out imagine that say the white nectar, the lights, nectars they flow from your right nostril and spreads across the universe. Imagine anybody who is going through these the low phase of their life, depression, so forth, the mere contact of these nectar and the light with them, right, they feel elated, they feel that okay, there is somebody who is showing love and affection towards me. And these problems are not very severe problems, right. They feel this love and affection from you. And if you want to be creative then the mere touch, these lights and nectars they manifest in the form of Arya Avalokiteshvara, Arya Tara, and then say the Buddha Shakyamuni and so forth, in these manifestations. And then say the moment they see these Enlightened beings, very compassionate Enlightened beings they feel the healing that I'm not alone, there is somebody who takes care of me. So, instantly, feeling of say the lightness will dawn on the person. So, that is the giving you love and affection.

What is next? Giving protection. Protection, particularly protection to their lives, giving protection to their lives. So, there we think of say the, again the same thing the lights and nectars they go, they spread across the world, the universe and then meet with the people who are into a dire situation where they are to be, say facing what, the threat to their lives, executions or say when the, in the case of animals for example in the hotels, five star hotels the poor crabs, the poor fish they are being taken out, right. So, there how the, okay so it can be done in two ways. One, in a very general way. Other in a more specific and if you want to be more, if you don't mind, or if you want to make it more the dramatic, or more graphic and so there are two ways of doing it.

One, is very general. Just imagine that you, nectars they flow and then they become, they manifest in the form of say Arya Vajrapani, Arya Manjushri and all these the beings, and then somehow, these beings they persuade, they dispel [2:10:00] the threats, the fears, say the terrorists who are about to execute somebody, the terrorists because of the blessings of Arya Manjushri, Buddha Shakyamuni and so forth, the terrorists mind is changed. And then they give up the idea of killing the person. So, the person meets, you know, is released, the person meets with the family, whole family is so happy. You can just be very creative in that form. This is one thing.

And then the, so finally the point is not that the person actually there are to be benefitted, this is not the point. The point is that we have to grow, your compassion has to grow. For that matter if you want to make it more dramatic and more little graphic, so where you cannot do it, don't

do it. Don't force yourself, right. If you can do it. For example, say the in the five star hotels, in the hotels, say the crabs and the fish, right. Crabs they are just put into the boiling oil. So, you can just create this scenario, right, create this scenario. And imagine that you just talked to the chef and talked to the owner of the hotel, telling that okay just release this crab I will pay for that. And then you can pay double, three, the triple the price, cost and then release. And then crab meets with the parent, children whatever. So happy in the ocean. And then where say the, and then if you want to even more dramatic, say even more graphic, right, to crush the self-centered attitude more forcefully. Then you can the just visualise talking to them that okay say if you really want somebody to die there, kill me, put there, put in oil, me, spare this crab and put me in oil. And imagine that he is picking you up and putting into the hot oil, right. What is the feeling like? Cannot really bear it. If you really feel that I cannot really bear it, right. A feeling of something, a great uneasiness is coming in your mind that is when your self-centered attitude is attacked most effectively. You're getting it? This is very effective practice. Whereas, some people though just think of doing this, right, they will become sick for two days. If that happens don't do it. Just do the simple one. Whereas, if you can do it the way I described it then it is very effective but if you cannot do it at the moment, don't do it, don't do that, do the simple one. Gradually you can do it, gradually you can.

Okay, this is the what giving protection. Finally, the point is that be very creative, say the crabs and the poor chickens, KFC's, right, and all these poor chickens on the roads, in the cages just think of them and okay. In fact, the say empathy for this practice, this practice can enhance your empathy and empathy can enrich you, this practice. There is a mutuality of the benefits. So, there with the empathy, it's very important to think the pains others are going through. If you can really feel the pains of others then this practice is going to be very effective. Okay, for example and then what you have really undergone, what you had experience, experience that you had in your life, right. You can bring them in this practice.

For example, I remember I think 2000, what 2008 or 2009, I had the severe pain in my lungs and then I went for the check up in Apollo Hospital, through the advice of a doctor, I went there. And finally, they wanted to take a biopsy. And for the biopsy they had to take something from the lungs. For that matter they have to inject and the doctor already warned me that okay, so these are the procedures it's going to be little painful. I'm going to give you local anaesthesia, it's going to be little painful. And when we're going through this process you are not allowed to move. If you move all these procedures will have to be repeated, right. So, I could not move. Then the anaesthesia, local anaesthesia was given. And then finally this injection quite long to touch the lungs. So, when that was injected. I could feel the sound like, sound as though like a boulder is pressing me, right. Tick-tick, tick-tick, like this, this is the sound which I could hear. Literally I could hear this sound, I could feel the enormous pain. And then, said that, doctor said again, reminded me hey, don't move, if you move all these procedures have to be repeated.

So, not moved. Sent into the scan. And again, taken out. So, that it hit the right place. And then the sample was taken out. Okay, because the pain was so acute, after the completion of procedure, there was a nurse who was helping me, Tibetan nurse. Then I asked the nurse, are you vegetarian? She said, I'm not. Then I said that just it's a very random thought that came to me, very spontaneous thought that came to me that we the human beings it's too much on our

part. So, these poor animals, look at this, even just a the what do you call it, the needle, even this, just a very fine needle with the local anaesthesia still I could feel the pain, I could not bear it. And these poor chickens no anaesthesia, right. And it's not just a needle going there, it's just slitting the throat. I said this is too much, it's too much, it's so unfair, it's so vicious on the part of the human beings to be so cruel on these animals. So, I tell the girl that do you think you can become vegetarian? She said yes, I will, right. And so, the point is that say the say generosity of the protection, say imagine that say with this practice imagine, the nectars they touch these animals. And these animals they are protected that all these who are ready to be slit, whose throat on the.....they are all spared. And then they meet with their, you know, the other colleagues, the what, the other chickens, and freely moving around, very happy. And you feel so happy that I'm able to protect lives of these animals. Okay, so these things which say the which you actually went through in your own life you can bring them in this to make this experience rich. Okay, this is about the practice of generosity of the protection.

So, likewise you can think about the terrorists, the about to slit the throat, to behead the victim. So, there again imagine that these nectars go there and then you are actually confronting with the terrorists, if you can. You can do it on many levels. One, you can just convince the terrorists and the terrorist gives up the idea and then release the captive. And the captive meets with the family, they are very happy, and then this is one way. Another way is more graphic would be that tell the terrorist if you really have to kill somebody, release this person, kill me. And imagine that he is actually beheading you, right. And what is your feeling like. It's very, very scary. When this feeling comes to you, right, then that is when the self-centered attitude is affected, right. Whereas if you think that by doing this then you start to feel so low, if you can't really imagine it then don't do it. You can do just the very simple way, release, imagine that the terrorist's mind is changed and then the captive is released. Okay, and likewise, any situation that you can think of. Just read the newspapers, very dire say the pains people go through from newspapers read them and bring them in [2:20:00] your meditation. And see that they are released from these respective the say the agonies, anxieties, tragedies, right, through your, the practice. Okay, so that is practice of generosity of the protection.

And then finally, generosity of the Dharma. Okay, now the point is, this is very important, generosity of Dharma. Dharma is say how I do is consisted of four parts, four. One is, say what the beings want. The beings want to be freed of suffering. So, suffering is, the suffering, to get rid of suffering first is the teaching on renunciation. Teaching on renunciation will help them to get rid of the suffering. So, first the giving of the teaching on renunciation. Number two, is they want happiness, maximum happiness. Maximum happiness is accrued because of the Bodhicitta. So, give them the teaching on Bodhicitta, number two. Then number three, so these two things, renunciation, Bodhicitta, both are aspirations. Renunciation is aspiration to get rid of miseries. Bodhicitta is aspiration to become Buddha for the benefit of all sentient beings. Two aspirations. What helps them to materialise the aspirations, is the wisdom of Emptiness. Number three is the giving of the wisdom of Emptiness. What helps them to accomplish their, to materialise their aspirations. And then finally, this wisdom of Emptiness, how fast you want them to be released from suffering, you want them to have the maximum happiness quickly or slowly? Quickly. So, for that matter we need tantra. So, give the teaching on the non-duality of the wisdom of Emptiness, non-duality, okay sorry the non-duality of the bliss and Emptiness. Okay one, give

the teaching on renunciation, the teaching on Bodhicitta, the teaching on wisdom of Emptiness and the teaching on the non-duality of bliss and Emptiness. These four, right.

Okay, so how we do is that as we breathe out, first imagine that say you, your virtues, they manifest in the form of Arya Manjushri, Buddha Shakyamuni, His Holiness the Dalai Lama and all these Enlightened beings. Imagine that all the beings they are getting teaching on the renunciation, right. And then they realise okay, I have to get rid of all my negative karmas, I have to get of all my, the afflictions, I have to get rid of the self-grasping ignorance, they realise this. This realisation is the guarantee for them to be freed from suffering. You're getting it? Okay, earlier we went in defence of them to give protection, but that is very temporary, they can be protected here but in the next life again they can be in problem. But if they renounce their suffering, if they learn how to renounce, renunciation, that guarantees that they are not going to go through suffering anymore. So, that is extremely powerful teaching on renunciation. Then, you feel the joy, the moment you feel that now everybody is convinced of this the teaching on the renunciation, I have to renounce my suffering, I have to renounce my negative karmas, I have to renounce my afflictions, I have to renounce my self-grasping ignorance, imagine that they realise this. The moment you feel that, depending on how much you are exposed to the Dharma, to the extent you feel the tremendous joy and the say the relaxation.

Say, the mother always has to feed the child, right, the child is already like age 20, 25, and because of these disabilities, right, child cannot say the, child cannot do anything. So, the mother has to feed. One day suddenly the child somehow learns with the, despite the disabilities learn a skill from somebody to make one's own money, right. Say little money maybe like 200 rupees per day or 500 rupees per day with, despite these disabilities. And the child is doing it. And the child also feels confidence and the mother is so happy, okay, now even if I die my child will be self-sufficient. Whereas, if the mother has to give the, you know, the food everyday then the of course the child is benefitted but then for the mother there is apprehension, what will happen to my child when I die. You're getting it? So, now for you as the mother and all sentient beings as your children when you give the teaching on renunciation you feel so relaxed that okay now, I don't really have to worry about the sentient beings suffering because they can take care of themselves because of the practice of renunciation. This is extremely powerful practice.

Then next one is giving the teaching on Bodhicitta. This Bodhicitta guarantees that they will achieve the maximum happiness. Not only they want to get rid of sufferings but they want to have the maximum happiness. You also want them to have the maximum happiness. What guarantees them to have the maximum happiness is them to practice the Bodhicitta.

Now, these two aspirations, the moment the two aspirations are there, then they will work to actually materialise the two aspirations. And what is that thing they have to do? To practice the wisdom of Emptiness. Finally, what attracts all these miseries, what pushes all the happiness is the self-centered attitude, self-grasping ignorance within them, mental stains. Wisdom of Emptiness will get rid of all mental stains and the rich treasure of the ultimate happiness will be manifested. So, there suffering is remotely, far away, it's just taken away far away or gotten rid of completely. And the maximum, the happiness is attracted, the maximum that is what everybody is seeking, that is what you want everybody to experience. So that is happening because of

wisdom of Emptiness. Now, you give the wisdom of Emptiness.

And then finally to expedite this path is the path of the non-duality of the bliss and Emptiness. So, this may be little complicated for the time being. You can do the first three and you can see the fourth also, okay, fourth, eventually I will also understand it, you think like this, you can include it there.

Okay, this is what we should be doing, right, as you breathe out. Okay for example, let's say okay sometimes you can breathe our very forcefully, right. Okay so this is the giving of the, giving your happiness with emphasis on loving kindness. Okay, what is next?

**Participant:** Actual exchange.

**Venerable Geshe Dorji Damdul la:** Actual exchange of self and others, right. Okay, so now we will do this the next class. Okay, we'll stop here. Okay, who will do the dedication prayer?

**Participant:** Page 278.

**Dedication prayers in the end**

**Page 25**

# Class 45 – 4 Immeasurables & Bodhicitta – Part 4 of 9

## Session 1 of 23<sup>rd</sup> Jan 2019

Subject : Four Immeasurables and Bodhicitta  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 23 January 2019  
Transcriber : Tenzing Nyidon  
Verified by :  
Edited by :

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### Starting Prayers And Meditation

(Main Teaching Starts) [00:35:51]

Okay, we were doing the Bodhicitta. Bodhicitta the by definition it is the main mind or the primary mind which wishes to become Buddha for the benefit of all sentient beings, this is the very definition. And for that matter there are two main methods with, to cultivate this mind. Generally speaking say the feeling of love and affection, finally is to, this has to be expanded, feeling of love and affection towards all beings. And the reason why we have to do that as the we discussed earlier is that when our mind, so this is what we have to explore inside, explore inside your own mind and how the mind works. Say the how your mind reacts to the different people, say towards your, for example if you love your mother so much, the some people their relationship between the mother and the child, mother and the daughter, mother and the son is extremely beautiful. Say, I remember the one gentleman, who the, who told me very interesting thing, very touching, likewise we see that there are so many people the whose relationship with their parents, particularly with their mother is extremely beautiful, very powerful, very intense to the extent that the child can sacrifice anything for the mother, this is one. Then as a mother towards the child, say the it's this is more commonly seen where the mother sacrifices everything of the child, this is what we can see very commonly. Say, you in the capacity as the mother, you in the capacity as the child towards your parents, say if you love your mother so much, if you love your father so much, see just see how your mind reacts.

Say if we create a scenario where your mother, create a scenario or retrieve, recall any earlier instances where your mother is little sick and then you have to say it's between you, say taking leave and going to help the mother. Between the two what do you choose? You readily take leave to jump to take the mother to the hospital. And then when it's, will you do the same thing with such an eagerness and readiness if it comes to your neighbour? Will you do the same thing, the readiness to just leave your, the take leave from your job because of to take care of somebody unknown and somebody who is very nasty towards you, right? How does, if somebody says no you have to do it because you have been practising Bodhicitta, you have to do, you be, should be equal towards all beings. So, how does the mind react? Does your mind agree to this? No, the mind does not agree. With the mother the mind automatically flows, with

the child the mind automatically flows to do it. But with your neighbour more difficult, with the stranger even more difficult. And then with the somebody who is very nasty difficult person, so difficult. The mind does not, even if you intellectually, oh yes [0:40:00] I have been studying Bodhicitta, so I have to do that. But then the moment you are about to do that, the mind, you can see the knot there. You're getting it? Did you feel that? Okay, this is where the study of philosophy, and the study of psychology, the should play a role to change it. So, where the study of the psychology, philosophy the do not have any effect, or the any bearings on these psychological effects then the purpose of studying philosophy and psychology is defeated.

So, a real psychologist, a real philosopher, what they do is that they can really correlate, they can really relate what they study with their emotional feelings. Psychology is how the mind works, philosophy is to see the reality, seeing the reality that can affect your thinking. And the knowing the psychology of the mind that should be able to control your mind, you should learn how to control the mind. And where the mind is not listening you can see, you can manipulate how the mind, to make the mind to work the way you like. So, finally what we want is even this to manipulate the mind, to listen to what you have to, what you'd like to do is not for the sake of others, for the sake of your own the basic needs. So, what is the meaning of your life? Two, to get rid of all the fears and to acquire the maximum happiness. So, this the final agenda whether you are a selfish person, whether you are the say the other cherishing person, whoever you are whether you are compassionate person, selfish person, or whoever you are, final, your final version of the agenda of your life, the meaning of your life is to get rid of all your fears, miseries and to acquire the maximum happiness, right.

If I ask this whether or not this is true everybody will agree to this whether you are girl or boy, educated or uneducated, wealthy, poor, it doesn't matter any, everybody will agree to this. If this is your basic the thinking then what we have learnt is that what makes us not to feel the say the fearlessness from the miseries because of lacking the wisdom, what makes us not to feel this very expansive joy and happiness, infinite happiness is because of the self-entered attitude. These we have to know, not only believe in somebody but learn this and then experientially see whether it's true and you could feel how the mind works. When the, say if you have, okay for the treatment of your mother it cost you like two lakhs, your mind is so happy that I can pay. Whereas for somebody who is unknown, particularly who is difficult person, you have to pay one lakh for that person's treatment then your mind will say no. Okay, if not one lakh then say the ten thousand, no. One thousand, even not one thousand your mind is not ready. Your mind you could feel the literally, you could feel the knot there, right, entanglement there. So, this when you feel the entanglement what is the feeling? Is it comfortable, is it pleasant? Not at all. This is known as unpleasant feeling, this entanglement. So, you have to untangle the, unentangle this knot so that your mind feel, the freely flows that the not being bound but freely flows.

For freely flowing the mind that is what is known as the happiness. Mind becomes so, mind feels the ease, mind frees, flow the flow freely. So that is the known as the, and if it flows infinitely this is known as the infinite happiness. Okay, this is what we have to experientially gain the conviction. And then on that basis design that as the basic framework and then design your say the whole psychology and philosophy on that basis. On the basis of this basic principle how the mind works. Then whatever you say, whatever you, whatever dialogue you have with the other

people, whatever interaction that you have with other people, they will, other people will really feel the weight and the gravity of what you are saying. Otherwise, why should you be compassionate? Oh, for others, this is a nice thing, because this is Buddhism. This is so naïve and very say the there is naïveté there. So, it has no weight there.

Okay, so with this the practice of Bodhicitta, this is for the, it is not to be believed. This is something which we have to rationally understand and feel the direct relevance within your own mind. How the mind is entangled with self-cherishing and how this practice helps us to release the mind from this imprisonment of the self-centered attitude.

Okay, so the, for that matter how to cultivate this, how to unentangle this knot of the self-centered attitude, so the there are two main methods taught by the Buddha. One is the sevenfold cause-effect method to generate Bodhicitta and the other one is the method of equalising and exchanging self and others. Okay, so generally speaking, say for the Nalanda Diploma course that we are studying these two methods, extremely, we are extremely, extremely fortunate because otherwise say the, say people either go into Emptiness philosophy or people go into subjective experience, clear light and the say the just the subjective experience like *Dzogchen*, *Mahamudra*, the clear light and the, and so forth. And they hardly talk about how to cultivate, oh compassion, this is the ground, this is fine.

But how to cultivate it? This people hardly discuss on these points. So, therefore it is very important the say whatever teaching that you are receiving from any other teachers is so precious. Meanwhile we are not blame anybody else. Make sure that finally the Buddha said you are the benefactor of yourself, who else is there as your benefactor. You are the master of yourself, who else is there as your master. Meaning that finally we have to make sure that what we're doing is that will take you to the final goal, the final meaning of the life that you are aspiring to achieve. So, for that matter say whatever practice that you do, some teachers may teach you very complicated practice, they are so precious, no doubt very precious but make it a point that they will make sense only if the Bodhicitta is there as a ground and the wisdom of Emptiness is there as the fabric. You're getting it? These two must be there as the ground. These two somehow you have to get it and then on that, on top of that you can you know enter into any other practices.

In fact, one of my friends, one of my very recent friends the he is very what very innocent and he sent me a message saying that Dorji where can I get the book on *Dzogchen*, I am interested in *Dzogchen*. Okay, he is just, it is, he is just, I think one month old in Buddhism, not even one month, total maybe like one or two weeks old in total. And then, I said that okay, so basically the idea is that the you can do anything but that must help you to achieve your aspired goal, that is the maximum happiness, to get rid of fears. And then to jump to a very sophisticated practice it's not sure whether will help you or harm you, right. Say for example, somebody doing the say the B.A. And then B.A, not even just high school and jumping to Ph.D. It's very risky. So therefore, I suggested for your own good for the time being don't do it. Create the ground Bodhicitta, wisdom of Emptiness. And then you can go anywhere, you can go to Theravada practice, you can go to say the Sakya's the union of clarity and bliss practice, you can go to *Mahamudra* the Kagyu tradition, you can go to the say *Dzogchen* Nyingma tradition, you can go the innate clear

light mind of the Gelug tradition, you can go to any tradition. So as long as the ground is there Bodhicitta is there, wisdom of Emptiness is there, and then some degree of single-pointed meditation experience is there, you can go anywhere, right. So, this what I told him and luckily, he is eager [0:50:00] to listen to what I have to say. So, he said ok, thank you so much for giving me the correct information. Okay, so the point is this practice is so precious. Now, our job is no matter what you can go anywhere, this Bodhicitta must be the ground. And if possible, slowly try to gain some command over the Buddha's teachings, not only the say Pratimoksha training but also the Bodhisattva trainings. You must get some degree of command. Command meaning that okay Dorji Damdul is saying something, okay he said it but yet the, so that part is, what he is saying in that that part is missing, right, other part is fine.

And what the other, the another person is saying this part is missing, this part is okay, right. So, you should get the command over that dimension. For that matter you need to have an extensive learning. For example, Guide to the Bodhisattva's Way of Life, that must be the one of the basic preambles of your guiding, guidelines of your life, Guide to Bodhisattva's Way of Life. This book must be with you, on a, everyday with you, wherever you go. Make sure that this book is with you, one. Be very realistic. And then say in the, for example say the Nalanda Masters Course participants or the students for them Acharya Chandrakirti's text the root text must be there with you wherever you go. On the metro read those stanzas which you have already studied, read them. See if you can understand as you read this, right. Okay, so these are the things that we have to do. And then this will give us the sense of say the command over the Buddha's teachings.

With this in mind, now, this Bodhicitta practice is so precious. And from my limited experience at the practice which I've been doing since like I was in my 21, when I was 21 years old. From there till now say the on and off, and the since the beginning although the actual teaching was supposed to be when I was in the fourth year but right from the first year I was so, if not over enthusiastic, just grappling, just grabbing at any material on Bodhicitta and then actually trying to practice them. Luckily, Bodhicitta is not so complicated in terms of studies. So, even as a beginner I could easily, not really easily as such but actually get the materials to some extent intact and then practice them. And then since then till today how difficult it is to really feel the experience of Bodhicitta. Oh, once in a while, you know, even as a beginner the power of the practice, with the power of the practice you may feel so moving experience so forth but they may not be steady, stable. To get a very stable experience it takes years, years and years, right, years and years and years. Okay, so what I'm saying is that finally without Bodhicitta practice I'm saying this whether whatever tradition that you are doing, right, say the Chinese Mahayana tradition, the Tibetan tradition, Tibetan any tradition, very sophisticated practices will not make any sense. I'm saying this again through my own little experience I can shape this, say this with great confidence, conviction. And the wisdom of Emptiness. And some people, so say me by only giving teachings on these two on more on a personal ground then when I meet them next, they would ask me what is the next teaching, what is the next topic. These two are so heavy. It's not that, you know, you get a degree out of that. It's, you have to experience it. And if you really practice this you may feel disheartened at times that it's becoming so mechanical, experience is not being, getting invoked, it's becoming so mechanical. This is what you can, you could feel.

So, point that I'm saying is that we study these things and then see how much you can practice this. It is so important. And then the to practice compassion, unconditional love, so first even on the conditional level it must be happening love and affection, right. For example, say the very strong waves, very disturbing waves, ferocious waves, in order to see the depth of the ocean, the ocean bed to see that first the very ferocious waves must be calmed down. That ferocious waves the corresponds to our say the habitual tendencies, bad habits, you know, particularly which the creates distinction between you and I, right, you and I. On that basis pushing others away from you. Okay, that must be reduced, one. And then say underneath these ferocious waves of the karmas, negative karmas is the afflictions, see to what extent you can control the afflictions. Afflictions somehow, they are attachment and aversion, pull and push. See how much you can get rid of these aversions, pull and push. Only when you're able to identify that and then see how difficult it is to overcome that, right. In many cases people don't even acknowledge that these are the weaknesses, these are the mistakes, these are. It does not mean that these are the cardinal sins. This is not the point. The point is that these, with these habits then finally you are distanced from your aspired goal of infinite happiness. That's the reason. Because that this the one which distances you from the infinite happiness that you are seeking. So that becomes your enemy. Which becomes your enemy? The tendency within your mind to push others away from you. That is your enemy, right. Because as long as you have this sense of aversion towards others, pushing others away from you, unconditional towards embracing all others is just a dream.

Okay, so now with this the point is, this is next point. Then from there see this, you see that you love some, you push others away from you. Some you crave, you just embrace. Others you push away from you. So, there is a bias there. And then in some texts there is a mention of to be detached from those to whom you have excessive love. But what I would say is instead of detaching see if you can expand, don't detach from the love that you feel towards somebody, see if you can expand this love and affection towards others. And if you find it very difficult, I cannot detach this, no, I cannot expand this, you know, if I don't do the some kind of the equanimity practice, practice of equanimity where I will detach myself little bit from to whom I love so much, unless I do that then I cannot really expand this love and affection towards others. If you, if this is who you are then you can detach. Finally, there is no hard and fast rule to say. The point is that do those things which will actually take you close towards your infinite happiness, closer towards the unconditional love towards everyone, infinite love and affection towards others. So, for that matter how say what I feel is that where, whichever way it works, which of the two ways work, go for it. Either detach or expand.

Expand, for example if you love person A, and you dislike all other people, see if you can expand the same love towards A to B, C, D, E, F. Then when this love expands to everyone then the equanimity is built. Equanimity means the bias attitude; bias attitude is no more there. Bias means to some you love, to some you don't love. Now because you have expanded to everybody you love everyone. So, there is no discrimination happening anymore, so the bias is not happening. Okay, so the for that matter the what we are doing is the two methods, these two methods are so precious. And during the 11<sup>th</sup> century, 12<sup>th</sup> century, 13<sup>th</sup> century, and the, since the time of Lama Atisha Dipamkara Srijnana [1:00:00] the practice of this Bodhicitta was so popular. And today ironically the very sophisticated teachings are very popular and the Bodhicitta practices has become the secondary. And lucky if somebody is practising this. Even

that is, say people talk about this Bodhicitta, set the motivation Bodhicitta, but where is the Bodhicitta? Without knowing the methods to cultivate, in the first place without knowing the methods to cultivate. And then even if you know the methods how much time we are spending to cultivate this. So, these two things are so precious. And yet I'm reiterating this, I'm emphasising this that don't blame anybody else. Finally, your job, each one of us our job is to make sure that we know these points, Bodhicitta, wisdom of Emptiness, renunciation, as a ground for Bodhicitta and then the single pointed meditation, with all these things we have to have intact. And then see how to go forward. Okay, so this is what we have to do.

So, for the Bodhicitta cultivation there are two main methods taught by the Buddha. One is the sevenfold cause-effect method, and the other one is the equalising and exchanging method. And we are doing the second one first, equalising and exchanging method. So, which was nine steps. Of the nine steps I think we already did number five, four and five. Number one, two, three, four, five, we did that. Now we are on number six. So, number six is, what is number six?

**Participant:** Actual exchange of the self and others.

**Venerable Geshe Dorji Damdul 1a:** Actual exchange of the self and others. Okay, this is number six. And we should have all these on our fingertips. The steps on our fingertips. I remember last time I mentioned this to you that just learning them mechanically, of course finish it, first we have to learn them mechanically. And then when you actually practice don't look at the book, try to recall each of these points, the through your memory and just say first point and then do analytical meditation, do creative meditation. Creatively bring all the analysis to reinforce this experience. See if some experience is coming, right. Okay, then you move to second point. Second point, again you verbally say this, mentally, verbally, say the second point, the say the first one is equalising self and others, then number two is reflecting on the demerits of cherishing oneself. And then you reflect on the points. How by engaging in each of the ten non-virtuous actions which are all somehow related to pushing others away from and then say the craving for the self. So, with this how eventually say how the consequences are because of these non-virtuous actions. And these non-virtuous actions they are all because of the self-centered attitude. So, how the self-centered attitude is finally attracting all what you dislike, all what you don't like, very scary experiences.

Sometimes say the just look at the newspapers and see the amount of trauma the people went through, young children they went through, right, these trauma. Just imagine if I were to experience this, if I were to go through this trauma, right, what would be my mental state. Just imagine this. And this and how can I say that I am not in the row, I'm not in the next the person in the same row, how can I say this. How can I guarantee that I'm not there, I'm not in the, in that row, right? Then if it does happen it could be unbearable, it's unbearable. So, what attracts this? *Yeh Dharma hetu prabhava*, all these phenomena arise from causes. Even this is a result of a cause. Don't think of someone as oh the poor girl, the poor boy, don't think like this. What if I, I can be the next person? Anybody can be kidnapped. For example, look at the situation in the China and Canada, problem there because of this, what is that? Oh, a very young, that girl was arrested and because of which China was unhappy and arresting other people, Canadian people and other people in China, right. And then the poets, authors, journalists, they disappear in

China. Where did they go? We never know. You're getting it? If you are one of these person and then anybody can kidnap anybody at anytime, right. It's not that oh the poor girl there, the poor boy there, not like this. Even you can be the next person. We never know. For that matter if I am the person to be kidnapped by somebody, right, at the gun point or with the knife then what would be the degree of the trauma that I'll be going though. So, that is nothing is the effect, effect caused by the *yeh Dharma hetu prabhava*, because of the self-centered attitude. So, the more we think of this we feel so, so unhappy with the self-centered. In other words, to use little say the word you feel so angry towards the self-centered attitude. This self-centered is so vicious to attract this degree of the pain on me, right. So, the more you feel the self-centered attitude is your enemy, the more you feel like getting rid of this. And how to get rid of this self-centered attitude? Only way is by which to do so is by embracing others. You're getting it? So, others are so kind. Because they allow me to embrace others, embrace them and because of which my self-centered attitude is released, it's let go, it's becoming say the less intense. It's only through embracing others that self-centered attitude is gone. It's frees me from the nightmarish experiences of the trauma, pain, anxiety, anger and so forth.

So there the when the practice of Bodhicitta what is required is to see the self-centered attitude is the final cause of all the miseries, one. And then we think of the say the point by point, point number two, point number three, point number four, five is *tonglen*. Then point number six. So now we are doing point number six. For point number six, okay, one warning that I'd like to give you is that the say often times some teachers and some people who are also into Buddhism for number of years, so when you go through difficulties, when you go through depression so forth. So, when you approach those people, many of them suggest you do *tonglen*, right. Okay, *tonglen* meaning practice number four and five. So, what I would suggest is the *tonglen* practice step number four and five if you do in isolation it can be at times very risky. Risky in the sense that you feel burn-out. Depression means you are already feeling burn-out, you're already feeling low. And then practising, taking suffering of others on you more, right. Particularly the very say the very dramatic, very graphic way of taking of suffering of others there, it can be even more overwhelming, right. So, whereas some people do advise to do practice of this of *tonglen*. So, this is not actually good advice.

Whereas if you really want to do practice of *tonglen* there is no harm, you can do. But don't do that in isolation. Do with the help of the other steps. Step one, two, three. With the step one, two, three then the *tonglen* practice becomes so well grounded. Without these three steps as ground the danger is that finally we have to start from who we are. And who we are, what is our nature? Selfish or other-cherishing by birth?

**Participant:** Selfish.

**Venerable Geshe Dorji Damdul la:** Say day one we are born we all cried. How many of us cried because the other baby is not getting milk? Everybody cried because I'm feeling cold, I'm feeling hungry, I want milk, I want to embrace my mother or somebody. This thought, only the self-cherishing. So, don't be shy to know who you are. From there when we begin, if you are perfect then why do you have to practice Dharma, right. Because that we are not perfect so therefore practising Dharma makes sense. So, we have to start, we should be very realistic that

there is a self-centered attitude there and I don't like this self-centered attitude because this self-centered attitude, it attracts all the suffering on me. I don't want suffering, I want infinite happiness. So, for that matter say the self-centered attitude you see a target to blame, the self-centered attitude. [1:10:00] And then in a way, right, and some of you can have interesting questions, I'm not going to bring them up here. Only if you bring them up, I will give the answers, right. Say the self-centered attitude it attracts all the sufferings. So therefore, step one, two, three tells us that self-centered attitude must be abolished. Self-centered attitude must be gotten rid off, exterminated. Because that is the one which attracts all my miseries. You're getting it? So, now you become so eager to do anything to get rid of the self-centered attitude. You're getting it? If follow the step one, two, three. To, from step one, two, three what is the intended outcome is that you become so angry towards the self-centered attitude and you feel sense of value to other-cherishing mind, right. Other-cherishing mind which gives you all the happiness. Self-centered attitude will attract all the miseries on me. So self-centered attitude is so bad I want to get rid of this. Other-cherishing mind is so good, it gives me so much happiness. So, this awareness is so intensified within you. When this awareness is so experientially intensified within you then you become so eager to work for others. Because the more I work for others, the more I get a benefit. You're getting it? There is an incentive. Whereas more I work for others, I don't get, who is going to get the benefit, right? I'm going to get the benefit, oh I'm suffering, right.

So many people, sometimes when we, sometimes we tend to be very unrealistic, right. Some people they go into Dharma and they feel that have to change overnight in to Buddhism and then they think that they have to change overnight. And then after embracing, okay, now I'm into Buddhism, oh the world is so good, I'm not good. Everybody is so nice, so good. There is nobody who is bad. This is totally idealistic. This is totally groundless, there is no ground there. If this is how we start the ground, if this is how we start the practice you will never reach anywhere. You have to start the ground that the world is imperfect. Just as I'm imperfect the world is also imperfect. Don't say that the world, everybody is nice. No, it is me my self-centered attitude is bad, everybody is nice, right. So, if you start with this everybody is nice, everybody is nice. And then you will suddenly come up with somebody with the knife, take off your watch, right, give your necklace, come. And then you are shocked, right. (TL) Say at that point if you able to say oh please take away, you are so nice please take away, if you are able to say this is amazing. At that point then you will say that everybody is bad. You're getting it? This is how many people started Dharma and end up seeing everybody as bad. You're getting it? Okay, this is the clear indication of how we are being very unrealistic. We should be very pragmatic, we should be very realistic.

Go to the world with awareness that just as I'm imperfect also the world is also imperfect, right. And meanwhile, this imperfection, who is to be blamed? Self-centered attitude within me and within others. For me to go through all my experiences of pains, nobody else's self-centered attitude it is my own self-centered attitude. For others to go through their pains it's because of their self-centered attitude. You're getting it? With this recognition you are very grounded. With this ground then you see that all these miseries that I'm experiencing is all because of this my own self-centered attitude. So, you become so angry towards self-centered attitude, you just want to do anything to get rid of the self-centered attitude. And just embrace others, one, the knot is unentangled, and the you will feel the freedom. When you feel that the initially when you are

unentangling the knots, initially, it's little painful, its unease is there. Because this is not your habit. Eventually to some extent when you are able to unentangle the knots, to some extent then you will feel such a relief, such a freedom of your mind. So, amazingly peaceful, amazingly happy, such a relaxed the say the state of mind, this is what you are going to feel.

Okay, so with this the say with step one, two, three, it will help you get the very strong experiential conviction that cherishing others is the source of happiness, cherishing myself is the source of suffering, right. So, in other words self-centered attitude is the evil. Other-cherishing mind is the angel. This is what you're going feel. If you start feeling this then when we do the practice, step number four and five it become so vigorous and you will not end up in the, what do you call it, burn-out, burn-out cases. You will not end up in burn-out case. Otherwise oftentimes if you don't start with, if you don't include the step one, two, three, what is the problem? You just say oh I'm going through depression. You should do *tonglen* practice, take the suffering of others on you, right. And then you taking this and then you become heavier, heavier. Because of, why? I'm already depressed. Depressed means? Depressed means that I'm feeling say a very profound, heavy, unpleasant feelings within me right. And then I take the suffering of others. Suffering is pleasant or unpleasant? Unpleasant. If these two unpleasant feeling happens and then you go into deeper depression. It can be very severe. So therefore, people who don't really know the psychology, right. Simply because somebody is hurt, somebody teaching like this they also say like this, it can create more adverse effect on the people with depression, right. We should be very careful. For those people who are going through depression, instead of say advising them to do practice of *tonglen* we have to advise them to, we have to see how to first lift up their state of the mind, spirit little higher, right. Talk something nice, talk something positive, not talking about suffering, suffering, about something positive and good qualities this person has, talk about the good qualities. So that way the state of mind, the spirit will be uplifted. Slowly it will be uplifted. And then believe it or not the same person will have even qualitative change in their dream.

Just recently in Singapore there was a mother who lost her son like 23 years old son. Who I learned that she, he is extremely compassionate boy, very concerned about the parents, very loving, such an exemplary boy, the example of compassion and love for the parents, precisely for the mother? And then the boy just, she lost, when I was talking to her, the, it had been just one month that she lost the son. And then she was, every time she was talking to me, she was crying. So, then I talked something just to, you know, just to lift her spirit up. And then she was asking some questions. And of course, being very negative because the son is lost, right. So being negative. And then the, then say you and somebody who is consoling, right, oh don't be negative. If you say it will become more negative, it will become even more, the moment you disagree the person will go deeper into depression, right. Yes, that is true. Just say that is true. The person, okay, he at least he agrees with what I said, right. The moment, he, somebody agrees with you the mind feels uplifted. And then you talk nicely about the person, nicely about her, like this. And then I think after two days the husband, husband and wife both were there, after two days then the husband told me separately that that night after we had about 20 or 30 minutes chat, more than that, I think 30, 40 minutes chat. So, that night the husband said that the son's, the child's mother had very pleasant dream and she had very nice sleep. Otherwise she could not sleep properly because of this, the pain of having lost the child.

So, what I'm saying is that instead of the, say the we should be very skilled. So, where your mind is already reached to the very normal state then you can practice the *tonglen* very intensely. And whereas somebody you're getting it, say somebody, for example let's say somebody who is very stable in Dharma, or somebody who is even without Dharma, very stable, grounded, [1:20:00] you know, such stable people you can find in any tradition, in Hindus, amongst the Hindus, Muslims, Jain. Even among the non-believers we see some who are very stable, very compassionate by nature. We find them. These people, when they go through tragedies they may not go through depression because they are very grounded but they may feel a little feeling of loss and could not believe what happened to him or her. So, under such situation then you may advise him or her to practice *tonglen*. Somebody who is very grounded, who is not just dived into depression, right, who is grounded. For those people then practising *tonglen* can really the can alleviate the person of the pain, of the loss or whatever. Okay, say the for such people then the okay so these things happen and then say the you must have, you know, involved in say harming somebody's child in the past and this is what is happening to you. It's happening simply because of that, it is your karma. So now because that this is already happening to you pray that all the karmic effect of others who were also involved in having harmed somebody else's child in the past and now to be experiencing this pain of separation from the child, may all the negative karma ripen on me. You're getting it? That is a part of the practice of *tonglen*, taking the suffering of others. So, for these well-grounded people whether practitioners or not, well grounded people who are not going into depression for them when they see they feel this is a very fulfilling practice. But this is not advisable for somebody who is going through depression. You're getting it? For those who are going through depression then we have to look for other ways.

Okay, so with this we are doing, now the point is point number four and five done, the *tonglen* practice is done, number four and number six. What is point number six? Actual exchange of self and others. Okay.

**Participant:** We have to do, for the causes in *tonglen*. You requested us to.

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

**Participant:** Sorry to interrupt Geshe la, we were supposed to do the assignment about why, what is benefit of taking the cause of suffering.

**Venerable Geshe Dorji Damdul la:** Okay, not only the effects, not only suffering but also the causes. Okay, so that Richa should remind me after the completion of this, after the completion of these steps. Okay, step number six does not have any additional practice. Step number six is to reinforce your commitment that with step number one through to step number five say the first part step number one through to step number three what you did is that you reflected so profoundly on the demerits of cherishing oneself and the merits of cherishing others. So, with this you gain conviction that cherishing others is so good, is so healing, so wise. Cherishing oneself is so unwise, right. So, this is conviction that you gained through step one through to step three.

And then step four and five is actually to exercise, to this what you see as very good, cherishing

others. What you see as a very bad cherishing oneself, how to dismantle this and how to nurture other cherishing so that we do it through step with step four and five.

Now step six is because of step one through to step five, you are so convinced of this reality that other cherishing is the source of all happiness and self-cherishing is the source of all miseries. With this conviction then you build very strong will that hence forth I will cherish others, I will not cherish myself. Hence forth if I were to be indifferent towards someone, I will be indifferent towards the self. Hence forth if I were to cherish somebody, I will cherish others. So, this is what is meant by actual exchange of the self and others. You just feel it, just build the, reinforce this commitment that hence forth I will cherish others, this is so wise. Hence forth I will, if I were to be indifferent, I will be indifferent towards myself, right. Indifferent towards myself does not mean that okay now say you stop taking bath, you stop eating food. This is not the point. The point is that where the self-centered attitude is arising, challenge this self-centered attitude. To crush the self-centered attitude, right, crush the self-centered attitude, not to crush the self. Don't crush the self, the self is very precious. Okay, so this is where you have to reinforce.

And everything is dependently originated, even the mind which is so imbued with cherishing the self, very selfish thinking within the mind which is so say the habituated since time immemorial till now, even that is also dependently originated. It is not intrinsically real. Because this is dependently originated, dependent ton the many past habits. So, the moment you build new habits I will cherish others, I will give a damn to the self-centered attitude, right. I will show the, I will say no to self-centered attitude, I will cherish others. When you do this, you are undoing the bad habits of the past, building a new habit. So that way unentangling of the self-centered attitude is constantly happening. And at times the you may get the feeling that where is the unentangling happening, right. So, there is no experience coming. For example, when the other cherishing mind comes to you the feeling is very pleasant, extremely pleasant and tickling sensations come, can come on your body, and waves, cold waves can flow, cool waves can flow on your body. And then at times with this practice it's so mechanical, nothing is really experientially happening, experientially you don't get anything. It's just a repetition of these lines and the tickling sensation, the cold waves flowing through your body is also nothing is really happening. And it goes like this, days, weeks, months, so I'm just, it's such a waste of time. This is what we are bound to go through. I'm giving this warning this is what we are bound to go through. When we go through this don't give up. Many people they give up at this point.

Initially whether it is Emptiness meditation, whether it is Bodhicitta meditation somehow it is like say the, it is like a child when first exposed to the public appearance the mother and father will make sure that the mother and father is there, just take leave from the job, come to the as audience to make sure that that is the most important thing. It's the first appearance, the child's first public appearance. And if the child is making public appearance everyday. If the parents come everyday who is going to feed the child, right. (TL) So, the first the parents will come, then it'll become very colourful. And then second, third, fourth, then the parents will say okay today I cannot come, right. And then you have to go on your own. Okay, this the initial experience is going to be quite intense whether meditation on Emptiness or meditation on Bodhicitta, its quite intense very profound experiences come. Yet, they are extremely precious. Don't forget it. Should these things happen then when you, though beginner, beginning you have a very

profound experience coming because the meditation, impermanence, meditation on Emptiness or the Bodhicitta practice, some you know very profound experiences coming they are so precious. Don't forget it. These are so precious. We're not to forget these experiences. Yet as we continue to practice then at times it may the graph, initially it will shoot up like this and then slowly it will be static and then it will go down at point and then will remain static. At that point then, there is nothing really exciting there, right. Earlier I had this kind of experience, that kind of experience, tickling sensation happening all over the body, the cold waves flowing through your body. It's amazing. In both cases Bodhicitta practice or the Emptiness practice, in both cases these things can happen. So, and then now nothing is happening it has been like few months, still nothing is happening. And then still I'm spending like, at least like 20 minutes, [1:30:00] half an hour, one hour like this nothing is happening. So, at that point many people will give up, right. And this is how, if I'm not too presumptuous everyone is bound to go through. If I'm not too presumptuous even Buddha Shakyamuni through his training, when he was going through the training he must've gone through the same practice, the same experience.

So, when it is static when the graph is becoming flat don't give up. Keep doing this. And if it remains flat for some time, it's indication that we have to enrich the studies. The more the studies the more the reflection. More the reflection more the different angles you get to meditate. More the different angles it is not monotonous. If it is not monotonous it is exciting. It is exciting then with the excitement then the drive, the force is going to be greater than the graph can rise. But the next time, it starts to rise it is not like steep, it is not like this, it is going to be diagonally like this, diagonally. Yet, the difference between this graph, diagonal, and the initial, very steep rise, the difference is that steep rise this is very unstable, it can happen anytime, it may not happen anytime. Whereas this the second time it rises that is very stable, anytime you like to have it, you can have it. That is the difference. Then once it climbs up it is very steady. For example, the fire of the matchstick. Matchstick you just create a fire, the flame is there. If you dip into this fire, the flame, the temperature can be like few hundred, maybe 1000°C. The water, hot water, boiling water, if you dip the thermometer there the temperature is going to be like 40 50°C not even cross 100. But in terms of the energy, energy and the heat with this tiny flame and this bucket, the bucket has more heat, right. This tiny flame cannot make your whole body warm, this bucket can your body very warm, right. Temperature wise that is higher. You're getting it? Likewise, initial experience is going to be like the flame, very sharp rise. And then the second one is not sharp rise, it is the steady, diagonal rising. So that is very stable.

Okay, so with this point is that the step number six, that finally that it is cherishing the oneself that is the cause of all miseries, hence forth I will not cherish myself, hence forth I will say no to the self-centered attitude, I will try my best in all my capacities to embrace others, to love others, to show, help others to the best I can, six perfections, to the best I can. You're getting it? Okay, to the best I can. Then don't go to the extreme okay hence forth I will never cherish the self, right, I will the, I will do everything for others. And then next day okay the somebody is there who needs one lakh rupees. Okay my bank balance, what is bank balance? One lakh. Okay, I said yesterday in my meditation I said I will do everything to others, whatever good things I will do that to others. Okay, now I have to this. Whatever I have left in the, in my bank balance that should go to this person. And then okay you give it, after giving it then you start regretting. Then you have to, say next day you have to do little bit the grocery, right. And then you have no

money there. And then it's all because of this practice that I have, now I have no money left. Okay, I give up the practice, right. So, this we should be very, very realistic, right. It's not that hence forth, tomorrow I will become Buddha. Don't think like this. Your committee to should be that to the best I can, to the best I can I will stop harming others and I will help others to the best I can. This is how we start. And as we start no excuse, next day what you can don't neglect that do it. For example, like somebody, say the elderly, you know, beggar comes, elderly beggar comes or handicapped beggar comes and then okay yeah, I will do it tomorrow. No, don't wait till tomorrow. Tomorrow you are not going to meet this person. Whether you are going to meet or not meet is not sure. Today is opportunity for you to say to exercise this love and affection. Give 10 rupees, 20 rupees, 50 rupees, whatever, do it. And then of course depending on the situation. In some cases, the situation is so dire that you might have to give a little more like 100 rupees, 200 rupees and so forth. In some cases, you know like 10 rupees whatever because you maybe meeting this person so often. So whatever situation do something.

And then the one thing that which can really stop us from say this unconditional love which otherwise can create magic, create, bring infinite happiness for you, one can potentially harm us is the unnecessary harsh words towards others, right, unnecessary harsh words towards others. And then unnecessarily creating nuisance on others, right. So that we should be extremely careful. For example, in my case, I'm not just telling you, me. Me for example, in my office so many people come, right. And some times I may be little tired and then somebody drops the, drops in. And then I'm little tired then I will say I'm little tired, sorry, please don't come, right. I can say like this. Or even though I'm tired, so what? At least, you know, what can I do for you, talk nicely, right. So there in a way this person, if you think very properly, conventionally people may think that he is very kind, he is very tired still he is accommodating other people. But if you think more deeply that person is kind to you. Because that person is giving the opportunity for you to grow your compassion, to have such compassion. Because this compassion, right. For example, the let's say the athletes they have to exercise everyday. Why do they do the exercise? So that their skills are improved, skills are built, skills are improved. Likewise, this exercise that when somebody comes, you help, you talk nicely, right, at least not hurt the person.

So, it's very difficult to do that particularly when you are tired, you can easily say the very, say the nasty words towards other people or offensive words towards somebody else, right. It can easily come out when you are little tired. Whereas how evolved you are there is no certificate. Very easy. When you are in a very dire situation, very tired, and then otherwise you are very gentle and kind. Then when you go through challenges then when you, how you respond to other people that will tell you how evolved you are. Very evolved people, no matter what struggle the, he or she, herself or himself is going through when the other person comes for to seek help, will not miss to help the person, will not say hey don't come today, come tomorrow, right. Don't you see what I'm going through now. I'm sorry. If this is attitude you are just as ordinary as anybody else. Whereas you are going through very difficult situation and the other person does not know that you are going through this difficult situation. And if you tell the other person that you are going through this difficult, person, other person feel, may feel so, because the other person loves you so much. Other person may feel so pained. Just to stop this person going through the pain and then you pretend as though like, it's not, your going through, not any problem. And the other person comes to seek your help and then you give the help despite you going through

more severe problem than the other person. That is the sign of how evolved you are. You're getting it? This is important. This is so important. Don't forget this.

So, the point is that we have to practically do something. Don't, be very realistic, don't go to the extremes. Okay, from tomorrow I will never harm anybody, I will do everything to everybody else, I will just ignore myself. This is one extreme. And then next day [1:40:00] you stop eating food, right, you stop taking shower. Okay then say the all the good clothes that you have you give to everybody else, right. Then you put on the what the shabby clothes and then otherwise you come, you know, say nice, clean, right. Even that you forgot it. And then say the you think that this is Dharma. This is not. This is not, right. And then people start to, okay, between you and another person, right. Other person, a third person, who has no exposure to Dharma will come and the person is to pick, picks one of you for a job or something. And the person will automatically pick the other person who is more, who come more presentably. And then you say it is because of my Dharma that I'm not chosen for this job, that I came in very shabbily and the person just ignored me. This person is very bad, is so judgemental, right. And then you start abusing the other person and then you start abusing the Dharma, this is Dharma who made you behave like this. No, it's not the Dharma, its your being impractical. Be very practical. Whatever, however you come, usually clean, tidy, come like this.

You don't have to change physically, right. Come like this nicely. And then let people feel that oh wow, this person is Dharma, so presentable, nice, right. And whereas earlier very presentable and now suddenly into Dharma very shabbily, you hardly talk to other people, right. And then the you and the let's say not even take shower, and clothes very shabbily dressed. And then you are, we are not doing Dharma, we are actually say the it's being more of a disservice to the Dharma. Because now people will say that hey don't go into Dharma, look at this girl, look at this boy, earlier he used to be very smart. Now after becoming, going into Dharma, he become so shabby, right, so lazy. Not being presentable means for the, in the eyes of ordinary people it's lazy, right. It's so lazy. Don't be, if you go into Dharma, this is Dharma, don't do it. So, you become a very bad example to dissuade somebody to follow the Dharma. By following Dharma come very presentable, the way you are before, right. Just presentable.

And meanwhile change your mind. Where you are, otherwise very aggressive to other people, tone down, become more compassionate. Where otherwise you can easily be very, what is actually, some English expression, sharp tongue? Is this the expression, sharp tongue? Okay, say you can easily Dolma la comes, I say Geshe la, what, what can I do for you? (TL) Right. Okay, Geshe la, may I have your number? Are you my policeman? (TL) Okay, so some people they are so sharp, right. (TL) Okay, I wish this sharpness can be employed in wisdom of Emptiness.

Okay, so what I saying is that just see if you can bring little bit of change. If there is little bit of change happening. This is so precious. In fact, I'm so happy wherever I travel I meet with people and many of the family members of the people who are associated with, family members of the person who is associated with the Nalanda Masters Course or Nalanda Diploma Course, these family members they give me so beautiful, amazingly inspiring feedback on the changes the person went through. The person who is little aggressive in the family, the person is more calm, considerate towards the other family members. It's very inspiring. Just see how much we can go

through these processes. If that is happening you don't need any certificate from His Holiness the Dalai Lama saying that oh you are wonderful. You are doing Nalanda Diploma Course you have gone through a great change, positive change, amazing, thank you so much. No, we don't need. All the Buddhas and Bodhisattvas they are appreciating you, they are sending you blessings, they are sending blessings to you, right. It's not a matter of, particularly great practitioners in the past they don't really go to seek you know say the, say what, some kind of recognition from the high teachers, big-shots and so forth. They try to maintain things so calm, peaceful, low profile. And then keep in mind that after all, all the Buddhas and Bodhisattvas they have the omniscient mind, they see what I'm doing, the progress that I'm going through, they will surely bless me. And to make sure that what I'm going through is very successful and smooth.

Okay, so this is what we need to think of, step number six. To reinforce that if I'm to cherish somebody, I will cherish others. Hence forth if I'm to be oblivious to somebody, if I'm to be angry towards somebody I will be angry towards the self-centered attitude not the self. Don't be angry towards the self. I will be angry towards the self-centered attitude. Henceforth I will say no to self-centered attitude and I will only embrace the others to the best I can. So, this commitment that we made. And then alongside practically speaking, in your day to day life what are your drawbacks, what are your limitations, what are your say the weaknesses reflect on these points. What are your weaknesses? And these weaknesses for example say the, weakness for example let's say generally speaking don't start weakness the think of something far away. From the family, within the family, see okay how I say relate myself to my family members, how do I do that, right. And sometimes what we do is, some people okay sometimes the people say the oh this person the my dad, my brother, or usually they talk about my brother not so much about the sister, right. Sisters they are more considerate of the family members. My brother, right, he is so kind, helpful to everybody outside but to the family members no negotiation, so rude, right. Okay, this also, some people of this kind is also there. So, I did not really hear about the sisters, right. The sisters or the girls who are being so kind to the people outside but inside the family being very unkind, this is not really what I heard before.

Okay, so the point is what I'm saying is that just see, don't think about other people, right. If you see other people say doing the mischievous or wrong things your job is to okay this is what is happening I pray that it does not happen to me, I pray that I'm being helpful to the people around, I pray that people around me at least people around me they are, they get some solace, they get some relief from my coming there, right. The moment you come, say before you come there if you are watching CCTV, right. Before you enter your house, your family members they are so jovial, laughing, right. From CCTV you are looking at it, right. The moment you enter the house everybody becomes still, right, very decent, right.(GL) The moment you are out again you watch the CCTV again they become very relaxed. (TL) If that is happening (TL) then our job is, right, okay.

This is what I'm trying to do myself, right. Although of course I'm not watching the CCTV. (GL) Because I always tell the office that if the office staff you don't do well, there is no choice other than to keep CCTV, right. So, then I can just see what you are doing, each one of you are doing. But I don't want to do it. It is my responsibility, I have to do it. But I don't want to do it.

I have to do it because I have the responsibility, right, I have the responsibility. But I don't want to do it. And within my capacity at the moment even without this, the trust that I have towards each one of you I don't like to do it and I will not do it. But later on, if complications arise, I have to do it, there is no choice, right. Then why I don't want to do this? The moment you are under the surveillance of the screen, the CCTV, right, then say whatever you do even though you are doing so good, right. You don't feel the value of what you are doing because somebody is watching me, [1:50:00] right. And then even those people, it's not necessary that eight hours in the office 100% so dedicated towards office work. It's very difficult. If like 80%, 85% of the time you spend on office work very good. And little bit say you can go out to refresh yourself. Then there is a tea time, you can have tea, relax, have little bit of, during the tea time maybe little bit of causal conversation it's fine. Otherwise 80%, 90% on the work that is fine. Don't be too rigid that say the 100% then 120% overtime, deadlines, without overtime the payment, right. Whether you finish, you have to finish this, if you don't finish you have to stay. And then no overtime. This is all too much. This is I would say it's like abuse, right.

So, what I'm saying is that say the but, in the family, just create this element. So therefore, I feel that when I enter in the office and in the office staff if they feel that, if they feel the tension coming to Tibet House I say no this is a very bad leadership. This should not happen. They must feel the joy in coming to the office. They must feel it. If not joy, at least no tension. At least this much atmosphere must be created. Somehow, whatever, whoever you are. And the officers 50% more above average they come to the office with a little bit of tension something is wrong. Whoever you are, whether you are politician, whether spiritual leader, whether whatever. Anybody in your office, 50% and more than 50% of the people they come to the office with little bit of tension, this is not good, something is going wrong, right. So therefore, whereas they say 20-30 people, less than 40 or 30% they come with tension, more than 50% they come with the either joy or okay fine, balanced, that is fine. Because the less number of people they may not too dedicated and then you expect total dedication, dedication here. But the dedication is not there, automatically the person will not feel fit there. When they don't feel fit then they feel that you know that tension is going to be there. It's not because of your mistake, it's because of their mistake. But then more than 60% of the people they feel tension which means that something is wrong with you as the leader, as the head of the institution, as head of the whatever. Okay, so this is my thinking.

Now, going back to the point. So therefore, so basic thing is that in a family hey eight hours job, no in a family means people should you know feel relaxed. And where the moment you enter people become stiff, very serious, they are smiling suddenly smile stops, right, they become more serious which means something is wrong. If this degree is like 80% coming to the Nalanda Masters Course, Diploma Course, the Masters Course, studying Bodhicitta see if you can, if this is happening it does not mean that you are evil. This is not the point. The point is that fact that you come for the Nalanda Diploma Course itself is indication that you want to change. Even that is so precious. Many people they don't want to change at all. They see this as a greatness. They see this quality, this attribute within yourself where people feel frightened that is a greatness. This is not greatness, there is nothing good in there, right. Particularly family, family means where people find so, say they feel so tired at the work place and then family, come to the family to feel relaxed, to feel ease, to feel the, to rejuvenate. Rejuvenation is not happening. In

some cases, people instead of coming to the family they prefer to stay longer in the workplace. Because coming in the family they feel tension. I know some of this. And there is some they don't really go to the family at all. They just keep moving around. They look for, you know, if they have some money, then they take some simple guest house there. They don't go to the family at all, right. I know such very sad stories. So therefore, the point is that if you by going there or the family little bit of tension is coming up, if you, first if you observe that. Even that observation is very precious. This is the first step for the transformation, one. Finally, it's not for the family it's for yourself. The more that is happening, you keep inside you are not happy. Now, with this if it is 80%, see if you can reduce it to 79%, 78%, 75%, if this change is happening this is amazing, you are far, far better than somebody who is already in the family everybody feels so happy. You are far better than that person. Because that person without exposure to these technical studies and the practice that person will remain static. Whereas in your case you can go too profound, right, to the extent that at one point after so much of transformation you go there everybody is looking forward to you, looking forward to seeing you, looking forward to learn from you.

Whereas some people who are very jovial, come to the house, everybody relaxes, then people don't have anything to learn from him or her, right. Just they feel relaxed that's it. But in your case because of this transformation going from say 80, right. So, this tension from 80 it reduced to 70, 60, 50, 40, now 30, 20 means you have dipped, you have become so profoundly compassionate, right, compassionate to the extent that people will start learning from you. They anticipate, how they anticipate this jovial person and how they anticipate you coming to the house is very different. The jovial person just they feel relaxed. And sometimes the jovial person cracks, you know, some jokes then they say okay this is his style then you be busy with something else. But when you come everybody will be around you to learn, right. It becomes even more profound than others. So, this is what we can do. So, point is that how good you are this is not the point. The point is how much transformation, progress is happening that is important, right. We must work on the progress that is important. Okay, so with this number six. What is number seven?

**Participant:** Special recollection.

**Venerable Geshe Dorji Damdul la:** Special recollection of the kindness of others. Okay, now the let us not forget the main purpose. What is the main purpose of this practice?

**Participant:** Get rid of self-centered attitude.

**Venerable Geshe Dorji Damdul la:** Why should we get rid of self-centered attitude? This self-centered attitude Charles Darwin said is very precious. Charles Darwin said that this self-centered attitude, this is an instinct, this instinct is a say gift of the evolutionary theory, of the evolution, it's a gift from the evolution of the human being. It's a gift to us. With this self-centered attitude what you want you can get it, what you don't want you can push it away from you. Without the self-centered attitude you can become like robot where somebody slaps you, you have no feeling. When somebody, you know, the say give you more oil or whatever you don't feel happy. This is where the self-centered attitude is missing. Whereas you are very, you

are gifted with the self-centered attitude by the evolution, human evolution, it's a gift for you. This is what Charles Darwin said. Whereas the Buddha said the opposite, right. Buddha said this gift is a gift in disguise to continue to trap you in Samsara. Self-centered attitude is the gift in disguise, to, it's a trap, as a bait to trap you in Samsara eternally, right. While you have the capacity to get out of this but this self-centered attitude is the one which traps you continuously in Samsara. Okay, so now the point is that the job is to get rid of self-centered attitude. Okay, so Charles Darwin would say that no self-centered attitude is very precious, why should you have to get rid of self-centered attitude? Okay, what is your response? Why should you have to give, get rid of self-centered attitude, why? Say I'm Charles Darwin, I will challenge you, why should we have to get rid of self-centered attitude, this is precious. This is a gift of the millions, point three [2:00:00] million years of evolution, human evolution. This is a gift. And finally, you want to get rid of this. Okay why should I have, why do we have to get rid of this self-centered attitude? What is your answer?

**Participant:** We have to get rid of self-centered attitude because self-centered attitude is the root of all the miseries and all our problem.

**Venerable Geshe Dorji Damdul la:** Self-centered attitude? Hey, self-centered attitude is the root, is the cause of the miseries, of all the miseries and the suffering. Okay, so what is there? That suffering cannot be gotten rid of. Suffering we cannot get rid of all the sufferings. So, look at all the people, point three million years ago human beings have been evolving since then, right. So, all the human beings, this is how, our job is just to let the species continue. Survival of the fittest. That your species to continue, finish, that is your job. Suffering, not suffering everybody is bound to go through suffering. Suffering is bound with me. How can we get rid of suffering? What is your response?

**Participant:** Get rid of self-centered attitude.

**Venerable Geshe Dorji Damdul la:** Okay, self-centered, how can you get rid of this because this is a gift, it's instinct. It's not the temporarily acquired, it's instinct, evolved over the point three million years ago. How can you get rid of that? Anyone?

**Participant:** By cherishing others.

**Venerable Geshe Dorji Damdul la:** By? Okay Vinny ji?

**Participant:** By forgetting about yourself and cherishing others, like mothers

**Venerable Geshe Dorji Damdul la:** Why should we forget other, forget yourself. You also have.

**Participant:** No, I mean not to hold on to your self-cherishing but cherish others.

**Venerable Geshe Dorji Damdul la:** Okay, so but is it possible to cherish others?

**Participant:** We have to try.

**Venerable Geshe Dorji Damdul la:** Okay, (TL, GL) okay, so that is true.

**Participant:** So that we can you know get out of this Samsara.

**Venerable Geshe Dorji Damdul la:** Okay, so we have to try, see how much we can cherish others. Try your best and to the extent, you will have the other-cherishing mind will come to you, and the self-centered attitude will be gotten rid of, to that extent. And if you are not successful, no regret, or any other possibilities? Anyone? Manan?

**Participant:** Cultivate the wisdom within ourselves, wisdom.

**Venerable Geshe Dorji Damdul la:** What wisdom?

**Participant:** Ultimately it will be the wisdom of Emptiness, but it's also to recognize that ignorance of our reality which makes us grab on at ourselves.

**Venerable Geshe Dorji Damdul la:** Okay, so the grasping the self or cherishing the self, we think that this will give me the happiness, this will get rid of my suffering. But this is ignorance. So, the wisdom is to give happiness to others, and you will get the happiness. And how do you know that? How can we be convinced of that? Anyone? How can we be convinced? Yes, Gauri la.

**Participant:** Geshe la firstly very uncomfortable emotions arise when we are agitated, and that arises from our pushing people away, you know, creating these barriers. And these barriers that we put up because of our self-centered attitude lead to our own suffering.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, so what we see is now the Gauri la is tackling the inside psychology. So, finally what we seek is infinite happiness. What we want to do is get rid of all the suffering. Get rid of suffering, acquire infinite happiness is all a mental experience. You're getting it? So, what we can experientially feel is that the moment the self-centered attitude is created, self-centered attitude is there then we create a division between you, I, which to be cherished and others not to be cherished. This division is created. Because there is a division there is a wall created between you and the others, a wall. So, this wall will feel, make you to feel tight, make you to feel the suffocated. So that suffocation is known as misery. The moment you break this wall by cherishing others, the wall is broken and your mind flows freely, where you are freed from the suffocation that is known as the happiness. And if you can feel it through infinite number of people, your mind the flows freely to, freely, infinitely. So, that is when you feel the ease, infinite ease, infinite happiness. Very good. Yes?

**Participant:** Just second part of that we also then follow habits which will create causes for our future suffering.

**Venerable Geshe Dorji Damdul la:** Exactly. Then, this where you create this barrier between

the self and others. And then this is a, this barrier is not external barrier, it's mental barrier. So, this mental barrier will build a habit. So, this habit will be carried forward to the next life. So, it's going to be perpetuating pain created because of the first creating the barrier and this barrier becoming a habit, mental habit. Mental habit will keep you going like this. So, the suffering will be perpetuated. Very good. Anyone else who like to add anything more to this?

Okay, now let us not forget what the Gauri la said, right. And what I would like to share here is, okay, the Aacha Dawa la?

**Participant:** Just want to add something like, if we keep cherishing ourselves, not cherishing others then we forget the need of others help to us.

**Venerable Geshe Dorji Damdul la:** The need of others, how the others are beneficial to you, we can forget it.

**Participant:** Yeah.

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

**Participant:** So, that is why we have to cherish others.

**Venerable Geshe Dorji Damdul la:** Exactly. Finally, the benefit that we get is from others and if we don't cherish others, we forget where the benefit is coming from and then actually you suffer, right. Okay, very good. Thank you, Aacha Dawa la thank you so much.

Okay, now I think there are the two things that we need to keep in mind. Why I'm asking these questions is to invoke the say the enquiry, invoke enquiry within your mind what the say inquisitiveness, inquiry, why do we have to cultivate the other-cherishing mind. Or not just like a routine teaching okay people with the spiritual practice, okay this is what I have, you know, one of my jobs is to listen to this lecture from other people, right. The moment they see me they say oh you are spiritual person, spiritual people are nice. Oh, okay, so, yeah this I have to listen all the time, right. Nice and what. Nice meaning deep inside they are saying that you don't know anything, right. (GL) You don't know about the world. Yeah, you're very nice, you sacrificed. Then, okay, so then the what you do? Is there any meditation, right? So, they will never ask people who I meet on the aeroplane or so wherever, they will never ask me whether it's a philosophical discussion, science philosophy these things, they will never ask like this. Is there meditation? Silence meditation, it's very nice, right. So, which means that we don't know anything beyond this silence, meditation.

What is meditation? Just means silent like this not knowing the world. This is what they have in their mind. So, they want to console me by saying that oh spiritual people they are nice. This is what I have to listen, right. Only when we have a little longer duration of discussion then we will slowly go inside this, right. What you do? What you do means, right, you may have some followers. Oh, so nice. Also, you know, who do not, who don't get anywhere, right, who are coming to you. And you are so nice. (TL) This is what I have to hear. This is my most boring

topic that I have to listen every day. Not every day, whenever I go out I meet with the strangers this is one thing that I have to listen from them. Okay, and then they will, the next thing they will say is yes, I know His Holiness the Dalai Lama, I heard about him, he is nice person. (TL) Right. And then this is it. Okay, so the point is that the it's much, much, more than that.

It's not about a sacrifice, it's about your [2:10:00] selfish interest, right. So wise way of thinking, what everybody is doing is actually doing to get happiness, doing to get to, get away from suffering, right. And the say this study, this practice is actually red-handedly holding or just directly grabbing at that essence what everybody is doing, right. Even the politicians, they risk their life. For what? For the fame. Why fame? So that I will be happy, right. And then the CEO's, they don't really, they hardly get time to eat food, they hardly get good sleep, right. CEO's. For what? So, that and then they are afraid that, you know, they will be kicked out from this position CEO, right. And then they are afraid that, they fear that this company, their company will collapse. Many companies collapse, right. So, there they are, they fear that. So, they don't want to come out of that cocoon, they don't want to come out of that? Why? So, with this they have a sense of the I'm the head, like this. And some it's not all, some are brilliant, amazing. I met some of them, some CEO's, extremely sensible, extremely wise, they are ready to give up their position to anybody, right. The point is that by being there they can see that I can be of more benefit to other people than somebody else otherwise would come in his place or her place. So, these people are there but number is rare. So, after all what I'm saying is I'm not demeaning what other people are doing, the point is whatever anyone else is doing is for the sake of, ultimately for the sake of to get rid of miseries and to acquire maximum happiness. This is it.

So, now what this practice is doing is just going at the essence, grabbing the essence of this, what everybody is trying to do, to get rid of miseries and to get the happiness. So, what is this essence, not just it's nice like a very passive statement. But to rationally, logically see the correlation. So, what is that correlation? Two questions. Number one is how can we get, how we can, what we seek is the maximum happiness. And maximum happiness we said is that it's because of the maximum cherishing others. This is one thing that we have learnt. Then number two, how does this work? By cherishing others how does it, how do you get the maximum happiness, number two. Two questions. You're getting it? So, the first is a statement, number two is the mechanism behind the statement, the mechanism as to how the by cherishing others you actually get maximum happiness. This is, these two things are to be resolved. Only when you gain conviction then the say the ground is going to be very sharp, sharp rise will happen, only when the conviction is deep. Without this conviction, right, without this conviction then you just keep going, practicing these nine steps, you will follow the steps and then okay now I did my practice. But no experience is coming. Whereas once you gain conviction then the practice will be very steep rise, progress.

Okay, so the question is first what we have learnt is, from what Gauri la said is that the cherishing self automatically say the is oblivious, indifferent towards the others. So, there is an imbalance created in terms of the cherishing, the self-cherish and not cherishing others. So, this others and you, two are created. This sense of two, the duality between the self and others that is created. That creation, where is that created? In your mind it's created. So, which means in your mind there is barrier which the mind has between self and others. Where the self is something to

be cherished, others to be ignored. That is what is created in your mind, demarcation. So, that creates the your space is, your space, okay, say you want the, you want, if I were to give you a house, I will give two options and you decide. One is a very small flat, where kitchen, dining hall, everything in this what the five feet by five feet, kitchen, dining hall, bedroom everything there. Okay, and then the moment you get out it's a traffic, highway, right, or the moment you get out it's the other person's house. You want this house? And then all the windows, no windows, right. Or then another house where it's a very spacious house, you go out, the next house is like may be like say the 200 meters away from you, right. And a lawn outside, you go out, it's lawn, fresh air, clean air, and maybe river, very strong smell, very clean stream passing by. Which two house you like the first or second?

**Participant:** Second.

**Venerable Geshe Dorji Damdul la:** Second. With the second even go, with my mentioning is you feel your mind is relaxing. With the first you feel the suffocation, right. Okay, five feet by five feet, kitchen, dinning hall, bedroom, what else? Study desk. Luckily in toilet maybe some mirrors, right. (TL, GL) And then you will, there is not windows there, no window. The moment you get out it's the traffic, high, very busy traffic, right. And so, in garbage, very dirty, smelly. Just even to create this thought in your mind, right, you feel, you start to feel the suffocation. You're getting it?

Okay, so there this is all the psychology how mind works, how the mind works. Mind feel suffocation with one thought processes, mind feels relaxation with another thought process. You're getting it? Now, the self-centered attitude is where it suffocates you, it creates a very small space for yourself, I. And for example, in this room it's not only you, if it's only you then the whole space is yours but if everyone is your like brother, sister, who loves you so much, you can freely go around. You hit anybody, nobody will be bothered, right. Everybody will be so happy to see, coming after you, next to them. Whereas if you feel the barrier oh, I don't like this person, I don't like that person, I don't like this person, this person. Sometimes it does happen, right? People who you know, people who you talk on your phone, right. But sometime, sometimes it does happen that all the people who usually call, everybody somehow there is a friction happened, somehow this person also there is a problem, this person also there is a problem. So, it's as though like everybody who you otherwise know, right, nowhere to turn to, nowhere to go to, right. So, there is some friction with everybody. So, suffocating, you feel so lonely. Lonely and suffocating means area is very small. So self-centered attitude makes the area very small.

Now the next is just let your mind feel free, relax. So externally when you think of the house, the spacious house, go out there is lawn, beautiful spring flowing, so nice. Traffic like one kilometre away from you. And a very good footpath, also motorway, right. And houses are like maybe the 100 metres away from you. There you feel so relaxed. It's external. External is just the manifestation of your internal. External, when you think of the external you feel the relaxation. It's not like externally, relaxation is not happening outside. It's just happening inside. You create all this blueprint inside your mind and that makes you feel the ease. When you feel the space is very small, okay, this house, no window, it's suffocating. So, there you are creating the blueprint

inside your mind that suffocates your mind. Okay, now the point is that so this as Gauri la beautifully said that the more the self-centered the more we create the barrier make the small, make the space very small for yourself. Where you are put in a small space this is known as prison. Nobody puts you in prison, it's a self-imprisonment. The prison of your mind. This is prison of your own mind. You are in prison. Your mind cannot go beyond that space because you confront, you see, you meet with other people where the self-centered attitude pushes others away from you. So, they also push you away. So, you create a prison for yourself. Prison is not a nice place.

So, next question is how to then the, how to get out of this prison? Just let your mind flow [2:20:00] freely. What is your next question? What is next question? Okay, so you said okay, that is amazing, right, let my mind flow freely. Okay, from tomorrow I will let my mind flow freely. Then you go to your house, then say the, say your mom, your dad, your brother, sister, whatever, right, you just talk to them so freely. What you are doing, you are crazy, right. What happened to you? You're crazy. Then how dare you say like this, right, then you become so angry, how dare you say like this. How dare you say like this to me? Again, created barrier, you already created barrier. You're getting it? So, you cannot let your mind flow freely. You're getting it? So, what I said here is that how to break this prison is let your mind flow freely. And I asked you what is the next question. And if you don't ask me, you will go with this statement then you will start to let your mind flow freely at your home and then people will say what are you doing, you've become crazy. Then how dare you say this to me, right. And then you may break this mug, like this. I don't know if there is somebody who is doing like this, mug, throwing the mug, breaking it. I don't think so, right. Okay, so when you say like this then what happens automatically the barrier is created, right. Then what you, what will you realise? To let your mind flow freely is not easy. You're getting it? It is not easy. So, what is your next question?

**Participant:** How? How to do we?

**Venerable Geshe Dorji Damdul la:** How do we let the mind flow freely? This is the question. You're getting it? This is so important. So therefore, the teachings of the Buddha they are so practical, they are so rational, they are so logical, they are so empirical. You don't have to have a blind faith, it's so empirical. How can I make it happen? This is the question. Okay. So, let's say, so when you were age four-five, how many of you love your mother raise your hands, when you were age four-five? Age four-five you love your mother? Yes. Chandan, yes? Chandara, yes? Okay, you all love your mother so much. Age 16-17, I don't know, right. Age four-five, you know, you love your mother so much, right. Okay, age 16-17 the mother for you, you see the mother as overprotective, right. Okay, this complication is there, okay that is different matter. So, when you are age four or five your mind is very pure. Even that is questionable, right. (TL) okay, age four or five you love your mother so much. Day one you were born, five years before that, when you were five you love your mother so much, including myself. I love my mother so much, at five I lost my mother. At five we all love our mother so much. The same person five years ago, five years before you were five which means you were day one old, one day old child. Day one you were born, you love your mother. Okay, how many of you say that oh, nurse picks you up, don't, no, no, the nurse don't pick me up, I want my mother. How many said it? You have no clue who your mother is. Don't forget it. Some people say that neuroscientists they

discovered this, this, they are connected. But obviously you don't identify that is for sure, 100%, you don't need neuroscience, right. It's so obvious that anybody who picks you up is fine. For you there is no difference between the mother or the nurse or the whosoever there is no difference for you. So, the point is that day one you don't have that intensive love towards your mother. But by the time you reach age three, four, five, you derive such intense love towards that mother to the extent that you see the prospect of your mother separating from you for one hour, two hours, or one day, you cannot bear the, you cannot bear that thought of the separation. And then you cannot contain your emotion then you burst into, your emotion erupts, the sadness erupts into such a, the crying. You start screaming, right.

Okay, how come that this child who did not have any feeling of love towards the mother, day one you were born from there within a three-four years' time you developed such intense love towards the mother. How did you cultivate this love? Tell me. I'm not asking you as a three years old girl or boy now, I'm asking you as someone who has already crossed 20. Is there anyone who is below 20? Anyone below 20? If not, I'm asking somebody who already crossed 20, right, who is already whatever age you are now, so I'm asking you, how you developed this intense love and affection towards your mother from day one where you did not know the mother, and then over five years' time you develop such intense love, how did you cultivate this love and affection? Tell me, anyone? Yes, Norbu la. Mic.

**Participant:** Because of the unconditional love mother towards child.

**Venerable Geshe Dorji Damdul la:** Okay, I'm not asking, I'm not. Okay, let's say this yes, the unconditional love of the mother, how does this child feel the unconditional love?

**Participant:** Because he or she gets whatever the feeling, gets everything from the particular.

**Venerable Geshe Dorji Damdul la:** Exactly. What you are, say what this child wants if the mother says okay I love you unconditionally, and I will, I'm saving money for your Ph.D. program, if I, if the mother tells the child when the child is three years old, do you think that the child will feel the unconditional love? What is Ph.D., right.? There is no chocolate coming in my hand, right. So, the child should feel that this person is giving love and affection. And the say the, say the mother maybe planning so much for the child, for the future studies and so forth, right. Just saving all the money for the child's future studies, Ph.D., and so forth. But the mother is not really giving chocolates, the child will dislike the mother. And the neighbour maybe giving chocolates every day, one chocolate a day. The child will in fact when the mother beats the child will run to the neighbour, right. Because the child does not, cannot see it. But what Norbu la says child, what the child get, wants, what the child wants, right. When somebody else just ignores child there is somebody who is coming to defend the child. Who is that? The mother. So, the child sees that this is one who protects me from all the threats, fears, who defends me from all these problems, and who gives me all what I want. You're getting it? So, the child sees that person as the source of benefit. You're getting it? When you see something as a source of benefit your mind will flow towards that object. You're getting it? Okay, when you go to a shopping mall, and what is the, one of you just tell me one of the famous brands of the clothes.

**Participant:** Zara.

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

**Participant:** Zara.

**Venerable Geshe Dorji Damdul la:** Zara. Okay, let's say Zara produces what? Clothes. All kinds of clothes? Okay, let's say Lhadol la is going there to City Walk, what is that, City Walk shopping mall, goes there. And then the Lhadol la's mother is also with Lhadol la, right. And the mother picks up a simple shirt, oh, Lhadol la this is nice for you. Pink one. And Lhadol la says that I don't like because it does not have any brand. No, mom this the something is there, the shape is not correct, the size is not correct. And then again mother picks out something else, another cheap one, this one looks nice. No, is it not? No, I'm fine, right. And then actually the Lhadol la is seeing the Zara there, Zara shirt there. You want the Zara, (TL) right. Lhadol la mind goes closer towards the Zara or towards the simple one?

**Participant:** Zara.

**Venerable Geshe Dorji Damdul la:** Towards the Zara. Why Zara? Because it's Zara, she sees a source of benefit that I get it then that you know, that say the people will see you very differently. But this is not Lhadol la style, I know. I'm joking, right. Okay, so that people will see me as oh with the Zara label, right. Okay, this is what [2:30:00] one sees the benefit. This is how our mind goes towards the benefit. You're getting it? Likewise, the child when he sees this is the person, pointing to the mother, this is the person who is the source of all my benefit then the child's mind goes towards the benefit. When go to the school and the child is little hungry and there is the a school teacher is about to have a, about to take out his or her tiffin, something to eat and the child is looking at the tiffin. And the teacher does not do anything, does not share anything with the child. Then the child will remember what? The child will, her mind will, his or her mind will go after the mother. If it is my mother, she will give everything to me. You're getting it?

So, you, the child will miss the mother. Because the child, child's mind is pulled by the mother's love, child's mind is pulled by the source of benefit. Who is the source of benefit? The mother. So, where you identify something as a source of benefit then your mind is attracted towards that. That attraction is known as the mind feeling close. You're getting it? So, your mind is here, your mother is there. And your mind is attracted by the mother, that is when your mind has to flow towards the mother. Your mind becomes closer towards the mother. You're getting it? Closer. So, look this English word I feel close to my brother, I feel close to my mother, this English word is a beautiful word. You're getting it? Feeling close means your mind flows towards the mother. You're getting it? I feel close towards him, I feel so comfortable with that person. I feel so close to that person which means that my mind flows towards that person, my mind flows towards the mother. Why your mind flows towards the mother? Because you see the mother as a source of benefit.

Okay, now the point is how to cultivate this, how to make your mind to flow freely towards all?

You have to learn how to see everyone as a source of benefit for you, right. If you sense it, automatically your mind will flow towards all, right. How the child flows the mind towards the mother? Is because of the child is very convinced that this is the source of all benefit for me. You're getting it? Okay, now the next is how to cultivate this knowledge that everyone is a source of benefit for me? You're getting it? This is the question. Now tell me what do you understand by everyone? Everyone, there are so many people. How can I think of benefit of somebody like the say the Hitler or somebody nasty people there, how can I think of the benefit of somebody is giving me or somebody like him or her giving benefit to me? No, no way, right. Okay, my mother is fine, my brother is fine, sister is fine. But what my neighbour, the nasty neighbour, always throws garbage next to my door, right. How can I feel the benefit? There is no benefit, it's harming actually, right. Enemies, why enemies? Because they harm. Harm is the opposite of benefit. So, how can they be able to benefit? How can we cultivate benefit, how can we cultivate the sense of benefit that we're receiving from all beings? Okay, this is the question. Did you get it? Okay, how to cultivate that?

So, now all beings that we can think of, we cannot think, you cannot meditate on each and every sentient being. Each and every sentient being is innumerable number. So therefore, you don't have enough time. So, practically what is advised to do is we can classify all the beings, group all the beings into three, three categories. Near and dear ones, the neutral beings, and the difficult people, difficult beings. Near and dear ones, the neutral beings, and the difficult people. So, see how the near and dear ones are the source of benefit for you, and how the neutral beings are source of benefit for you, and how the difficult people are source of benefit for you. If you could truly think of this and it makes sense to you, wow, it's amazing, right. This is amazing, if you start feeling that then your mind will automatically flow towards everyone. You're getting it?

Okay, so what is your next question? What would be the your next question? When you go out, if you don't ask me question then again tomorrow you go out okay now, I will let my mind flow towards, I will see everyone as a source of benefit, near and dear ones, neutral beings, and the enemies, right. Near and dear ones is fine. That is not problem for you. And the neutral beings, right. And then your neighbour comes, who otherwise you don't interact, right. And then say you give a tiffin, oh, please take this as your lunch. What are you doing? You're crazy, right. And then the what is the agenda, there must be some ulterior motive behind this, right. What you are doing? No, thank you. Then what happen, no, no way, I cannot practice this it's so difficult. Then difficult people the moment you see the difficult person, right, okay you come to give a, say something hello. But the moment you see the person instantly the earlier imprints erupt, right. And then you don't feel like talking at all. You find it so difficult to practice, to see them as source of benefit, right. If you really see them as source of benefit automatically your mind will flow. But then you cannot see them as source of benefit. So, what is your next question?

**Participant:** How to see them as a source of benefit?

**Venerable Geshe Dorji Damdul la:** Amazing. This question should have come before, right. So, you went there before you asked this question. So, you have to ask this question. How can we see them as a source of benefit for us? You're getting it? Say near and dear ones it's easy.

**Participant:** Sometimes it is very difficult also.

**Venerable Geshe Dorji Damdul la:** Which means they are not near and dear ones. (GL)

**Participant:** Your own family is the most difficult one.

**Venerable Geshe Dorji Damdul la:** No, no family does not mean near and dear ones.

**Participant:** Oh.

**Venerable Geshe Dorji Damdul la:** Dear, right. (TL, GL) Family can, may not be dear, right. Okay, so this word that I used is near and dear ones, right. And maybe the difficult people may be inside your family, right. Neutral people may be inside your family, right. Neutral people may be inside your family. Even difficult people may be inside the family. It doesn't mean that distance, right. What I said is to feel the source of benefit of somebody as a near and dear one of yours that is easy. For example, a young child with respect to the, the mother with respect to young child. The mother can be seen as a source of benefit. That is very easy. And then very affectionate mother, very affectionate sister, right. Like that the father, very easy. Okay now about the neutral people. And how many neutral people are there? How many neutral people there on this earth? Innumerable, infinite neutral beings are there. How can I see them as a source of benefit for me, one? And then the difficult people, no way, right. There is some people they are very daring, right, attending Nalanda Masters Course, Nalanda Diploma Course and then they you know talk to me as if we are so very frank, right, they say that I will say that okay just try best...you know ultimately we have to practice compassion towards them also. No way. No way, this person, no way. (TL, GL) Right.

Okay, so the point is that the first we have to say don't do it because I had to it, no. Don't do it because I had to do it, because my teacher said it. Because my text says it. Because my scripture, holy scripture says this. No. Be very rational, be very logical. So, how can I see neutral beings as a source of benefit? If you really see them as a source of benefit and you think about it more, then it is again a dependent origination. By depending, by dependence on seeing the neutral beings how much benefit that you're getting from them, the more you reflect on this, the more your mind will flow automatically. This is the human psychology. The mind will automatically flow towards the neutral beings. Likewise, the more we think about how the difficult people they benefit you, the more you think about this, not just the knowledge, know this and then think, know this and think more like the medicines. First get the medicine and then take the medicines consistently. For tuberculosis, just to identify the medicines, oh, you are suffering from tuberculosis, you have to take, this, this, this medicines Isoniazid, Rifampicin, Ethambutol right. These are the medicines for it. [2:40:00]

Okay, now I've identified the medicines. And you don't take it, this is a problem. You take them one, again it's a problem. You take once and then you take it, you don't continue, it's a problem. So, what you should do? First you have to identify them. Then start taking them, take them consistently. Likewise, we have to identify how the difficult people are a source of benefit to you now, one. Once you identify, then think constantly how they are beneficial. The more we think

then you are creating the causes and factors dependence upon which your mind will flow towards them. You're getting it? Okay, so the question is how can we see the neutral beings and the difficult people as sources of benefit for us. Okay, this is what we're going to do next class, right. We'll stop here. Prayer, dedication prayers.

**Participant:** Please turn to page 278 for the end dedication prayers.

**Dedication Prayers in the End**

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# Class 46 – 4 Immeasurables & Bodhicitta – Part 5 of 9

## Session 1 of 3<sup>rd</sup> Feb 2019

Subject : Four Immeasurables and Bodhicitta  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 03 February 2019  
Transcriber : Stanzin Yangdol  
Verified by :  
Edited by :

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### Starting Prayers And Meditation

(Main Teaching Starts) [00:15:33]

Okay, we were doing Bodhicitta the two methods which method we finished?

**Participant:** We did Geshe la till seventh of the nine steps.

**Venerable Geshe Dorji Damdul La:** Okay,

**Participant:** We have to do eight and nine.

**Venerable Geshe Dorji Damdul La:** Okay, so basically for cultivating Bodhicitta there are two methods, what are the two methods? The two methods are: the method of Equalizing and Exchanging self with others and the Seven-fold cause effect method to generate Bodhicitta the two methods. Then, what we are doing is generally speaking if people do the Seven-fold cause effect method first followed by method of Equalizing and Exchanging self with others but we do the other way round. We do the method of Equalizing and Exchanging self with others first, so once we finish this then we will do the Seven-fold method. Okay, so of the method of equalizing and exchanging self with others which has nine steps we already covered the seventh one.

What is the eighth one? Altruism, okay seventh one we didn't finish. What is the seventh one? Special recollection of kindness of others this is number seven. So, what is number sixth? Actual exchange of self with others, number six. Okay, so number six we did, so number six there is no special reflection as such only thing is to reinforce the pledge, the commitment that from step one through to step five what we have done, reflecting on particularly equalizing self with others then reflecting on the merit of cherishing other, reflecting on the demerit of cherishing oneself and then the actual practice of giving and taking. So, with this number six we are very convinced that finally I should be doing those things which make me happy and which remove my miseries. So, what actually we followed, what we did from step one through step five we come to realize that actual what gives me happiness is by cherishing others. What gives me miseries is by cherishing oneself, with this we become very convinced that cherishing oneself is the source of

all miseries, cherishing others is the source of all happiness. With this we make it then number six we make a pledge that henceforth I will always cherish others if I was to be oblivious to somebody I will be oblivious to myself, if I would to be cherish somebody I will cherish other. This is the commitment that you very strongly make here and say just in your own life reflect on situation where that there were two choices either you let other take the benefit and you take the loss or you take the benefit and let others go through the loss.

So, under such situation, know from what I have learn thus far I am going to make others, give others the benefit and the loss on myself. Okay, this is [0:20:00:0] a very strong commitment that we have to make. Having made this very strong commitment then we move to number seven, what is number seven? Special recollection of the kindness of others, okay this is number seven. A special, the label special is given there in order to connote that say usually recollecting the kindness of others is something which we all do. So, generally speaking we see that people say however vicious, however ungrateful other person is if that person may continue to take advantage of your being beneficial help and so forth but the same person if there is a choice given to him or her that okay this is the person who has been given benefit to you all the time and this person who is being so nasty to you. So, tell me now today you have a choice, you will have to help somebody which of the two person you are going to help? Naturally, we will pick up the other person the good one this is your mentality, this is the tendency even of the animals. So, with this in mind this is what say recollecting the kindness of other that is something common, that is something which we commonly do.

Why this step number seven is referred to as the special recollection why is it known as special this is so important, it is because of this step number seven that this method of exchanging the equalizing and exchanging self with others this method of cultivating Bodhicitta that is referred to as is secret or the confidential instruction indicated in Guide of Bodhisattva Way of Life in chapter eight. So, there Bodhisattva Shantideva refer to this technique, this method as confidential or as a secrete instruction for the reason that this is something which if you are practicing or if you strongly get a very strong conviction in this it is advice to maintain confidential because for the reason that this instruction is ideally speaking meant for more intelligent people. And that generally speaking people will not really understand step number seven, the step number seven is so unique and then the people may find that okay that this practice is not really for me, this is not really meaningful, very convincing then they may discard the practice of Bodhicitta.

So, those who are convinced with this then they are advised to keep it confidential only when you encounter or only when you meet with somebody who has the same attitude, who has the capacity to understand this step seven well, then you advice to share this otherwise for other people particularly who are very selfish and who are not really logical in their thinking, who are more driven by the force of the impulse, for them this method is to be maintain confidential not to be disclose easily. Okay, whereas the first method the Seven-fold cause and effect method, this is something that we can share with any other person they can understand it okay, this is sensible this is what everybody can understand it. Okay, so step number seven is very important. the point is that what you have learned what is that, finally our job is what you learn is that what we seek is happiness first, we seek to get rid of all the miseries number two we seek maximum

happiness these are the two agenda of the life to get rid of all the miseries and to have the maximum happiness two. Now, say the to get rid of the miseries completely it must be through the Wisdom of Emptiness, miseries all the fears, to get rid of the fears it is the Wisdom of Emptiness this is give you a sense of fearlessness conviction. And for the maximum happiness it is the unconditional love of Bodhicitta, unconditional love in general, unconditional compassion, unconditional kindness.

So, the question is how these two are related by extending unconditional love towards everyone you get the maximum happiness, how these two are related that the getting maximum happiness and cultivating unconditional love how these two are related okay, this is question. Do you do that part, do you remember? Did we do that Pooja la? My question is how by extending unconditional love towards everyone you get the maximum happiness, getting maximum happiness and extending unconditional love how this two are related, did, not did? Not in this class okay that is extremely important. So, the point is that we need to get conviction, may be Pooja la was absent then okay we need to get conviction in this that finally extending say the love and affection towards other that is the ultimate source of happiness for you this conviction must be gained and how to gain this conviction, this is important. Okay, this is what I would like to share with you if you gain this conviction then step number seven is not difficult. Okay, happiness is the feeling of the ease, self-centered attitude the opposite of unconditional love is self centred attitude the more the selfish less loving you are towards others.

Okay, we can see some who are grossly selfish, we can see that very grossly in some cases just recently when two three days ago when I came from Saharanpur on the train somebody was so grossly selfish so evident this only attracts unhappiness to you. Selfishness is what, selfishness automatically creates I want this, everything good thing I want it and then somebody says I also want it, no, if you force you can bully the other person if you don't force then you can manipulate the situation, you do something to get it. And the other person senses that then they will dislike you then you tend to you see anybody around you they all dislike you. So, when you are amidst group of people who dislike you then you will create a prison for yourself because you cannot go beyond this point because this person is sitting there I don't like this person, I cannot go beyond this. So, your space become very small that you are enclosing into a very small space is known as prison you are imprisoned. So, these imprison nobody created your selfishness, the selfish thought that created this prison for you. Okay, so in the prison you will feel the congestion, you fell no freedom to go beyond you cannot go beyond for example say if somebody bound you with a rope and then kept you for three, four, five, six, seven hour or whole one day you feel so tired and you just feel like relaxing yourself. So, what is happening to your body is exactly happening to your mind with the selfishness you are bound with the very small space around you and then you feel the suffocation. [0:30:00:0]

Okay, so how to relax this, there is no external rope that bound you it is the selfishness that bounds you which creates the very small space for you. Okay, now say how to release this, what you want? You what to be freed 50% or you want to be freed 100%, if possible 100%, 100% you want the freedom. Okay, for that matter what we do in relation to what the mental prison is created particularly with people? Okay, say the people with whom you interact, these people they are of three kinds: near and dear ones, neutral beings and what we call as the difficult people you

are getting it there are three kinds. Can you think of any person who doesn't fall under any of these three categories, can you think of any person? No, for example let's say like Hitler falls under the difficult person so you may say that I am lucky that I am not born at the time of Hitler right. Say like Mother Teresa falls under the very near and dear ones, very close one someone who really appreciate and then the people you go out you will see so many neutral people, strangers you don't know okay beside these three you will not find any third person or fourth person anybody should necessary fall under one of these three categories.

Do you agree with me? Okay this is very important. Now, say to extend love and affection towards all beings, to do that I am just wondering Vietnamese, you're from Vietnam, In Vietnamese, how do you is there any method cultivate this undergo love towards all, special method? Okay, this is interesting what we learn is from the **Tibetan??[32:38:6]** and what he learn was from Indonesian teacher Lama Serlingpa and of course what we said tracked from Indian finally rooted to Indian and of cause to the Buddha. I am just wondering how this kind of method is described in the Chinese Mahayana tradition, and then Vietnamese tradition they are all more like the derivative of Chinese tradition, the Vietnamese tradition and then what else Korean, Japan, from Tibet, Mongolia. So, Mongolian if they are doing it precisely then there is no difference between what we are doing and what Mongolian should be doing and then all on the Himalayan belts much more the same okay this is one thing I am little curious.

Okay, the point is these three beings if you can cultivate love and affection towards this three beings then knowing that no one on this earth either the person should be near and dear one or the neutral or the difficult person. Because of this if you are able to cultivate the very intense love and affection towards somebody as near and dear ones, somebody simply because the person is neutral, you mind follows with love and affection and the third one simply because the person is difficult therefore my mind follows with love and affection if that happens then you will be left with nobody who your mind doesn't follow. So, your mind follows towards everyone if that happens that is known as unconditional love the flow of the mind doesn't require any condition right. As long as somebody is there whether you're near and dear one, neutral or the enemies your mind automatically flows with love and affection that is known as unconditional love. So, when your mind flows towards all beings the space that you get is infinite space to your mind follows infinitely that is known as unconditional love. So, where the mind flows infinitely the realization that you get is infinite that is known as the maximum happiness or the infinite happiness.

This is so precious and only if we start practicing this then you will start the incredible value in this. Only if you start practicing this if you don't practice this then say if it is just for intellectual learning then that is one thing say later on when you have some discussion with other people say the unconditional love how to cultivate this you can, many people they talk about unconditional love but say the how to cultivate this they don't really have say at the most some people will speak about they are all interdependent and how we are all interdependent this is also very hazy no clarity is there. Okay, so this is where this practice is extremely important and particularly somebody actually practices this by spending time and at times you may feel little say monotonous methods becomes too mechanical, no feelings being freshly or forcefully being invoked and then you say time may follow like this and sometimes it may start working the

felling are being aroused right. So, there then you will see that it is so precious practice it is so systematic it is not that oh you have to cultivate unconditional love, this is the teaching of the Buddha. How this is the question, okay for that matter step number seven is so important the special recollection of the kindness of others.

Okay, so when does one's mind flow towards others this is the question first experience that we have if somebody who is particularly loving and caring towards you. Okay, just raise your hands those who have the experience in this life may not be now but in this life that you felt that your mind actually flows towards somebody who so kind to me raise your hands those who had that experience. We all have those experiences very good. Okay, can you give some examples one example anybody of when any time in your life where your mind flowed so forcefully towards somebody who is very loving and caring towards you or towards somebody. Okay, I am not talking about the gender interaction I am talking about the genuine love and affection okay anyone very quick Stanzin la, yes.

**Participant:** I felt that towards my mother.

**Venerable Geshe Dorji Damdul La:** When did that happened.

**Participant:** One day I saw that she was wearing a sock with a hole and then she used to stitch socks for everyone else in the house, that time I felt.

**Venerable Geshe Dorji Damdul La:** Okay, Stanzin la felt very strong feeling of mind following towards the mother when she noticed that she was stitching making socks for every member in the family very good. Anyone else, anyone who like to share?

**Participant:** I felt it towards my brother not particular time.

**Venerable Geshe Dorji Damdul La:** Okay sorry, again your name?

**Participant:** Suman.

**Venerable Geshe Dorji Damdul La:** Suman feels a very strong connection again this is another word follow felling close, feeling connection, very strong feeling of closeness with his brother right very good. Okay, now say Stanzin la made it very clear that her mind follow [0:40:00:0] very forcefully towards the mother by seeing her doing things for all family members. Okay, now tell me when does, this is what I think we did that in this class I am pretty sure never mind. So, these things require more reinforcement and then actually when you practice it, it will become even more clear. Okay, day one we were born on this earth Stanzin la day one you were born your love towards your mother was so intense? No, not really okay why not? Day one we were born, don't just look at Stanzin la think of yourself we all have been in that experience, we all have the experience of the day one we were born, although we don't remember that but we can infer, yes Stanzin la why? Day one you were not so loving to your mother.

**Participant:** No.

**Venerable Geshe Dorji Damdul La:** Why not? She is unkind towards you?

**Participant:** No, might be because we haven't received the love from her.

**Venerable Geshe Dorji Damdul La:** Okay, but she loved you so much, day one was exceptionally.

**Participant:** But I couldn't realize it.

**Venerable Geshe Dorji Damdul La:** Yes, I cannot, Stanzin la couldn't realize, we all could not realize that this mother has been so loving and caring towards me. Yes, okay then the when did this love became very strong, when did it become very strong around age three, four.

**Participant:** Yes, around age three, four.

**Venerable Geshe Dorji Damdul La:** Okay age three, four why did it become very strong at that point, why did you love your mother so much age three, four why?

**Participant:** Because at that particular age I became aware that she loves me.

**Venerable Geshe Dorji Damdul La:** Wonderful, at that age I became very aware that she is the one who has been so kind to me. Okay, how do you know that she was kind to you?

**Participant:** Because I use to get things from her.

**Venerable Geshe Dorji Damdul La:** Exactly, this is the point, you are getting it. What I want it comes from her the mother you are getting it. So this is the point you see that person as a source of benefit. When we somebody as a source of benefit automatically your mind will feel close to that you are getting it. Feeling closeness is known as your mind flows towards that, your mind feel close to that okay. Now this is the mechanism how the mind becomes close to somebody for example even a very simple gender attraction because what you want, for example say the couples right. So, what you want you think that I am getting from that person, so you see the other person as a source of benefit right. So, the point is your mind feels close towards somebody when you see that as a source of benefit for you this is the point. And for the mother this is my child you are getting it okay it's like a property right. So, again and for the particularly the children still like age two, three, four they are very innocent right so, they wouldn't really be so calculative right. Although some children they are very calculative I have seen that age two, they are extremely calculative I don't know these you know when these children become age say seventeen, eighteen, and nineteen I don't know right. Okay, so what happened was that the point is that say that point for the mother the child, you are very confident, the mother is very confident, the father is very confident that this child will not really make them totally upset, making them angry. And some that the parents they are not really sensible, because they are not sensible even the child drops the mug and the child can throw anything at the age two, three that is the age where the child grasps at everything and breaks everything right.

So, therefore the many of the thing said that keep the medicine away from the children right so there is a reason. Some of the parents they easily becomes so angry you have broken this mug right to someone who is age two or three, this is too much. Otherwise generally speaking the parents they are very confident that they will not create major problems for the parents but this whatever you say they will listen generally speaking they will listen and if they don't listen that is also very beautiful for the parents right they don't listen that is also fine. Okay, now the point is what I am saying is that generally the love and affection and of cause for the males and the females biologically speaking the females have greater tendency for love and affection biologically speaking. And then the second part which is through cultivation is equal male and female both can cultivate this love and affection to infinity that is equal but biologically speaking the females have a greater tendency for love and affection. So, for me I personally say the when I travel generally speaking the same child toddler or a young child mother and father is usually the child goes towards the mother this is what I could see and the dynamic love between mother the child is so extremely beautiful, if you can really appreciate that this is much more beautiful then anything else.

Okay, so this love and affection we see that one is biological when the females they have a greater tendency to express it and the other one through cultivation in terms of what is cultivated no difference between the boys and the girls both can cultivate them to the infinite height. Okay, so now the point is as what Stanzin la rightly indicated that we feel love and affection towards somebody when you see the other person as a source of benefit, this is so important. When you see the other person as a source of benefit then the mind automatically is drawn towards the object this is known as my mind becoming close, my mind feeling close to my brother, my mind feeling close towards my mother, towards my father okay this is the meaning. Now, with this the next point is, can we see of the three kinds of people. Who are the three kinds of people? Near and dear ones, the neutral beings and the difficult ones, of the three we can see the near and dear ones as a source of benefit that's easy and of cause even that I am saying that it is easy with respect to the number two and number three right. Otherwise even the first one say that we should be mindful if you are little mindful then you can feel it, not only feel it is quite intense, manifest okay. The more detail of the first one we will be doing with respect to the first method: the Seven-fold method of generating Bodhicitta okay but here also it is important that we should be mindful of this and particularly those of us, how many of you still have your parents raise your hand. One, two, three, parents, yes so all four Venerables here how many of you still have your parents either both **[0:50:00:0]** or one raise your hands. One, two, three, four, five, six, seven, eight, nine, ten, Adarsh? Okay and then the point is that okay so those who have their parents is very important why I am saying this, reiterate this is that we are talking of something very sophisticated which is to be maintain, cannot be absorbed, which cannot be digested by the ordinary people you are getting it.

So, while we are studying this concept which is so profound, so precious meanwhile the other side which even the ordinary very decent people they can practice we must be able to do that what the ordinary decent people they practice. Ordinary decent people amount of love they share towards their parents this is so obvious, for example, I remember I think it was Vietnam or Thailand, I think it is Thailand their tradition is so beautiful you have to see this traditions. So, otherwise generally speaking we see that the people who are more educated with the modern

education this people the benefit is that when we study this in a more intellectual concepts they can grab this concepts more easily but the demerit is that the values, human values, family values the family where the less educated their family values are more strong with the very educated family this is very less likely. I won't say this so partly it is also the parents one they love the children so much and because they are very educated then they didn't really they are being too flexible and then because of which the child doesn't learn the family values and when the child reach age sixteen, seventeen, eighteen, nineteen started bully the parents and then the parents could not do anything. Before while the child was still very young, adolescent the parents didn't really teach anything of the family value and because of which when the child grows like age twenty then the children they start fighting with the parents.

Okay, so what I am saying is that say the those of us here who still have their parents you are very lucky, and in fact in my case say I lost my mother most of you know that, mother at the age five, I lost my mother when I was five then I lost my father when I was in my thirties. So, we the siblings we were so fortunate that we were able to really say the nurse our father so much, so well towards the end of his life, we were able to do that. We were so so so lucky that we were able to do that and then this is just a sharing because for the Bodhicitta practice it is more the we should be quite creative, experiences that we had in the life we should be able to bring them in our mediation. Whereas for the Emptiness practice we are not to be too creative, if we are too creative we can go off the track very easily you will never get back to Emptiness whereas Bodhicitta we can be creative. Experience being invoked so for that matter the first time I got the message that my father passed away I was in Delhi and my father passed away in Dharamsala. When I got this message then the first reaction, the immediate reaction is very strange, immediate reaction in me was not the sadness about the loss of the father because I already knew that my father is a matter of few days, my father is going to die. But all the three siblings we had a great great opportunity for us that we were able to serve our father till his last breath.

And then the first reaction that came to me upon hearing about his demise was that how I wish that I am able to offer the same service to my mother in her last days, how I wish because I was just five years what could I do and even my other siblings they were like just few years older to me even they couldn't do anything. And then she passed away in such a very sad situation which if the situation is like the time my father was going through at that time my mother, we could have easily saved her that she must be in her late thirties or I think so we could have easily saved her as it was a very say dire situation, very remote area so we lost her. Okay, so the point was that what the immediate response that came to me when I heard the loss of my father was that how I wish I was able to do the same thing to our mother also in her last days. Okay, so what I am saying is that those of us who still have their parents you are very lucky and if your relationship is not as healthy or sometimes not so healthy it's very important to re think about this and don't think that this is something the thus far I have been living within my father and mother it is very boring don't think like this. The time that for us say whatever energy that I have, whatever time that I have, whatever resource that I have even if I were to invest everything on my mother to say that my mother please give me say half an hour with you right. I will invest all this things if there is somewhere who can retrieve my mother for half an hour, so I can give all these things I will be ready to do that. I will be so happy. I cannot think of anything better

experience than seeing my mother at least for like ten minutes or five minutes or half an hour and then I can just give everything else away. I will be so happy to do that but we cannot do it, finish.

Whereas those of us here who still have their parents you are very lucky, don't forget this. Put yourself in the shoes of those who don't have their parents now, right particularly imagine those who, we are all elders it's fine particularly those who are very young say age five, six, seven, eight, nine, ten when they needed the mother's love the most, when they needed the fathers love the most so, just think of those people, put yourself in their shoes and see what will you feel, you will crave for the mother's love, you will crave for the fathers love that is what you are still having your very fortunate. So, what I am saying is that those of us who still have their parents, you are extremely fortunate and don't think that it's so boring this is what will happen, so far we have been together again it's so boring all these years. No, you're very lucky. So, whatever the relationship, whether it is hostile relationship not healthy relationship with parents it is time for you to reconsider and mend it, repair it, seeing that as a great opportunity for you this is most precious thing right. As I said earlier I mean it I am not just exaggerating I mean it, if I were to give everything else and to have my mother back for like say even five minutes I will be happy to do it.

So, this moment is so precious, so those of us who still have their parents I would say that, those who already have good relation enrich it further make it more beautiful and those if the relationship is [1:00:00:0] not that fine some complication is there keep in mind that the job of the mother, job of parents to nurture you already done now if the relationship is sore then it is the laps from your side the job of the parents is done now it is your job to repay that is yet to be done. So, therefore we have to really reconsider this and in fact this of cause comes under the section on the Seven Fold cause effect method. Okay more detail, doing the method so this is what I am saying for the near and dear ones don't take for granted if you cannot practice on the immediate relations like mother, father so forth and if you keep creating problem in the mother and father because they love you so much the moment they may be very strong because somebody else but for you the parents can feel a little bit of softness there.

So, there if you feel little uneasy the moment you come in which means something is wrong from your side you are already grown up if your child age two, three, four, five, six then that is a different story. But you're already grown up and they fell little say the uneasy the moment you step in again what he may say, what she may say if this is what is coming to the parents mind which means that something is wrong on your side we have to reconsider, you can reconsider this. And the point is that you do love your parents 99% of the people you do love your parents that feeling of the great bond between the two parents and the children it is very strong imprint instilled in your mind. No doubt it is there but because that you become more self sufficient age wise, so that feeling of dependency on the parents seeing the parents as a source of benefit. Now that you don't really see the parents as a benefit because now you have become more self sufficient so that feeling of bond seeing the parents as a source of benefit that imprint is there very strong imprint is there within each one of us so, that slowly goes down and superficial will comes out. Suppose that I am independent and then you are a burden on me that feeling can slowly surface but it is not there your love and affection is not there, it is there, it is deeply

engrained but yet it is going down all the time.

Now it is high time for us to retrieve this let it surface how? Go back in time when you needed your mother's love, when you needed your father's love the most when you are age three, four, five, six, seven, eight, nine, ten there you go back in time and then you feel how dependent you are how much love it will sheer through the love of your parents that you survived. So, if you think of this one then all these what we take for granted like the harsh words and all these things will automatically stop and then say the mother tells you like to have a cup of tea then you say mom please take rest what would you like to have I will serve you, that tone of love follows from your body language, from your words. Look how happy the mother will feel how happy your father will feel. This is known as accumulating merits whereas if you make mother and parents unhappy your merits are constantly consumed. By the merits consumed finished in your next life without merits what you do, without the seed what can grow from the field? Nothing, you will only suffer poverty, you will suffer into lower realm, you will suffer the ill health and so forth all these things are the consequences of lack of merit. So, the point is that and to exhaust the merit is very easy. To make somebody who really is kind to you make that person unhappy creating problem on this person automatically your merits gets exhausted very easily.

Okay, with that in mind let's not take for granted let us just repair the good relationship that you already had with your parents just say how to strengthen this, how to make it even more beautiful. And those where the relationship is not too healthy don't think in terms of today's educated modern word, think of that in terms of what in two senses what when I was five years old, six years old when I was so vulnerable who is there to save me, to guard me, to give me protection it is my two parents one. Number two: okay if somebody today comes to say something harsh towards your mother can you bear it? You cannot bear it, which means you do love your parents two, number three: say what if the day comes that you are going to be separated eternally from your parents can you bare it? If you cannot bear it the time you have with your parents now it's so precious, then what I am feeling is now will befall on you that time when the separation happens than the feeling that is with me now which is so painful now so that will befall on you at that point.

Okay, now I regret having done this to my mother, I regret having done this to my father how I wish that I will have another one year with my parents so that I can be just be of the greatest service to my parents finish to late. The wise people are the people who can see things from far away not immediately right. If experience come to only with immediate only when the immediate incident happens there these experiences comes to you is too late it is unwise people. Wise people will see these things far away from far away and then act accordingly. What unwise people will regret in the end saying that how I wish I have another at least one year, or at least six month, or at least one month, at least one week, one day, one hour finish right. Wise people will see this happening from far away in time, they will do things not to regret in the end, they will make your parents very happy right and just try to go beyond, transcend your tendencies, your tendencies to shout just stop it make your parents happy. Okay, this is so important this is little digression it is not really what comes under this section. Special recollection of the kindness is a very ordinary recollection it is not special, if we cannot do that then to jump to the special will not really make sense for us. Okay, so now with this reflecting on the kindness of the neutral

beings and then reflecting on the kindness of the difficult people. okay neutral beings, let's say that did we do that last time? We didn't do that. okay reflecting on the benefits seeing the neutral beings as a source of benefit right. this is what we have never thought about, what ordinary beings never thought about. Neutral beings as a source of benefit okay let's say that in fact recently while I teach all these things right about the benefit that we get from the neutral beings and particularly this same anecdote which I am going to share with you. Okay, let's say if you go to an unknown place and there are two restaurants one very crowded restaurant and the other where it was very quite nobody going there very peaceful, if you have to go to eat food, lunch or meal which of the two restaurants you will go? To the crowded or to the peaceful nobody going there?

**Participant:** Crowded.

**Venerable Geshe Dorji Damdul La:** Crowded, why? [1:10:00:0] okay, you will go to the crowded restaurant, not to the peaceful one why not?

**Participant:** Because the crowded one gives the sense that it is popular and it must be a better option that other people are liking it.

**Venerable Geshe Dorji Damdul La:** Okay, whereas if you want peace then you go to the other one.

**Participant:** I am in need of food right now.

**Venerable Geshe Dorji Damdul La:** Yes, food eating in a very peaceful way.

**Participant:** Primarily I want food.

**Venerable Geshe Dorji Damdul La:** Primarily you want food so.

**Participant:** Then I will go to the crowded place.

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

**Participant:** Because as I said earlier there are other people going there so it must be a good restaurant.

**Venerable Geshe Dorji Damdul La:** Okay, the answer is correct but my question is how do you infer that this is a good restaurant? Yes, this is correct answer okay Vivek ji.

**Participant:** I will also go to the crowded one because food will be fresh, they are able to sell the food, food will be fresh.

**Venerable Geshe Dorji Damdul La:** Okay, (TL) one thing which is good restaurant because the food there is for me delicious food and the fresh food. Fresh food is more important right

delicious but stale food is very dangerous. you are getting it. So, this somehow it skipped from my mind just few days ago. I was meeting one friend, my friend told me that he doesn't want to climb all the steps to my house which is very say the no lift climbing like I think it is although we call it third floor it is actually fifth floor (TL) climbing all the way up. So, he said I don't want to climb for me it is very good he said I don't want to climb there so we will have a meeting in a small restaurant or cafeteria nearby and so okay. So, we park somewhere and there is one place and then I was in a hurry to come to Tibet house so therefore I cannot look for some other places so the nearest place we went and it was very quiet, very peaceful (TL) right. Okay, he said Geshe la what will you like to have, so we had some coffee and then because there was immediately going to be class also I had to eat something. So I order something I ate something some kind of sandwich, sandwich came and from the look of the sandwich something is not right, from the look of the sandwich with the roll what is that the bread not the flat one, roll bread and the roll it was suppose to be roll bread it was not that puffed, it was flat. And something is not right but I forgot what I taught (GL) about choosing the restaurants, I forgot that (TL) and no one except for two of us the restaurant no one, I ate it I had the coffee and we had the meeting finished then we left for Tibet house. Then coming to Tibet house my stomach was not good for like two, three days. Then I realized that okay I should have applied the teaching which about the Bodhicitta teaching choosing the restaurants, how to choose a restaurants so I forgot that, I didn't forget, it skipped from my mind. Okay, so what I am saying is that it is very true you are getting it. Okay, then you will go to, Vivek ji will go to, Vivek ji and?

**Participant:** Mayank.

**Venerable Geshe Dorji Damdul La:** Mayank will go to the good restaurant where it is crowded rather than the very peaceful, quiet nobody going in. Because there it is a good restaurant meaning atleast that the food that you are getting is a fresh food because it has to be the food must be supplied right demand is there, supplied. So, therefore it is going to be fresh all the time. Okay, so the point is that even for us look this is just one example from this who told you that this is good restaurant? Mayank.

**Participant:** Nobody told.

**Venerable Geshe Dorji Damdul La:** Nobody told, how did you understand it?

**Participant:** I inferred it from the..

**Venerable Geshe Dorji Damdul La:** You inferred it..

**Participant:** I inferred it from the number of people in the restaurant.

**Venerable Geshe Dorji Damdul La:** Okay, you inferred it from the number of people. Do you know these people?

**Participant:** No.

**Venerable Geshe Dorji Damdul La:** You don't know these people. So, these people fall under which group?

**Participant:** Strangers.

**Venerable Geshe Dorji Damdul La:** Strangers or neutral.

**Participant:** Neutral.

**Venerable Geshe Dorji Damdul La:** Okay, neutral. So, these people they fall under the neutral people. So, these people what they are doing this is the message for me that this is a good restaurant you are getting it. So, these people gave the message right. Is it a good message or a bad message?

**Participant:** It is a good message.

**Venerable Geshe Dorji Damdul La:** Very good message. So, is there benefit or not benefit?

**Participant:** It's beneficial.

**Venerable Geshe Dorji Damdul La:** Great benefit. So, you see that oh even those people are source of benefit for me. When you see that they are source of benefit automatically you don't have to do anything so therefore I love you, you don't have to say this. You are getting it. The moment you see that this is so wow it is amazing I didn't think about this before right. So, it is simply because of these people that I got message that this is a, you get fresh food here wow it is amazing I never thought about it. Now, with this what happened, the moment you think like this that these people they are giving the good message, they are the ones who guarantee that I am going to get a fresh food. They are so kind right, kind meaning they give me the benefit to make sure that I get good food. So, automatically when you see that as from which you benefit automatically your mind will feel close to them, automatically you don't have to do anything, your mind automatically feels close to them. So, therefore thinking positively keep you happy right, people who think positive all the time they are very happy because the moment they think positively accompanying feeling, now we already studied Buddhist psychology right.

In Buddhist psychology we studied what is known as the Five Omnipresent Mental factors, what are there? Contact, Adarsh? (TL) Okay, contact, attention, discrimination, feeling, intention very good, the Five Mental factors. Okay, this we have to have on our finger tips right. Okay so what are they? At least in this class you have on finger tips, it is fine when you leave this class it doesn't matter. What the five? Contact, attention, discrimination, feeling, intention. Okay, a quick review, let's say that I like flowers a lot and then say I am just dozing off and somebody brings this flower, bunch of flowers and then I look at it right my eyes are very hazy I could not see whether this is flowers or some kind of toy. I couldn't discern it so first my eye consciousness comes into the contact with the object that first one is contact; my eye consciousness comes into contact with the object contact number one. With contact then what happens is I have to pay attention because it is very hazy I pay attention to this number two is

attention. Paying attention I realized that this is flower this is not a toy right number three is discrimination. Because I like the flower so much and in the earlier moments with the flowers I have the experience of happiness, now with seeing this as discriminating this as a flower accompany feeling is very pleasant feeling, feeling number four with the pleasant feelings what happens then for me wanting to have it, intention to have it, intention. So, contact, attention, [1:20:00:0] discrimination, feeling, intention okay fine.

Likewise, when you see these people crowded in the restaurant these people if you look at it from different angle that the fact that I got fresh food is because of these people right, these people told me that, somehow gave me the message that this is a restaurant where you can get fresh food. So, I am not sick is because of them, that I am not sick is a benefit or not benefit? It is a benefit it is a great benefit. So this benefit is because of these people when you see that benefited because of these people this is the discrimination, that I get this benefit of not becoming sick because of this people, the crowd. So, the accompanying feeling is very pleasant you are getting it. When the feeling is pleasant then the intention moves towards the people that is known as affection the mind feels close towards them you are getting it, so this is how we feel close towards the crowd in the restaurant. Okay, now how many of you have been in metro raise your hands, okay this is my wrong question, the correct question how many of you have been never been in metro? Okay, all of us have been to in a metro okay in metro how much did you pay for a trip? Gauri la how much did you pay? It doesn't matter just roughly one trip.

**Participant:** Maybe sixteen.

**Venerable Geshe Dorji Damdul La:** Let's say fifteen rupees when I was taking metro from Lajpat Nagar to Tibet house once in time it was like nine rupees, it ranges from I think I like from eight rupees to like in those days like forty now, I don't know. Okay, so it is like twenty rupees, in twenty rupees you are able to move say like in ten rupees, fifteen rupees you are able to move from one place to another in a metro. How costly is metro?

**Participant:** Thousands of cores.

**Venerable Geshe Dorji Damdul La:** Thousand cores (TL) right. It is such a privilege for us. You pay just 15 rupees you are able to travel in thousand cores worth of the metro right. Okay it is amazing so how come the government they made this metro thousand cores of rupees metro just to get rupees fifteen from you. How come they make this? Can you image such a metro being built in a place where there is only one family in village? No. right, so this metro is made not in those places in a very remote village there is only one family here and another family there to connect the two places then you build a metro, nobody will build such a metro right. So, how come that you get the privilege of travelling metro how come and then Delhi metro is amazing. We always talk about the bad things weather is terrible, pollution, traffic you never talk about the good things talk about the good things also, being very fair right. Metro for example say in India one of the most efficient metro is in Delhi which you acknowledge that. How many acknowledge that till now? Very good, right. When you think about oh Delhi a terrible place you never think about the efficiency of the metro right. We think about the good things of the metro, the Delhi is amazing. So, tell me what makes you to have this privilege of going in metro, why

not in those remote villages and why in Delhi tell me? Gauri la.

**Participant:** Geshe la, all the other residents because of..

**Venerable Geshe Dorji Damdul La:** Because there are millions of people here and the government is rest assured that even if we invest this much of money never mind the money will come back because there is that number of people travelling. But if we say one village one family here in the remote village and the family five kilometers away, oh to build metro line there who is going to travel. So, all this cores and cores of money how can they retrieve this money whereas in Delhi they are rest assured, they are confident that the money will come back because there is that number of passengers you are getting it. Do you know these passengers? Do you know how many people are there in Delhi? We never thought about that, how many people are there in Delhi, population?

**Participant:** 30 million.

**Venerable Geshe Dorji Damdul La:** 30 million, some says like 20, some says like 30. Let's say 30 million because of the existence of the 30 million people that the government got the confidence that setting up the metro it will make the population very convenient and at the same time the cost will be retrieved very easily you are getting it? So, do you know these people 30 million? Mayank do you know this people? You don't know this but you travel in metro right. Okay we got the benefit out of the presences of the millions of people you agree with me or not? Do you know these people? Lhamo la do you know these people? You don't know them.

**Participant:** Some of them.

**Venerable Geshe Dorji Damdul La:** Okay, you know some of them meaning what how many millions, one or two millions then. (GL)

**Participant:** Only few.

**Venerable Geshe Dorji Damdul La:** Only few handfuls of people right, but you can get benefit from all these people right. So, while we don't know them, but we reap the benefit from all these people had it been the case Delhi is place where you and your family reside and your uncle and uncle family resides only these two, then Delhi government will not, central government will not make the metro line at all. Do you agree with me? The fact that the metro lines are constructed is because of the government having the confidence that the cost will come back. And now because of this what made them confident because of the number of the size of the population and do you know the size of the population because of which we get the privilege of using the metro, do you know these people? We don't know them. So, are you angry with these people? No. Are they somebody who loves you all the time? No, they are the neutral people. So, look metro right. So, likewise aero plane, it is amazing. In those days even the kings and queens they don't have the privilege of flying from one country to the other by aero plane within few hours. From Alexander the great, why is he known as great? Because he conquered many countries, many nations, many kingdoms right and I don't know whether he actually

himself travelled that long. But even he as the great he must have travelled, or his soldiers, ministers they travelled for months and months to cover the distance which the aero plane can easily cover in one hour, you are getting it? So, now even the Alexander the great he didn't have the privilege of coming that size of the land within short span of time, we can now do it very easily by given like ten thousand rupees you can easily cover such a distance very easily. Again what made us to have this privilege, again because of many factors, number of the people flying, the improvement of the education right and improvement in the technology so all these and then technology who made this technology? Who are these people involved in the technology? It is just one, two, three right, it is collective effort, collective brain that all these eventually developed it is not just one time, it was generation after generation, after generation, many generation million and billions of people over the many generations were evolved do you know this people? Lhamo, do you don't know? Okay, Sanjiv ji.

**Participant:** No.

**Venerable Geshe Dorji Damdul La:** We don't know this people. So this people fall under which category? Neutral people. so I you think like this that amazing you are getting it. If you think like these automatically you feel elevated. I remember one of my friends and her husband two of them went to I think Germany for a holiday [1:30:00:0] and that border, east-west border, so there what she was saying was that she just crossed that and she was imagining I am so lucky that I wasn't born that time when there was a severe wars happening so many millions of people killed. I was so lucky that I wasn't born there. you are getting this. So, this is the matter of how creative if you think in this form you feel that just to be born in this century, 21<sup>st</sup> century or 20<sup>th</sup> century let's say 21<sup>st</sup> century, just to be born. So, what is there you are born somebody has to be born or somebody has to die what if you were born in 21<sup>st</sup> century. Even from there you can feel the joy I am lucky that I am born in 21<sup>st</sup> century not in the 17<sup>th</sup>, 18<sup>th</sup>, 19<sup>th</sup> century, not in the 20<sup>th</sup> century I am so lucky that I am born in the 21<sup>st</sup> century that hadn't be the case that I was born there right.

So say the crime, so much crime during the wars right unimaginable human crimes on another humanity, unimaginable bully and so forth happening so common whosoever is more powerful does the same to the other side, other side becomes more powerful will do the same thing to you and this no exception oh you are not involved in the war that's fine you are ignored you are just part of that person finish you done right, whatever you have is just taken away and all sort of bad things happen. Okay, so those days, today 21<sup>st</sup> century although we still say this chaotic world and so forth but I can stay very comfortably, very comfortably we can come to Tibet house for class and so forth right. So, there is no suddenly, somebody group of people come they kidnap you, no it doesn't happen we can say the assured that this doesn't happen. Okay so, if we can be very creative if you can think positively we see that almost every situation is a situation that can give you a joy. And then let's say every one of you is writing something with your pen. Suman just raise your pen, how costly is your pain, hundred dollars?

**Participant:** Twenty rupees.

**Venerable Geshe Dorji Damdul La:** Twenty rupees, are you sure?

**Participant:** Creation could have taken..

**Venerable Geshe Dorji Damdul La:** No, just tell me what is the cost of your pen?

**Participant:** I bought it for twenty rupees.

**Venerable Geshe Dorji Damdul La:** Twenty rupees okay, let's say twenty rupees. Do you think that at the time of King Alexander or Napoleon or King Ashoka do you think that at the time of King Ashoka they were using this kind of pen? They must be using something right, they must be writing something. So what did they use? They use the feather right. Which is more efficient the feather or the Suman's pen? Not only Suman's pen your pen also. Which is more efficient your pen or King Ashoka's the feather pen? Tenzin la your pen is more efficient. Okay, tell me so that the pen that you are using which is like twenty rupees or ten rupees this pen who made it? The pilot made it the pilot company. Suman ji your pen made by the pilot company it is pilot or what company?

**Participant:** Pilot.

**Venerable Geshe Dorji Damdul La:** Are you sure? Okay, pilot company made this pen exclusively for Suman ji? No, if this pen is to be customized, if this pen is just to for Suman ji this pen will surely cost you millions of dollars. you are getting it. If this pen is to be exclusively made for Suman, it will minimum cost you millions of dollars you are getting it because this pen consist of the plastic which came from the petrol and then the nip metal from the iron ore you are getting it. And then this the iron ore there should be so many people involved there, to do it and the whole project is there, whole project to extract the petrol and then the purification refining the petrol right and then the machinery there to make this pen they are also made of metals. And now for that to make this it will cost you cores and cores of rupees right. Just for one pen it will cost you this number of this huge amount of the expense involved. So, how come that you got it just for twenty rupees anyone, how come that the pen that you are using it cost you just like ten rupees, twenty rupees how come?

**Participant:** Because it is made for large number of peoples.

**Venerable Geshe Dorji Damdul La:** Because (TL) of the millions of people, because of the mass production right. Okay, let's say that if the mass production if that makes your pen very cheap then why you don't make the mass production in the village, where there is only one family or two families. You can just you know have a mass production of the pens for these two villages can you do that? We cannot, why not? Because they will buy at the most almost ten pens that's it right the remaining is waste. So mass production means there should be the buyers right, customers should be there and who are these customers? Millions of customers are there do you know these customers? You don't know these customers, so these are neutral beings, neutral people it is because of them that we get the privilege of using the pen which even the great kings of the past can you name some greats kings. Gauri la?

**Participant:** Babur,

**Venerable Geshe Dorji Damdul La:** King Babur yes. Ajeer ji yes. King Akbar yes who else? King Humayum, Chandragupta warrior then, Badri ji?

**Participant:** Ashoka the great.

**Venerable Geshe Dorji Damdul La:** Ashoka the great then, Tipu Sultan even those kings also did not have the privilege of using your pen right. If in those days they have this pen this pen will go into the treasure house right they will not even use it. It is so precious everybody will feel envious of that king you agree with me or not? But you are easily using it, use and throw right. How come that you get this privilege of using this? It is all because of these many factors, millions of hands involved and do you know these people?

You cannot okay now lucky that at the moment the weather is good otherwise in May, June the weather is very hot. Okay, so how many of you come to Tibet house when the weather is very hot? Everybody will come while there is so hot 47 degree still you come never mind we have an AC there right. So this AC tell me, same, in the past those kings they didn't have the privileged of having this ACs right they use what? They use the human fan, which is more efficient the human fan or the AC? (TL, GL) If we think very seriously we see that these ACs in those days, impossible, today we have this. How come that we have these, just pay [1:40:00:0] like ten thousand rupees or twenty thousand rupees you get this beautiful AC very efficient right, how come that we are able to use this? Those kings they have the whole wealth of the nation but they didn't had this privilege again we see that we are so fortunate that we are born in this time when millions of hands involved over generations and generations eventually to develop such a sophisticated compact AC.

Now look at mobile. do you know the first computer? The first computer which can operate on the same scale as what your small mobile is doing, that first computer must be the size of ten times this hall. you are getting it, without having the ten times, hundred times the size of this hall that compute cannot operate the way your tiny mobile is operating today. So, what you are enjoying today say mobile whether it is instagram or whatever right what is that PubG, Kunsang la you know that right(GL). Okay, all these things whatever you are enjoying from this mobile just call, email and wherever the other person is, wherever in the world will get the message. In those days let's not go too far away, just like thirty years ago or let's say twenty five years ago, thirty years ago you will send a mail that mail should be through post and it will go only in one direction not in the all world or the parts of the world that too it will take minimum eight, nine days, for example, through India to America minimum it will take ten days and that too it will go to the only one particular address not to all over the world. But today you send an email wherever the other person is the person will get it amazing so this is not just the brain of one person, it is the brain and the development of the technology over generations after generations. you are getting. it this is the benefit that we are getting. So, how many people has involved there with just one mobile that we have in our hand? It involves billions of hands involved where are these people, you know these people? No.

This are known as the neutral people. so anything that we do the privilege that we have of using thing we see that millions of people who are unknown to you known as the neutral people it is

there contribution. It is because of them that I get the benefit so they are the source of benefit. If you think like this your mind will automatically flow towards them, you will feel so grateful to them. This is what we have to say even for somebody to really feel that wow it is amazing you just feel it and you just feel goose-bumps coming in your body, wow I never thought about it like this. This is amazing this this is kindness of all these people that I am so physically weak, mentally so weak and in Delhi in May, June without this kind of AC I cannot really survive, attending classes, impossible. And then say the message that I send to my friends everywhere in the world just within a split of second with this tiny mobile impossible and then the pen that I am using, the place that I am sitting, the hall and the traffic, the metro, the food, you think of, just name anything you will see that this is all because of the kindness let's not use the word kindness for the time being. It is because of the involvement of the millions or billions of people over the generations that I receive this benefit now, that I get this privilege.

This privilege is known as benefit from whom I get this privilege because of these people. So, I get this benefit because of these people when you say this you are already seeing them as the source of your benefit. So the moment you see them as a source of benefit your mind flows towards them, this is beautiful right. So, form this you see that the moment you go out particularly in a very busy traffic the tendency that somebody will snatch you or steal from you, rob you. It is very unlikely in a very busy traffic. Because of the busy traffic because so many people there right so you just go there with such a freedom there with no sense of fear it is all because of the innumerable people there thousands of people who are trapped in this traffic because of them that nobody dares to do anything this is the confidence that you have. So the fact that you have such a peace, such a sense of security is because of these people.

Okay, just tell me anybody who once in your lifetime have the sense of insecurity, anybody can come right or something may happen to me, somebody may you know, snatch things any fears just raise your hands you have that experience in your life. One over there, two, three, four, five, six, seven. okay we all have such experience. Only when you have these experiences quite strong, quite intense feeling, intense fear then when you go there to the traffic, you may curse the traffic, oh! Heavy traffic jam but you didn't think positively you didn't think that do you feel that somebody will come to grab at you; somebody will come to kidnap you? No, this fear is not there but it can easily happen in a very remote place. Why not it is happening here? Why you feel so relax even to think, even to get the opportunity to think that what a traffic right, even that is an indication that you are in a very relaxed state that relaxed state is given to you by all these people there, if you think positive amazing so beautiful right.

So whatever situation you are in it makes you happy so this is how we can remain positive and we can feel gratitude towards all these innumerable people, the neutral people. Okay this is what, how we have to think and particularly when you go through difficulties where that at times you have the money but nothing really works for example say in a disaster like earthquake or disaster like flood right. You have the money in the bank but nothing really works you are not even getting a cup of tea, under such situation then you realize that okay the other situations where I am getting tea all these things this are all because of the innumerable hands involved. It is because of these kindness that I was getting the tea very comfortably that is how I was getting food very comfortably, the metro is working very comfortably and the sense of security is

coming to me because all these things because of the involvement, you feel gratitude towards that, you feel incredible feeling of indebtedness towards other neutral beings innumerable number.

So, this kind of benefit even your mother cannot give, can your mother give you metro? Can your mother start up a company to create AC just for you? Okay, your mother start the project not really the project what you call it start a big factory to make pen just for you. No, even your mother cannot do, even someone who loves you so much even that person cannot do and yet that is done yet you are getting the benefit of that so this benefit all given to you by the neutral people, people who you don't know. So, this if you can really think very seriously is amazing then you see the world very differently right. Okay, this is how we need to include these reflections in our meditations then when you see the for example say the moment you go out. Okay, one time it was in Lahaul Spiti, during my personal retreat and I was focusing on the meditation of Bodhicitta because of the practice of Bodhicitta meditation and the feeling of this affection towards others just of course this is growing this is not just for me, it will happen to everybody to anybody [1:50:00:0] it is a matter practice.

If you walk the moment you talk walk you take a step automatically you come closer to where you are going this is automatic if you don't walk then it is different, is you walk it happens to everybody, it is not that only if the boys walk then they will reach closer to the goal if the girls walk no, if the girls walk yes the boys no, it is not like this. Anybody who takes the step will come closer, anybody who practices Bodhicitta the feeling of love and affection will naturally grow, and this is natural tendency. So, what I am saying is that there because of the practice the feeling of closeness towards the people, the beings, the animals, the insects, human beings it was growing I could feel it and then say the moment I was out and then somebody, a stranger passes by, just feeling of closeness automatically comes quite strongly. And then say you have anything like sweets or these things for example you perform a little bit of *tsok* offering and then you have these eatable Tsogs then you want to make others happy by distributing these things because it is a very remote place how do you get this things there so, people even to have on candy this is something so good.

So, I just like to you know make sure that these don't go waste and these becomes a source of happiness, joy for somebody like a small children. So, there then say I go out for during the day time for circumambulation around the stupa there and then expecting that may be I meet some children or anybody going by then I can give some sweets to them and sometimes I don't meet anybody. So, then I feel so say the feeling was little hollow and then when I do find somebody there to whom I can give the sweets, I feel so so so elated, today I am able to make somebody happy this kind of thought was coming. So, what I am saying is that if you really practice these reflections. just go out and you meet the people there in the traffic automatically your mind will flow toward them it is so beautiful practice. This is something which if in the street, I say like this right people will not understand it. Something is wrong with this person, so therefore this method, is advice to be maintain confidential to maintain as a secret not to be disclose to other people very easily.

Okay this is one part, what is the next part? Difficult people this is even more exciting, this is so

beautiful practice with difficult people. (IL, GL) Difficult people. this is amazing, okay now I am just giving some examples and it is your job, it is each one of us to be little creative like this you should be able to extend this to other things. So, one thing partly joke and partly true not partly true completely true but partly joke, is, say for example say when we go to the metro, by the way how many of you have seen one of the Prime minister's of India in your life? One, two, three, four, five, six, seven, eight, okay or how many of you have seen any Prime minister or President one of the heads of the states of any country? Vietnam, you have seen them? Good, when you see them what is something so unique about these people? Don't say that they have two eyes, one nose, it is same what is so unique about them, what you see so unique, when you see them? Anyone Gauri la?

**Participant:** Lots of security.

**Venerable Geshe Dorji Damdul La:** Lots of securities. Yes. right. Why do they need security? Anyone, Why do they need security? Gauri la you want to say.

**Participant:** Geshe la, they might be under threat.

**Venerable Geshe Dorji Damdul La:** We also have the threat right? So, why don't we have the security?

**Participant:** Because they also represent the state.

**Venerable Geshe Dorji Damdul La:** Okay, they represent the state, they are very important right. Okay, do you feel the threat? Do you walk in the streets very freely, Gauri la?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul La:** Okay, so can they walk freely?

**Participant:** No.

**Venerable Geshe Dorji Damdul La:** Why not?

**Participant:** Because they are surrounded.

**Venerable Geshe Dorji Damdul La:** Why should they be surrounded, they can say that get away I can go freely, they cannot. So, the government will not allow because they have the threat but we can walk freely in the streets of course not in the night in the day time we can freely walk but they cannot walk. Anybody can come with the gun and put them down. Okay, so they need the protection and whereas if we go in a very remote village or people are so sparsely there so can we walk very freely? Anybody can kill you there you are getting it, so that we should be, that it's a threat for us also under such situation but here in Delhi in the day time where there is a crowd, do you feel that threat? No, we don't feel the threat. Why don't we feel the threat? Because of the other people and when you travel in the metro what you prefer, metro crowded or metro

with no people there? If there is only three choices. say in one compartment about forty people or hundred people or only you, which will you prefer?

**Participant:** Forty.

**Venerable Geshe Dorji Damdul La:** Forty, (TL) you want somebody right not yourself. Yourself you can do anything with the forty again you have to be again you have some rules and regulations but if you are by yourself you can lie down you can do anything right. So, with the forty people you cannot lie down, right so it is better to be by yourself. Mayank why you don't want by yourself so that you can lie down easily why not?

**Participant:** I will feel a little insecure.

**Venerable Geshe Dorji Damdul La:** You will feel insecure, why if somebody comes to do something bad on Mayank then you cannot shout there is nobody there to rescue you. So therefore you don't want the crowd but you need at least forty people around you. Okay, so these forty people give you protection.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul La:** Okay, these forty people makes sure that you are not under threat, so these are the body guards right. The job of the bodyguard is to give you protection. So, these forty people give you the protection they are your bodyguards' right.

**Participant:** They perform this function.

**Venerable Geshe Dorji Damdul La:** Exactly, they perform this function and they are much better than the bodyguards. Bodyguards you have to pay (GL) you don't have to pay these people one. And the bodyguards may even follow you in the toilets, in the restroom they may even follow you towards the restroom but these people when you have to go to restroom they will let you go, they will not follow you right. And then these bodyguards you have to make sure that they all eat well right because they are always with you so therefore you are eating they again become sick right. Whereas your bodyguards they will take care of themselves with the food you don't have to worry about that, you don't have to pay, they will not follow you when you need your private time right. This is amazing they are much more then bodyguards you are getting it, you are very lucky that you have the bodyguards who you don't have to pay and who will be very sensible [2:00:00:0] when you need private time they will let you have, they will not follow you in the night they will go to their own houses it is amazing. If you think like this wow this is amazing, do you know these people, these bodyguards of yours? You don't know them, these are the neutral people. Just think of anyway you see that all kinds of benefits I am getting which I am unaware of yet I survive because of these benefits which I am getting from the neutral people. it is amazing.

So, if you think like this it is amazing it will give you such a full of joy everyday right, just thinking of the benefit that you are getting from the neutral people gives you such a joy every

day. Okay, now the difficult people it is even better okay finally tell me what do you want? What is the final purpose of the life? To get rid of all the miseries and to have the maximum happiness. two right. Finally, let's say to get the maximum happiness or to get rid of suffering, suffering and happiness it is a mental state you agree with me or not? It is a mental state yet it is so pertinent, it is so important and these arise from the respective causes. What are the causes of the miseries? Contaminated karmas, afflictions, inappropriate attention and the self-grasping ignorance right these miseries they arise from this and the unhappiness?

**Participant:** Self cherishing.

**Venerable Geshe Dorji Damdul La:** Self-cherishing and these self-cherishing, self-grasping ignorance, inappropriate attention, afflictions where are they inside or out?

**Participant:** Inside.

**Venerable Geshe Dorji Damdul La:** Inside, without getting rid of these mental defilements one can never accomplish what do you want, whether you are believer or non-believer, whether you are boy or girl, whether educated or uneducated it doesn't matter. These two aspirations to get rid of all suffering, to have the maximum happiness these are the two aspirations which spread across all beings right. To accomplish that is possible knowing that YEH DHARMA HETU PRABHAVA all these aspirations they are because of the causes, all the opposite of what you aspire they are because of the causes. For the time being what we seek is not within us, all the miseries are within us we are so vulnerable, we are so poor we are suffering from the poverty of happiness, we are so rich in miseries this is who we are and this is all because something is wrong within our mind.

True nature of mind is so pure; it has the capacity to give rise to maximum happiness and the least miseries, zero misery, yet something is wrong, something must have gone wrong right. Why we are so poor in happiness, we are so rich in miseries? Because of the additional stains, additional factors which defiled, this true nature of the mind, true nature of the mind is there, so it becomes dominant. So, as long as these defilements are there, there is no way by which we can have the maximum happiness and we can get rid of the suffering. So, for a wise person to really accomplish these goals what should we do? Instead of getting rid of the external factors you should get rid of the internal factors and the internal factors particularly say achieving just the personal liberation or achieving Buddhahood which is better? Achieving Buddhahood is better so for that matter we see that what obstructs us from achieving personal liberation, achieving Buddhahood is all within us: self-grasping ignorance, self- centred attitude within us. So, our job is to get rid of the self-grasping ignorance, self-centered attitude.

Okay, how many of you want to get rid of self-centered attitude. raise your hands? Wonderful that is amazing even recognize that self-centered attitude is not good, even that is so precious. Okay, how many of you have attempted to get rid of self-centered attitude. Be it 10%, 5% its fine, raise your hands. Okay, very good, how many of you have realized how difficult it is to get rid of self-centered attitude? It's so difficult and how many of you want to give up or give in or surrender to self-centered attitude? Okay, now it is so difficult to get rid of you okay fine now

you rest, you stay with me I will not do anything, how many of you will give in, how many of you will surrender? You will not surrender very good, if you don't want to surrender which means that you are ready to do anything to get rid of self-centered attitude knowing that as long as the self-centered attitude is within me, I will always be unhappy right. Okay, knowing that how many of you are ready to do anything to get rid of the self-centered attitude however long it may take? Very good, okay if you really want to get rid of the self-centered attitude, right, what is the opposite of self-centered attitude? Other cherishing, being loving towards others, being compassionate towards others, Bodhicitta all these good thoughts they are opposite factors of the self-centered attitude.

Okay, good. Now if you identify the self-centered attitude this is the cause of all the suffering, for example, let's say that okay recently, I gave a present to my niece and the same present a friend of my niece two of them. My niece was expecting that okay he is my uncle so I expect more he should give more to me right and then I gave the same item not really identical, these two are slightly different and the what my niece did was that she just peeped through the other item and said, that is more beautiful. What made her say this? If it is better I want it "I" that is selfishness. you are getting it. In other words what I am saying is that we all have a sense of selfishness the point is that first we have to identify that this selfishness is what destroys me? What makes me unhappiness? What attracts miseries to me? This is what we have to identify and then engage in those actions nine steps to see how to deconstruct or how to remove the self-centered attitude, how to dismantle the self-centered attitude and then see how difficult it is to remove the self-centered attitude. you are getting it. The moment you feel it is so difficult to can you feel it now, at the moment can you feel that the self-centered attitude difficult to remove you will have a recollection not the feeling you are getting it. Feeling at the moment is not there you have the recollection of that, recollection of the earlier attempts. Now, okay I will say something, I will create scenarios and then see if now again the self-centered attitude is coming in you, just see let us do this exercise. Let's say, okay say a terrorist and a young boy a captive, a victim comes next to you and the terrorist tells you, okay I am creating a scenario you try to personify that you are really there. So, the terrorist ask you should I release this boy, what is your answer?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul La:** Of course, right very good. Okay, I will release this boy only if you first give a hard slap to this boy, only then I will release him otherwise tomorrow he will die. Will you do that?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul La:** Just with the hard slap if his life is going to be saved [2:10:00:0] why not, very good. Okay then the next thing, okay no, no I am sorry so I will give you a hard slap to you and then I will spare this boy. Yes, no?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul La:** Okay, now the sound is little less. (GL) Okay, yes. Now I

will spare this boy only if you remain hungry for four days. Yes, you will do it okay. Okay, only if you remain hungry no food, no water for ten days. Okay then, yes. For two months? Then what happens (TL) okay meanwhile what is happening inside? Some kind of discomfort is coming?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul La:** That is because of the self-centered attitude. you are getting it, discomfort is coming okay. Whereas, when you out practice Bodhicitta, when you really shines when you really becomes successful to save somebody's life, to risk your life this is such a joy coming discomfort is not coming. Opposite of discomfort is joy you are getting it, joy will come in us. Okay, these are how we identify how the self-centered attitude is operating within us. Now, self-centered attitude finally what we seek is the infinite happiness, this happiness is disrupted by the self-centered attitude. So, self-entered attitude how much you want to get rid of 10%, 50%, Suman?

**Participant:** 100%.

**Venerable Geshe Dorji Damdul La:** 100% okay 80%? 80% is good enough, no 90% good enough or if possible 100% right. Some of us may think like okay 80% is great it is Bodhisattva level right so that is enough right I should not be too... okay. This is again where the self-centered attitude is acting; self-centered attitude is becoming active to tell you very skilfully, viciously telling you that 80% is good enough you are very kind. Who is saying? Self-centered attitude is saying it you are getting it. Now imagine let's make this very dramatic let's say poison say how much poison do you want to get rid of? 10% poison you want to get rid of, 90% remaining or 80% removed 20% is fine. Hey Yontan la?

**Participant:** 100%.

**Venerable Geshe Dorji Damdul La:** 100%, with the poison it becomes very clear you are getting it. Self-centered attitude is worse than poison. don't forget it. which simply stops you from experiencing happiness. Poison is what, which makes you uncomfortable, which disrupts your happiness, which just attracts pain in you, self-centered attitude is the worst of the poison you are getting it. So, if you don't want even .01% of the poison within your body right which is even which going to kill you if you don't want that self-centered attitude is worst then that. So, with this okay let's say can you imagine self-centered attitude got rid of 80%, now 20% of the self-centered attitude or let's say 90% gone now only 10% of self-centered attitude so people say that, wow he is greatly Bodhisattva right. So, what is that 10% poison left. You see the your near and dear ones you are so kind, then neutral people you are so kind right and people from the another counties or other religions you are so kind, so where is these 20% selfishness, where is it? It is within the mind so when does it manifest?

**Participant:** Difficult.

**Venerable Geshe Dorji Damdul La:** Difficult people you are getting it. So these 20% which is more difficult to get rid of the subtle stains or the gross strains? Say the cloth fell in the mud and

it has a very solid mud there right to remove the solid mud that is more difficult or after remove the solid mud then is a subtle stains left which is more difficult to remove? Subtle stains is more difficult to remove with the gross mud just put into the water, just dip in the water the gross one will go away but subtle stains dip in the water will not go away you have to use detergent. So, therefore say the self-centered attitude the gross one like the when it is 80% or 90% selfishness then it is easier to be gone rid of. Now, as it becomes subtler it becomes more difficult people to be gone rid of so subtle one is pertaining to the difficult people. So, my personal experience I did share this with the class I think so, initially when I was into this, that the practice as a very young boy may be age twenty or twenty one and then just trying this practice. So, then finally may I become all these nine steps and then finally step nine: Bodhicitta. May I become Buddha for the benefit of all the sentient beings then suddenly the difficult person come in my mind very difficult person in my life that person come to mind no except for this person right. May I become Buddha for the benefit of all the sentient beings except for this difficult person.

So, this is where I am getting stuck, if I pass if I get through this I am successful. So, who tells me whether I am successful or not? This difficult person, so this difficult person is the one who allows you to get rid of the subtle selfishness. Subtle selfishness you cannot even identify that somebody who helps you to identify that is so precious right. What is the job of the teacher? Job of the teacher is to teach something first to teach you okay how many of you know one, two, three? You all know that and then the teacher who is supposed to teach mathematics comes to you okay, I will teach you mathematics this is one, this is two, this is three, what will you say? I know this already you are getting it. No, our principal asked me to teach you this one, two, three, we already know this right still teaches that person is not your teacher. That person is a teacher who should first identify what you don't know you agree with me, what you don't know and then teach what you don't know. The person should not be teaching what you already know so therefore it is often referred to as the difficult people as the best of your teachers. Finally until you get rid of the internal disease of the self-centered attitude you will never have the infinite happiness. So, for that we have to identify the internal disease, internal problems, self-centered attitude we have to know that as the gross one are removed to identify the subtle one is very difficult. So, now let's say that how many of you know the Mike Tyson, how many of you don't know Mike Tyson? You don't know Mike Tyson that's strange okay anybody who knows Mike Tyson explain who he is, who is Mike Tyson?

**Participant:** He box to run earn a living.

**Venerable Geshe Dorji Damdul La:** There are many boxers he is not just a normal just a boxer a legendary boxer right. Just give a proper credit, don't just say boxer right he is a legendary boxer. And Muhammad Ali is a really legendary boxer. So, just imagine that Muhammad Ali he becomes a legendary boxer and okay if you are boxer you want to become a mediocre boxer or you want legendary boxer what you want? Legendre boxer rights, if you want to be legendary boxer don't make your mother your coach. If your mother becomes your coach what will happen? She will never punch you hard. She will give you a very soft punch. [2:20:00:0] If you always get soft punch you will never learn how to stop the hard punches you are getting it. So, therefore those of you who give you hard punches they will make you legendary boxers. So who gave you the hard punches? The difficult people. you are getting it. so the difficult people

they make you to grow, they make you to identify right. Okay, let's say after attending this class then you go back home and your mother will ask you, what did you learn *beta*, what did you learn *beti*? Then you will say oh amazing we learned Bodhicitta, we learned about how the confidential teaching the teaching on how to see the neutral people, the millions and billions of neutral people all in the light of a source of benefit and difficult people is amazing. Your mother will be very happy, your father will be very happy wow right now my child is you know becoming more loving, caring, glowing, very happy okay and then suddenly your neighbor comes right and says that what you have been doing right our outside light is damaged by you. No, I didn't do it, no you did it right I will take you to the MCD what is your reaction? Stanzin la what is your reaction?

**Participant:** Angry.

**Venerable Geshe Dorji Damdul La:** Anger, automatically anger arises but with your mother, mother says your nice, wow *acha beta*, *acha beti* so nice so there the self-centered attitude it is hiding inside right it is not coming out. And you say yes I am nice when the neighbor says that you broke this, you did this then the anger arises then the self-centered becomes manifest. So, in a way the neighbor is telling you that your Bodhicitta practice is still not perfect, still there is a problem there, still you have the illness, still you are sick you are getting it only when you identify yourself that self-centered is still there then you can work so hard to get rid of this. Okay, how many of you go for annual medical check-up? Okay, what is meaning of annual medical check-up Deepesh la?

**Participant:** Just to identify if there is any problems and so that we can take some action in time to prevent it.

**Venerable Geshe Dorji Damdul La:** Just to see, do you go there because you have a problem? Annual check-up does it mean that you have to go there only when you have some problem? No, whether you have problem, no problem you go there. Even you have no problem you go there and ask the doctor please check if I have some problems. Okay, so there why do you have to go to the doctor when you are fine? We never know there can be some serious things inside we never know. Superficially I may be healthy but inside there may be something wrong so only doctors can know this. So, what we do this is, we request the doctors to identify you are getting it. Which is more easy to be identified the mental problem or the physical problem? Physical problem is more easy to be identified you are getting it.

Okay, your enemies they are the mental doctors they help you to identify your mental problems right. The physical doctors they are your physical doctors MD doctors, the specialist they are your say cardiologist, the physicians they are your physical doctors they are not your mental doctors, they can at the most identify your physical problems not the mental problems. But your enemies, the difficult people they are your mental doctors they help you to identify your mental problems particularly when you become little angry, upset so there if you give a second thought okay still I am weak this person in a way is saying that you are still weak, look self-centered attitude is still within you right. Okay, still I am weak I need to work as long, as this self-centered attitude this poison I don't want even one percent. I didn't know that I have still right so only

this person help me to identify that, who is that? The difficult people, so the difficult people they help you to get rid of the subtlest of the problems. Okay, now tell me who is more kind. the one who gives you milk everyday or the one who gives you the pen, the cars, the metro and the one who makes you to achieve Buddhahood who is the most kind? The one who gives you milk everyday. “*Beta, Doodh piyo*”. The one who gives you Buddhahood, you are getting it, who gives the Buddhahood? The one who helps you to identify the subtlest of the obstacles to achieve Buddhahood that is, your difficult people so, difficult people they are the most kind, they give you the most important thing. you are getting it. so they are the most kind.

So, in the process for us, in the process of practicing think about these things. So okay I will cherish others, the process of cherishing others we get the feeling that I am doing something good, no, I am doing something good for myself, the process I cherish others, my self-centered attitude is encountered that is countered that is subdued. Amazing the process of I am cherishing other right the poison self-centered attitude becoming less even the process is so precious right you reflect on this oh! Self-centered attitude is so bad so I have to help others, I will cherish others that is very helpful so I cherish others that are so kind. The process of cherishing others is actually helping yourself removing your self-centered attitude even this process is a beautiful thing right. So, every movement of your thought in this practice is somehow directly, indirectly diminishing the power of the self-centered attitude, cleansing the self-centered attitude that is so precious practice you feel such a joy. Often times with the practice of step number four and five *Tonglen* practice taking and give the suffering and happiness of yours, so there when you do the practice people say the often times report about the burnout cases. So, when you really feel this following these steps and seeing that even the burnout and then you feel tried I don't want to do it the moment you say I don't want to do it again the self-centered attitude comes in right.

Wow. Again the burnout cases even that is one which is helping me to identify my demon inside again this again, itself becomes a practice, you feel instantly joy will come in you, joy will kill the pain of burnout. The moment you feel the joy, the burnout, the feeling of the stress, becoming distress because of the burnout it will disappear instantly it is amazing practice. Okay so this is how we need to think about the practice of the reflecting on neutral beings and the difficult people to be the source of benefit for you, neutral beings they provide us those things which even your parents cannot provide you. like all these things that you talk about, all the necessity that we need in our life for example, even school, college makes sense only when they are thousands of people involved without this people cannot design just a school for yourself right. One. again innumerable people involved. So, those things which are very immediate parents give you, the near and dear ones provide you but those things which are beyond the capacity of parents the neutral beings they provide you and finally the final happiness which is Buddhahood that is provided to you by your difficult people.

So, what your parents cannot give are given to you by the neutral people and the difficult people so, therefore they are exceptionally kind, the kindness which ordinary people cannot think about, yet it is so so so kind, multiple times more kind then the benefits that you receive from your parents. So, therefore this is known [2:30:00:0] as special recollection kindness of the others. So, with this guaranteed that the feeling of joy simply multiplies surges like anything, like spring water it just surges like that so, therefore this is known as the special recollection of the kindness

of others. Okay, now we see that near and dear ones they are so kind neutral beings they are more kind and the difficult people they are the kindest, the most kind. Okay now you don't find anybody who is not kind to you, you are getting it. Now you see everybody as a source of benefit for you. What happens to your mind, your mind will flow towards them i.e. known as feeling of love, feeling of love happening towards whom? Towards everyone, towards infinite so your mind feels greatest of the relaxation, your mind feels the greatest of the ease because it freely flows to infinite beings, infinite form of the mind happens. Okay, so there your mind flows towards all beings, this is known as the freedom of the incredible closeness, incredible compassion, unconditional love. Now for you to love to somebody you don't require any condition because somebody is a neutral person, I love you, somebody is a different person, I love you even more, somebody near and dear ones conventionally you already loves. So, my love does not require any condition doesn't look for any condition, so that my love flow automatically flows towards everybody that is known as unconditional love. If your person's neutral you will love, if your person's near and dear ones you will love, if the person is different we will love more. You're getting it. This one is unconditional love. Okay with this then the next question is: what is next step?

**Participant:** Altruism.

**Venerable Geshe Dorji Damdul La:** Altruism okay now between steps seven and eight implicitly, there is another step. Implicit step is not explicitly there, implicit step that's the great compassion. Okay now just imagine that, say now you've loved the beings other side too much, loved all the beings so much. If the beings, say compassion, compassion has two elements. don't forget it. Compassion has two factors one is the subjective spirit of the compassion and the cognitive factor two. Subjective spirit is freedom of love and affection so that your form will cultivated, full of love and affection state. Now the cognitive aspect, cognitive aspect of seeing the beings of suffering nature. Cognitive heat you will see the beings of suffering nature because all of the beings you know the grounds the beings are full of self-centered attitude, self grasping ignorance yes, no? And from your own experience from your meditation what you have learn is that as long as somebody is self grasping ignorance that person is never happy. Now, you come to realize that these two things are there. Subjective spirit is the love and affection that is there with the love and affection when you see somebody who you love so much if that person is going through suffering then this love will manifest in the form of compassion. May you be freed from suffering you are getting it. So, because you love so much then you will think about the suffering nature of the sentient beings how they are suffering because of the two demons, you think about that automatically the love will manifest in the form of compassion; may you all be freed from suffering and the cause of suffering.

Okay, now logically speaking what is the next question? What you said thus far is said that may all sentient beings be freed from suffering and the cause of suffering okay this is where you have reached now So, what would be the next question? Who will do it right (TL) you said that may all sentient beings be freed from suffering and the causes, but who will make sure that everybody is freed from suffering it is a good thought, it is a good reflection, it is a good sentiments that you wish that others be freed from suffering, causes of suffering but who is going to do it? What is the answer? I will do it. This is altruism; I will take the responsibility that all beings are freed

from suffering and the causes of suffering. That is altruism. What is the next question? How are you going to do this? you are getting it, okay then you go into the history of the humanity. This is very serious question, yes that is very true how I am going to do, I take this courage step that I will take the responsibility but you cannot take care of yourself how can you think of taking care of all sentient beings that's true. So, how will I do it this is the next question? So, by looking at the history of humanity you come to learn that there was one prince, prince Siddhartha who followed the path which Acharya Dignaga so beautifully put it, how he put it?

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

Wow he followed the step, he followed through this: the One who has transformed into the Reliable Guide, which means that he was initially not the reliable guide, he is was just as ordinary as what I am wow this is a great inspiration there was one being on this earth who was once as ordinary as what I am now and then eventually he was transformed. How he transformed by following these four steps, motivated by altruism to benefit all sentient beings step one that I wish now you said that altruism number which step? Altruism?

**Participant:** Eight.

**Venerable Geshe Dorji Damdul La:** Step number eight, so I already said step number eight so this is how we started right. He said that, altruism to benefit all sentient beings what did he do? The Teacher, the Sugata, the Protector, and then he looked for the path, as to how to help beings then he found the path of the Wisdom of Emptiness to be taught teacher, to be taught to the beings the path. So, this path first he experimented it himself to see if it works, yes, it worked all the self grasping ignorance disappear and the happiness dawns in him Sugata, the one who has gone to the bliss, the bliss of the purity of all the mental defilements. Okay, so with this confidence then he went to protect the beings, the Teacher, the Sugata, the Protector he went to protect the beings. Okay, I can also do like this so then he became the Reliable Guide, the one who is perfectly Reliable Guide, the one who has been transformed into reliable... I will also become the Reliable Guide. So, what is number nine?

**Participant:** Bodhicitta.

**Venerable Geshe Dorji Damdul La:** Bodhicitta, which means may I become Buddha for the benefit of all sentient beings, Buddha is the most Reliable Guide. May I become Buddha for the benefit of all sentient beings. If somebody asks you what is Bodhicitta? Don't just say compassion, it has a very specific definition: it is a mental feeling of love which wishes to become Buddha for the benefit of all sentient beings. Okay. his is Bodhicitta. Okay so with this the next is the Seven fold Cause Effect method to generate Bodhicitta this we will do the next time. Okay we will stop here. Okay one question Adarsh.

**Participant:** Geshe la, in Bodhicitta practice, we specially learned that we have...all beings have perfect happiness, [2:40:00:0] infinite happiness within us, is this not self centred attitude?

**Venerable Geshe Dorji Damdul La:** Okay, that I am getting an infinite happiness is this related to selfishness, self-centered attitude or not, this is a good question. This is a very good question. Okay, finally I want to get the maximum happiness we don't say that we want to give maximum happiness to others right. What is the agenda of your life, to get rid of all my suffering, to get the maximum happiness for me you are getting it okay. So, this is how we have to start right. The great Tibetan masters they said something which is very interesting they said: the Buddha uses the spear of ego to kill ego you are getting it? So, Buddha asks us what you want. Oh! I don't want suffering I want maximum happiness. Yes, I will give you right. So who is saying this? Self-centered attitude is saying this right, so Buddha is using the self-centered attitude as a spear to remove our self-centered attitude. So, with this then what happens is you get the maximum happiness how? By cherishing others you are getting it. So, when you cherish others then at that point right when you think about the some benefit for yourself it's so disgusting, if you think about benefit others it gives you such a joy you are getting it. So, there other cherishing doesn't mean that you have to neglect yourself, just expand the love that you feel towards yourself, towards all beings expand it. When this love extends to yourself, towards all beings then you see yourself as the most important will dissolve because you love everybody equally you are getting it this is so beautiful practice. So, it does not mean that you have to give up yourself this is not the connotation you love yourself, you are very precious. What is wrong is the self-centered attitude within us is wrong, not you, you are very precious. Okay, very good, okay there are many question coming up, may be the over there in the back.

**Participant: Geshe La,** in the beginning of the class you said how our mind is drawn towards loving and kindness of for example, child towards the mother at a certain age when they realize that she benefits us, or two people in relationship romantic type. But however you see both the mother and the partner can be abusive as well and still our mind goes towards them.

**Venerable Geshe Dorji Damdul La:** Not really, if say somebody is abusive and still you are there say it is a very complex one is because of the society, societal pressure, if I get out then the society will think badly about me. you are getting it. So, choose between two things. Which is less evil right, receive the abuse or receive the abuse from the society. Receiving the abuse from this person is better than getting abuse from the whole society then you go for the less evil the others can be very complex because the same person can be say supporting you financially and very abusive also so seeing the financial then if I get out of this person seeing the abuse then who will support me financially right. So, we have to think about the net benefit, so the person calculates the two things the net benefit of the net depends on how much the person can calculate, sometimes the calculation gets wrong then right you see something say the ordinary chocolate, ordinary candy and the cheese cake to go for candy thinking that this is more delicious this is also there. Finally cognitive therefore to have a smart cognitive thinking is very precious. you are getting it, it involves very complicated things. Okay, Vivek ji last question.

**Participant:** Geshe la, while I am doing the analytical meditation on emptiness, it just finishes in one or two minutes as I realize that everything is made of atoms. So what should I do?

**Venerable Geshe Dorji Damdul La:** Okay, very good thank you. You have to repeat this more loudly not only to the Nalanda diploma course also Nalanda Master Course participants. say this

please.

**Participant:** By doing the analytical meditation on emptiness, I finish it in one or two minutes to realize that everything is made of atoms so.. (TL, GL)

**Venerable Geshe Dorji Damdul La:** Wonderful, everybody should hear that right. If possible it should be broadcast on the Nalanda Masters course students also right. When we actually doing the analytic meditation it finish within one minute (TL) okay so for that what we need to do is to have extensive studies right, study more. Some people they say what is this study we have to practice when we practices it finishes in one minutes right. So therefore we need how to make the practice richer is through enriched studies, so therefore enriched study is very important. I am happy with this Nalanda Masters participants here okay I am happy they should hear that, Deepesh la if possible put this question on the education portal. Don't say from Vivek ji just a question from Nalanda Diploma course student. That is very practical question. So, therefore right this is the direct, direct, direct say the antidote to those people who say that why should we have to study, practice directly, why study, practice. What to practice? Practice is one minute finish right that is very true. So, those people who still think that you can still practice which means that they are not practicing properly. When you practice properly you realize that within one minute it finishes right. So, for that matter how to make it richer it is through enriching our material, studies right. If you want to make the food very rich, varieties, we need so much of items, we have to get the items likewise we have to have extensive studies thank you Vivek ji, thank you so much this are very practical questions thank you. Okay, Pooja la do you want to do the quick dedication prayer.

**Participant:** Page 278,  
In the land encircled by snow mountains,

**Venerable Geshe Dorji Damdul La:** Pooja la is so fast, page 278, than you start reading it, people need time to read this, to look for the page give little time. Page 278 and then pretend as so like you are looking for the page yourself so that the other people they are also looking for the page this is known as discriminatory wisdom right, sensing what other people are doing, what they have to go through.

Dedication prayers in the end

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# Class 47 – 4 Immeasurables & Bodhicitta – Part 6 of 9

## Session 1 of 10<sup>th</sup> Feb 2019

Subject : Four Immeasurables and Bodhicitta  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 10 February 2019  
Transcriber : Stanzin Yangdol  
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### Starting Prayers And Meditation

(Main Teaching Starts) [00:35:33]

Okay, last time we have finished the Equalizing and exchanging method to generate Bodhicitta. Now we are doing the Seven-fold cause and effect method. Just to do a quick review, not a review as such to recollect what we did earlier about the Bodhicitta practice, for the Bodhicitta practice, the teaching on Bodhicitta initially taught by the Buddha himself then the in terms of the inheritors the legacy holders of these two teachings Bodhicitta by basis of the Seven-fold cause and effect method and on the basis of the Equalizing and exchanging self with others method the two methods: the first one, the Seven-fold cause and effect method which we are doing now instead we did the second one first.

Ideally speaking this teaching was what the Buddha taught and then inherited or in other words was inherited by Arya Maitreya and the which in turn then Arya Asanga in turn inherited from Arya Maitreya so this is how we got it what we have now as a living tradition. Eleventh century the Lama Tserlingpa the great teacher from Indonesia so therefore he was also referred to as the great teacher Acharya Dharmakirti, but let us not mix up the two Acharya Dharmakirtis one the seventh century logician incredibly great logician seventh century AD from India and this one the Lama Tserlingpa from whom we finally inherited the teaching on the Bodhicitta. So, from Lama Tserlingpa to Lama Atisha Dipamkara Sri Gyana and this is how we inherited now, so this is a very important practice and rightly indicated by Bodhisattva Shantideva that he give the example of somebody who can't really expect to find a jewel or a treasure amidst a garbage so there if you find this from the garbage a jewel, a treasure we will really cherish this so much because this is so precious.

Likewise, it is very unusual to find the treasure in garbage but we never know once in a blue moon we can find one by chance out of one billion atoms. So, likewise these practice of Bodhicitta this is described as the practice and experience described as a treasure which so precious and yet for us somebody who is very hopeless and ordinary and suddenly you come across this teaching you practice it and you start feeling it and then it simply opens up your mind to feel such a flow of love and affection towards everyone as you read right now from the

Thirty-seven practice of Bodhisattvas which the great Bodhisattva Gyalse Thongmay Sangpo he composed so there your mind simply flows towards all beings and you become stress free and what you today call as the burnout cases [0:40:00:00] you will just faraway, distanced from the burnout cases.

So, this is so precious practice and so the point is that after learning these see how much you can practice it otherwise to learn these methods is not difficult, only thing is that to experience that is difficult. But for Emptiness to learn is difficult, to experience it is easy once you learned the Emptiness quite extensively for few years then to experience Emptiness is very quick. Whereas for Bodhicitta to study that to learn about Bodhicitta will not take you long if you study very seriously we can complete the whole discourse on Bodhicitta as how to practice it so forth just within like say two weeks is good enough but to gain the experience, feel the experience the great teacher said that it takes you like year and years but the thing is that you can experience it if you practice it, if you don't practice it we cannot expect that with some teachings, with some empowerments and then the you get some blessed water, blessed *tsok* so forth and then you take it then you experience Bodhicitta this is never the case. So, for that matter we have to practice it, study it and practice it.

Okay so for example say this is very important whole through this text the Thirty seven practice of Bodhisattva by Gyalse' Thongmay Sangpo there were several anecdotes of these great practitioner, these great teacher when he was around like age five, six what happen was that say it was very cold. So, Delhi now heat is picking up otherwise it was very cold about like twenty days ago. So, where he was born was in a very remote place, nomadic place and where heavy snow very terrible cold and he was very young boy age five or six with his Tibetan??[0:42:57:2] there in Tibet the clothes they were particularly the nomads they clothes more like the animal fur, so he also had animal fur the *chuba* meaning the small dress/*chuba* for him. So, when he went out for to relieve himself coming back the parents notice that his *chuba* was not there he came naked, this young boy came naked and the parents were what happened to you, where is your *chuba*? He was not saying anything. So, the parents went out to search where he left the *chuba*, so finally they found that the *chuba* was put on a bush and they slowly took off the *chuba* and what they notice was what is inside there, they notice a very tiny spider there. So, this young boy what went through his mind was that I am such a huge person as compared to this tiny insect and this tiny spider he didn't have any *chuba*, I have *chuba* still I feel cold so this tiny insect must be feeling so cold, so he gave his *chuba* to him, to the tiny insect. So, this is the amount of love and affection, compassion that somebody displayed the Venerable Gyalse' Thongmay Sangpo, he demonstrated at such a young age.

So, this is something from that it is a clear indication that from the past life he was habituated to this practice just as if you practice it and then for the last say four, five, six, ten years of practice and eventually experience the Bodhicitta then you see that, you experience it and then say next year, so even without intense practice the feeling becomes spontaneous. So, this spontaneity of the experience that you feel for sure the people who practice it and who could feel that experience, who could feel how difficult it is to experience Bodhicitta so there seeing his very spontaneous experience of Bodhicitta, spontaneous display, demonstration of compassion from there they could easily figure out that he must have practiced in the past lives. So, this is the very

precious practice and what would I like to share with you is that in case if you also practice in this life and one thing no doubt the first recipient with benefit is yourself. Practice of Bodhicitta in terms of immediate benefit your mind becomes stress free one, long term benefit say all the good qualities mentioned of the longevity, good health then the favourable birth, then the wealth and the position, the love of others and then the glow, then the elegance, all these good qualities all these are attracted by Bodhicitta.

So, in terms of these qualities you are going to receive all these benefits and in terms of the immediate mental peace and happiness you could feel it. So, this is something that we can actually the first recipient of this practice is yourself number one. Then in terms of finally to see that the joy that you get is something that we have never experience before this is something really a treasure, treasure means what? Treasure is to give you joy, it is to give you the benefit and the outcome of that indication of this benefit is that you get joy so, this joy maximum incredible joy more than finding a treasure is finding this Bodhicitta. So, this is so precious and for your own benefit see if you can practice it on daily bases after learning this text one and once you practice you start feeling this benefit then you don't need anybody to tell you to reinforce you into this practice this is going to be a self operational, perpetuating practice.

So, with this in mind the Seven fold practice this is relatively easier as compared to the second method which you already discussed till there which we have already learned. So, this method it has seven steps and one preliminary step total eight. So, first let's enumerate what these seven steps are and the preliminary, preliminary is to cultivate the sense of equanimity meaning between the beings with whom you interact, the equanimity, the balance, practice of the balance. So, what we tend to do is that we tend to have a feeling of biased this is a natural tendency. So, just see and then so these are intellectually these are not very complicated very easy, not to have a biased attitude, to be equal towards everyone that is very easy to say but to practice it is little difficult and even for the practice it is only if we attempt then we will find how difficult it is one and then in the process you will discover many nuances. Okay what I am saying is that in your day to day practice see if you can be as unbiased as the balanced in terms of your interaction with the people so that is towards your near and dear ones, there is a tremendous affinity, affection there and towards the neutral beings and towards the difficult people just who cares [0:50:00:00] this kind of attitude, who cares attitude that is very unbalanced or imbalanced we need to balance the two things well. The point is that say it is like first to build the house, a very good house, huge house the land is very uneven first we need to make the land even where there is a dent or hole then you fill that up where some land which is rising, higher like the hillock you cut it and where there is little down you fill it up and make it even. So, that is levelling the where there is too hollow you fill this up where it is too high you cut it so that is what we need to do.

Excessive attachment towards the near and dear ones you just say the excessive one you just see how to cut it, excessive meaning this has one thing, excessive here so much of love and affection there is nothing wrong in it don't forget it when I say excessive here it means very selfish grounded affection where you expect finally oh! My son, oh! My daughter and the son and daughter starts being rebellious then if you regard this as ingratitude, you shameless person, you selfish person then you start becoming so angry which means that the early affection although so intense was all grounded on the selfishness. So, this feeling the selfish affinity because this is

mine, that is the delusion of selfishness mine. Okay, then you cut it down little bit and then those to whom you feel little distance or difficult and who cares this is the kind of attitude of some people see how to lift up little bit.

So, for that how to do that again it is not that one thing again I retreating here is that say the often time what we say we have to do good for example the parents when they will tell their children that you have to study well, hey now the exams are approaching study well. And the child will say its okay, you are not studying, study well and if the child ask you how to study well? Often time the answer is study well, again how to study well? No, study well so this you are instructing the person to study well but not telling how to study well. This happen as a most common phenomena when we learn read books they say that do good, we have to be virtuous, how virtuous? I feel so lazy, how to overcome this laziness? No, laziness is too bad you have to be good. No, I know that but how to overcome this? So this is where say people when they are advised this is what is happening they say be good but not telling you how to be good right. So, particularly when you are very precise with the difficulties, challenges these are the challenges that I have right I automatically become so biased towards my brother, sister so forth I don't feel that much love and affection towards my neighbours, the difficult people so forth. No, no, no you should be biased is so bad, you should be good, how good? No, you should be good so this is one approach.

What we are learning here there is something so beautiful about the Buddha's teachings where the rationality is there, say rationality based teachings that we must ground on the rationality that is so important. Then the conviction that you gain becomes unshakable okay for that matter first one how to do that, how to balance your affinity towards these two beings; towards the near and dear ones and towards the neutral beings and towards the difficult people? Okay, for that matter it is grounded on the concept of rebirth okay so just to begin with let's say that within this very lifetime how many of you have this experience within the same lifetime, some of you may be in your twenties Stanzin la, how old are you twenty three, twenty four, twenty five? So let's say twenties, thirties, forties, fifties, sixties, within your own lifespan just tell me whether it is true that somebody who was so close to you at one point where you can't think of being separated even for a day right somebody so close like your brother, sister, your neighbor or whatever being so close and then one time after few years you become the deadliest of the enemies, I won't use the word enemies, deadliest of the difficult person right. Do you have such experience? I may not use the word deadliest, I will say very difficult, somebody you don't want to think about that person did it ever happen to you raise your hands? Not necessarily all the time right, one time so close another time becomes so the friction was so bad and then again you make up again it become okay, did it happen to you raise your hand including myself? One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve okay Manan it didn't happen to you, which means that you are very young. Stanzin la, it never happened, wow you are lucky. Lhamo la? Never happened? Wow, Nilza la yes you raised your hands yes. Okay which means that..Oh! Ahmed?

**Participant:** Yes, I raised my hand.

**Venerable Geshe Dorji Damdul La:** Yes, you raised your hands yes which means that the young one they didn't really had that experience. Okay, never mind (TL) we all will pray that it

will never happen to you. Okay, so this is you know at one time, it did happen to me wow it's amazing this is what is said in the text that who even in this life the best of your friends, the closest of the person can become the worst of the enemies so this is what is said in the text. And at one point some years ago when it happened to me right it's so funny so say that something goes wrong then you meet sometimes the other person twist the body (TL) so funny wow, twist the body right it's so funny. Then I was wow this text is amazing what the text say as of like such a prophesy there living movie it is amazing so close totally unrealizable after maybe few years you become such a separated with so much of the sour relationship this happens.

Okay, so within one lifetime it happens right then you are separated by one or two lifetimes of cause this things can happen so simply because the fact that two of us not in good terms now does not mean that the first part of our life we were not friends this is not the connotation. Even we are not in good terms now may be we had the best [1:00:00:0] of the friendship the first part of our lives this is very possible. Okay, so with this in mind what I am saying is that the reincarnation from that point of view, say the person who is so loving and caring towards you in this life then in the former life, this life how two of us became so close me and my mother how so close simply because she gave birth to me so perhaps she feels me as a property, my baby right (TL). And then particularly if I am you know more gentle then she will love me more right but luckily when I was young maybe age one, two, three some of the elders who saw me when I was young they described that I used to be very gentle person, gentle young boy. So, I might have not created so much trouble on my mother so my mother loves me more. Okay, this is simply because she gave birth to me and why I started to love her so much because she is the one who gave me the benefit this is how new development in this life and of cause karmic connection and all these things are there but in a very secular point of view.

So, even somebody doesn't believe in rebirth so we can still explain this how I build the very strong love and affection towards my mother and how my mother felt so much love towards me simply because I was her child one then number two for me simply because I received so much love and affection benefit from her so this is the simple reason. Now, in former life we never know the relationship have been many time very sour, many times very good and many times neutral so there thinking this line okay so I feel really pushed by the difficult person there, but I feel so much love and affection towards my mother or towards whosoever you love so that if I think why I feel repulsion towards this person because this person is my enemy. So, then this mother this person whosoever to whom I love so much now so this person also in the past lives many times my worst enemies. So, which means if dislike this person I should also dislike this person so there is no reason why I should b specially loving this person and not loving the enemies. So, from that and if I really feel affinity to this my mother and the same person whom I dislike in this life many times in the former lives the same person was my mother so many times which means that if I really have to love the mother of this live why not I love the mother of the former life the difficult person. So, then I see that there is slowly a feeling of the balance between the two start to happen. This is so important.

Okay, so I don't know whether I shared this with the Nalanda diploma course participants; once my nephew, niece they are very young age I think six, seven, eight and their friend also around age six, seven, eight total like three or four of them came to me, my nephew, niece and their

friends came to me then this I all what I learnt equanimity right maintaining balance okay. So, these young children when I was young I also expect somebody to give me money so these young children they also must be expecting the same thing from me. So, I gave many years ago I gave hundred rupees to the nephew and niece so, they will expect that okay now their friends will get like ten rupees. So, I gave hundred rupees each to everyone so when they receive hundred rupees is fine, when they see that their friends is also getting hundred rupees they are not happy.(TL, GL) Okay, again the nephews and niece again say the children of my brother and my sister and the children of my cousins right when I give five hundred to my brother's, sister's children they are fine but if I gave the same five hundred rupees to the children of the cousin's they are unhappy right.

Okay, just see how we do it the point is how much we can practically see if you can practically do it right equanimity and more precisely say somebody who is your brother, sister or your nephew, nieces whatever is in a good position financially okay and there is another person who is totally unrelated and who is financially so week. So, you may give like say five hundred rupees or one thousand rupees to your nephew, nieces you may give like five thousand rupees to the needy person it can be very possible why not right. So, see if you can do that whereas generally the tendency is what okay your nephew, niece they are already well off you give five thousand rupees and the person who really deserves who hardly has anything to eat so there okay you give hundred rupees, five hundred rupees your nephew, nieces five thousand rupees they already have it's just waste. So, what I am saying is that just see from the point of view of practice of Bodhicitta I am not talking from the point of view of the conventional world I am talking from the point of view of practice of Bodhicitta.

Finally, for your own benefit to distress yourself completely and the lasting benefit and so forth, for that matter see how much we can practice it from that point of view somebody who already has so much money lakhs and lakhs, cores rupees there is no point in giving ten thousand rupees, five hundred rupees no point right unless the person is really in dire need. Whereas somebody who really deserve may not be blood related, you may not be getting any benefit from that person if the person really deserves is in a dire situation why not we support that person right just see if you can do that if you can do that it is amazing. But it doesn't mean that okay say that even Bodhicitta again it has to do with the financial giving, so if you are not financially not strong you cannot practice Bodhicitta this is not true. It is just the example that I am giving for the practice of Dharma you don't need any money, it is not necessary that you should be rich.

Some people they have very false impression for example with some people I don't know whether that I should go to that extent right. Okay say some people meeting with some teachers if you are very rich you can get audience if you are not so rich you can never get audience right so some people they say okay even for Buddhism you should be rich in order to get access to teacher right these comments are coming up. Okay, so what I am saying is that this is not the case the amount of practice is not whether you meet with somebody or not, in the first place you will expect that meeting with somebody then I get the Dharma or then if it becomes Dharma that is your wrong understanding one.

Number two: on the part of the teacher you meet somebody who has big wealth and then

doesn't keen to meet who doesn't have this is not a Dharma the teacher for sure may be mundane teacher okay for sure this is not the Bodhicitta Dharma teacher not at all and [1:10:00:00] may have the label but it is not this is for sure. So, the point is that for the Bodhicitta practices, for the wisdom of Emptiness see it is not necessary that somebody should have good wealth only if somebody has good wealth you can be a good Dharma practitioner that is not true you can be best of the Dharma practitioner like Jetsun Milarepa without any wealth. Jetsun Milarepa who can compete with him in terms of the practice he realized Buddhahood within single lifetime, the supreme of the attainment he achieved without any financial wealth so what I am saying is that if you do get this impression this is wrong, we must.. so that person is wrong and you also have a wrong impression. So, your job is to get Dharma once you get the Dharma it is not matter of say generosity of material resources, it is not generosity not only with material resources.

Generosity there are four: generosity of material resources, generosity of love and affection, generosity of protection and generosity of Dharma. so of the four generosity of the Dharma is the more precious. Then generosity of protecting life of others, then the generosity of the love and affection which is so precious and only then comes the generosity of material resources that is as compared to the other three this is secondary. So, anybody can invoke with the remaining three practices of generosities okay. So, the point is this is just the example that I am giving that say how to build the sense of equanimity between those people to him you feel so attached to and those people whom you find as difficult people right, maintain a balance okay this is very important. Now, another thing so meanwhile I will touch little bit nuances also say if there is a tendency, these skillfulness is required for the Bodhisattvas there are many unique qualities to be cultivated one of which is skillfulness.

Okay, let's say that somebody is very intelligent, very smart and then if the person feels connected with you, feels loving towards you then the person can have a tremendous potential to go into the practice of Dharma eventually practice of Bodhicitta, practice of wisdom of Emptiness so forth. Whereas, if the person doesn't feel connection with you then the person may dissociate from you and because you are into Dharma the person deliberately goes out of Dharma, goes away from Dharma. So, under such situation you should be extremely careful for example say your nephew, nieces and the person is already financially well off and there is another person who is very deserving and if the situation is such that if your nephew, niece or say the your child feels that okay my mom, my dad, my uncle does not really love me so much look at how he or she treats other people you know, better than me who cares I don't really need him, I don't really need her then the person may dissociate and because you are into Dharma the person will deliberately go away from Dharma, if this is the danger that you see then for the sake of greater purpose then to give the impression right. The other person may not be expecting anything from you and then you may give like two thousand rupees and the person is very happy and they you may give although your child, brother, sister, nephew, nieces whatever say is already well off still you give five thousand okay the feel of honor that I am his, her relative therefore okay and other one is also happy with other person not at all expecting anything from you and the person is so happy and you are also really very happy because that you are doing Dharma so relative also showing interest to make her happy and eventually who knows this person may become extremely good in the Dharma practice once connected right. So, these are the nuances

that we really need to take care of, we require tremendous skillfulness.

Okay, so for the practice of Bodhisattva, one unique quality that is emphasized is the skillfulness then number two is, no expectation in return what we do? We do it finish and then don't expect anything in return, don't expect any benefit number two, number three is the courage Bodhisattva's practice courage, audacity, daring to do something which other feel weak daring to do those things that's so important Bodhisattva's courage okay, so these three are the qualities which the Bodhisattvas should, or must cultivate. Okay, so now with this once you are successful in this practice of the equanimity, building a balance between your perception, your inclination towards your near and dear ones versus neutral beings versus the difficult people, when it becomes balanced then you can proceed to the your emphasis can be moved to the second otherwise in terms of the actual practice you can practice all steps within one sitting, you can practice the equanimity preliminary then the remaining seven steps you can do in one go, in one sitting you can do that. In terms of the emphasis say first you emphasize on the first path and then slowly moves to the second very successive to the first path.

Okay, now the next the actual practice has seven steps we are going to write them one is: remembering all beings as one's mothers, one, number two is: remembering their kindness, number three is: repaying their kindness, number four is: cultivating the great love okay what is the technical term that we use Tejal la you remember? Okay, cultivating the great love or seeing beings in the light of great affection then the next great compassion, next altruism and number seven Bodhicitta. Number one, number two is: remembering their kindness, number three s: repaying their kindness, number four: seeing beings in light f great affection, number five: great compassion, number six: Altruism, number seven: Bodhicitta. Okay, it will be good for you if you can note them down in Tibetan also, Tibetan it is very short the first one is *mar shes* remembering all beings as one's mothers [1:20:00:0] Tibetan is very convenient it's very simple, very short. At one time I had an Indian friend and he is amazing person, he learned all these steps and he actually practices. One time I came to know that his mother-in-law was hospitalized and he was taking care of the mother-in-law and I called him I asked him what are you doing? He said that now I am practicing *mar shes* now okay.(TL) First of all this *mar she*, number two is *drin dran*, number three is repaying the kindness *drin bzö*, okay then the next one is *yid'ongs byams pa*, next *snying rje*, next altruism *lhag bsam* then next *sems bskyed/ Jang chub sems*. Okay what is first?

**Participant:** *Mar shes*.

**Venerable Geshe Dorji Damdul La:** *Mar shes*, what is second?

**Participant:** *Drin dran*.

**Venerable Geshe Dorji Damdul La:** *Drin dran*, number three?

**Participant:** *Drin bzö*.

**Venerable Geshe Dorji Damdul La:** *Drin bzö*, number four?

**Participant:** *Yid'ongs byams pa.*

**Venerable Geshe Dorji Damdul La:** *Yid'ongs byams pa*, number five?

**Participant:** *Snying rje chen po.*

**Venerable Geshe Dorji Damdul La:** *Snying rje chen po*, then?

**Participant:** *Lhag bsam.*

**Venerable Geshe Dorji Damdul La:** *Lhag bsam*, then?

**Participant:** *Sems bsyked.*

**Venerable Geshe Dorji Damdul La:** *Sems bsyked or Jang chub sems*. Very good okay that is easy right, that is very quick, short, easy. Okay number one, what's number one?

**Participant:** *Mar shes.*

**Venerable Geshe Dorji Damdul La:** *Mar shes*, remembering all beings as one's mother. This is just a little sharing finally whether logical or illogical say the emotional, not emotional or happy, unhappy someone who is cold, or cold hearted or warm hearted finally, it depends on your own thinking it is not that I could not really feel it. No, even the fact that you don't feel that warm heartedness towards other right by following these steps if you don't feel it even that is because of dependent origination. Let's not forget this, everything is dependently originated. Tell me if I have a very flexible clay, wet clay from this clay say I keep it there then tell me this clay will become what become the Buddha statue or devil statue or a house or a flower or what? This clay will become what?

**Participant:** Depends.

**Venerable Geshe Dorji Damdul La:** It depends on?

**Participant:** How we shape it.

**Venerable Geshe Dorji Damdul La:** It depends on what shape we give, you are getting it? So, it depends it is not that okay this a clay it will become a devil statue, this diamond will become a Buddha statue it is not fixed, diamond can become the devils statue and clay if it gets in hand of a right person it will become a Buddha statue. So, it's dependent on other factors so likewise our mind whether mind is warm hearted, whether mind is cold hearted or the mind is compassionate or the mind is intelligent or mind could feel or mind can be very smart right. Okay, how many of you can say when you run to the most, when you dash say if there is a line there you are dash, how many of you can just stop right there. How many of you can do that just you reach the line suddenly the line comes up and then you should be able to stop it, how many of you can do that? Nilza la, no? (TL) Oh! I see. Stanzin, why not there is a line there I said that whenever the

line appears you have to stop it, why not?

**Participant:** As, I was running.

**Venerable Geshe Dorji Damdul La:** You are running in the flow and then the line I can show the line any time right, line comes and then you can stop it?

**Participant:** No.

**Venerable Geshe Dorji Damdul La:** Why not?

**Participant:** I may fall.

**Venerable Geshe Dorji Damdul La:** Okay, if you stop you will fall. Okay, you cannot stop there and without falling couldn't do it. Okay, who can do that? Nobody can do it okay, this is known as the control, you are getting it. Say with what you speak right say some people there is a Tibetan expression which is if you really want to know the secret of the other person don't ask, if you ask, the person will deliberately hold it back just keep listening don't say anything, keep listening then the person will become heated, then the person will say everything right. So, there is no control. you are getting. For a Bodhisattva's the practice of control is so important. How much to say, what not to say, what to do, what not to do, how much to do, all these things you need a perfect skill in the control you are getting it okay, this is so important. Whereas, with some people right they help, after helping they lose the control and then they start controlling other person because I helped you so therefore you have to surrender right. This is where expectation, all these things are happening, the lack of control and so forth so, whereas for the Bodhisattva's practice the control is so important right.

So, the point is that....okay little digression, now going back remembering all beings as one's mothers, okay so why I said this was that say everything is dependently originated. Say some of us we may not feel this say the emotion upsurge of the love and affection so forth [1:30:00:0] when you think about others that is also because of the dependent origination. And then whereas for some people it's quite natural and some people it can be like ten percent, some people can be like twenty percent right say the intensity and the profundity these two are different right. In some case there can be intensity they may not be profound, some may not feel intensity but they can be the profundity, some can have both, some may not have both whatever is the case the point is it is a matter of dependent origination. So, knowing that everything is dependently originated and finally whether you should be moved with Bodhicitta or not, nobody enforces us the point is what you want? Practice Bodhicitta, not Bodhicitta that is up to the individual, what do you want finally? I want the maximum happiness, I want to get rid of all my fears if this is who you are then to get rid of all the fear practice the wisdom of Emptiness and to acquire the maximum happiness practice Bodhicitta there is no choice other than that, this is the point for your own benefit, for maximum happiness practice Bodhicitta. Now, some people will come with the question there are two extremes one say that why should we have to practice Bodhicitta one and no no no, with the practice of Bodhicitta you should have to practice this because what you want? You want maximum happiness for that matter you need to practice

Bodhicitta, okay so this person happy but there is another category of person who said that even the Bodhicitta is grounded on selfishness, so that you will be happy.

So, look these are the two extremes one who said that why should I practice Bodhicitta, what benefit will I get this is one person. Other person said that, if it is the practice of Bodhicitta is best for your ultimate happiness then the other category of the person will say that it's also selfish interest based. Okay, in reality initially other cherishing and working for yourself these two seems to be dichotomous initially, when you reach to the height of the practice to very extent of the practice these two become synonymous, the more you do for others, the more you benefit, the more you benefit, the more you benefit others this two becomes synonymous it is a beautiful practice. Initially these two seem to be very dichotomous, later on as you practice more you will say amazing wow, say how we describe the mother to be selflessly giving everything to the child because when the mother sees that the child is suffering the mother is in pain. When the mother is able to help the child mothers feel so happy, so this is what the mother will describe as the selflessly working for the child, selflessly giving to the child this is how the world describes that.

So, likewise you get the maximum benefit by giving others the maximum that is when you reach to that level, when you reach to some degree of the practice. Initially, when you do something for others the selfishness will hold back, holding you back this is feeling of unease say, for example, there is a chocolate cake there, no cheese cake there you are going towards that someone holds you back are you happy or not happy? You are not happy, you are getting it? You are going to a place where you want and then somebody hold you back you are not happy. Likewise, the moment you go to cherish others the moment you go to help others what happens? It is the selfishness our self-centered attitude will hold you back, you could feel it physiologically you could feel it you are getting it?

Say giving ten rupees is fine right, mind will flow, hundred rupees you will think okay, one thousand rupees no, ten thousand rupees no way (TL) one lakh rupees, are you crazy. Look at the change, 10 rupees, Ok. 1000 Rupees, No, 10,000 Rupees, No way, 1 lakh Rupees, are you crazy !! (TL) This is how the selfishness self centred attitude holds you back whereas for the mother towards the child one lakh rupees for the child's medical expenses one lakh rupees of course right, ten lakh rupees if the mother has of course, it's of course why? Because nothing really holds you back you are getting it. So, now this is where nothing hold you back and then you are able to do something then you feel so much of joy, happiness that nothing is holding you back. When you give ten rupees nothing is holding you back that happiness and when you give one lakh rupees and nothing is holding you back that happiness if you compare the two the happiness that you get give one lakh rupees is far, far far more excelling then the happiness that you get out of giving ten rupees.

But whereas, when you are beginner when you are amateur in the practice giving ten rupees nothing is holding you back, giving one lakh rupees are you crazy, the mind the self centred attitude becomes so aggressive you are getting it. So, this is where self-centered attitude is forbidding you from experiencing this incredibly vast expanse of the joy of giving one lakh rupees, you are not experiencing the joy why not? Self-centered attitude is stopping you from

that experience, that experience is so precious even the millionaires, billionaires if they are able to get this feeling of the tremendous joy of giving this where the self-centered attitude cannot control you, cannot stop you, cannot hold you back they will be very happy to give it, because they don't have that experience not all, most of them because they don't have that experience they are afraid to give because the self-centered attitude is holding them back. Okay, so that kind of the happiness is something which we have never experienced so now the point is that even this kind of practice, so what stops you from having this massive, expensive joy which we never experienced before we have that potential while we cannot experience it because of self-centered attitude, we get the opportunity to give so forth but we are not doing it why? Something is holding you back what is that? Self-centered attitude, so this self-centered attitude so bad.

So, this self-centered attitude holding you back that is the factor depending upon which we are not experiencing the maximum happiness, this is the factor depending upon which we are not experiencing Bodhicitta. So, our job is to say no to the self-centered attitude right. Say, I am to be very picturesque right then if there is a tendency that somebody like your say good neighbor, like my brother there is a tendency who knows you from your childhood and for the last thirty years two of you were separated no connection and suddenly you met him again and then say you are in the situation where you needed a lot of money then my brother is in a position to help you with like one crore rupees. Okay, in the process of your discussion my brother is so happy to see you after thirty years and then comes to know about your situation brother is so happy to support you like fifty lakhs or one crore rupees. Are you happy or not?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul La:** Seems like the Nalanda diploma course, they are not into business (TL) face wise there is no happiness and verbally you say yes happy right. So, what happens if this is the situation you are so excited right waiting for that [1:40:00:0] wow so lucky and then suddenly you come to know that I told my brother okay be careful alright, okay you also have to take care of family so forth, one lakh is fine. Okay, then my brother's mind change, are you happy with me or not? You are very unhappy. Why? Because I interrupted the tremendous benefit which otherwise you are going to get it, you are getting it, I interrupted. Likewise the incredible joy that we are otherwise getting if the self-centered attitude is not there we are going to get incredible joy out of a selfless action that is interrupted because of the self-centered attitude, this self-centered attitude is extremely vicious to stop you from experiencing this incredibly expansive joy otherwise right so that you have forbidden from experiencing that because of the self-centered attitude if we think in this lines it's amazing practice.

So, the point is that everything is dependently originated the fact that we cannot feel that much of love and affection towards other people is also the dependent origination, it is not that you are intrinsically bad, intrinsically unkind this is not the case you also have the seed of kindness inside you only thing is that there are other factors which controlling you, what are these factors self-centered attitude just see how to minimize, how to mitigate the power of the self-centered attitude okay this is what for we are doing all these things so with this in mind now we are going back to the seven points one is preliminary and the seven main points, what is the first one? Remembering all beings as one's mother *mar shes* so there the point is that it is not necessary that

the first practice is to remember all beings as one's mother Buddha made it very clear that all beings had been your mothers, have been your brother, sister, teacher and very caring, loving ones so many times in the past so it is not confined to the mother. But why the mother is given here it's because generally speaking for like minimum sixty, seventy percent of the people particularly when they were very young they feel the closeness to the mother. This is the reality. Whereas in your case if you feel that you feel closer towards your father, think of your father, you feel closer towards your brother, sister anybody who is genuinely loving and caring towards you, just think of all others everybody, everyone has Buddha nature. Say when opportunity is there everybody displayed the same amount of love and affection towards you as your mother, father, as brother, sister and so forth in the past lives.

So, the point is that whereas nowadays there were cases particularly this is one difference that I noticed between the very educated families and the less educated families. This is one difference that I see, very educate the children I am not talking about the all, generally speaking the children of the very educated family in terms of the percentage there is a greater percentage of the children as compare to the uneducated children, having friction with their parents. Whereas, the children of the uneducated families there the friction with parents is less so this is something which is unfortunate but even that is dependently originated it is not that the child is very selfish, the child is so bad, being so ungrateful that the parents give you all the education that may really made you the proper person and then in the end this is how you repay by paying so unkind and paying being very ungrateful to your parents no, this is point the point.

The point is that is also dependent originated, so finally it is not that you should be grateful to you parents this is not the point, the point is that who are you, don't forget your main agenda of your life, what is the main agenda of the life? You forget this main agenda of life then we just grab on to the trivialities, we forget the main goal. The main goal is to get rid of all miseries and to acquire the maximum happiness. this is goal we forget this meanwhile in between then we start to be because we take that I am very educated now I go with any other boys, girls there they consider see me as educated. And then among the elders I see that there are many elders they are less educated than me okay I am more competent particularly in business and so forth. Okay, so in the business area there if I go there the people will respect me or people will take me as equal, but my parents go there, who are you? You totally don't know about these things which means I am more, I am better. So, with the sense of the self confidence with the sense say the self sufficiency then okay now I don't really have to depend on my parents anymore psychologically that is happening and then when that happens then you express automatically, is being expressed physically and verbally when you talk to your parents then talk with less respect.

And the parents feel sad because parents still vividly see you when you were age, two, three, four, five when you were so vulnerable. In the parents minds, you, day one you were born till today it's just like a one movie short, one very short movie, it's so vivid in your mind from day one till today in your like twenties or thirties you see it as so like aeons right okay those things which happened when I was five years old, six year old long back ago, but as you mother, the father just a very short episode right. So, point is that the parents will feel so dejected, they feel so sad but they love you so much because they love you so much and they will not really express that you should be feeling grateful to us, they love you so such so they will take it like this.

So, whereas in the uneducated ones why they are not, the number is not as high as the educated children the lack of respect towards the parents the number is less its because that say that they are not so educated, so parents, education wise both are less parents and the children. But the parents over the many years they have the experience, children they don't have the experience so these children sense that parents are much better, more competent then us so automatically they will be still more respectful and more dependent and listening to their advice and so forth, whereas the education wise the parents may have just done M.A, B.A and the children may have finished PhD right. So, the children I know more they may not say this but deep inside they have this feeling and then because of this education degree and so forth naturally the child can go with other people who are recognizing the community and the parents many not be able to go as in par with the children so automatically the children they feel that I am very self sufficient one, and then number two I am better off than my parents and when the parents say something and why are you saying? And then that deep inside you love your parents, you have felt tremendous confident in your parents love, you know that the parents will not retaliate so why are you doing this I know this right, I am not a child, I know this actually you are still inexperienced right very inexperienced. Okay, so this is where we need [1:50:00:0] think of this the parents so the point is that those who have the difficult relationship with the parents so there it could be for two reasons one could be the mistakes of the parents, one could be your own mistake two right.

Parents means, who themselves had very difficult childhood, so when they grow old, when they have their own children they really don't know how to take care of their children so this is and then the parents going through mental problems, mental illness, depression so forth we cannot expect the parents to treat the children so well right, where they themselves goes to such a difficult times like depression, stress, anxiety and mental illness so forth. Okay, and this chance is less if this is the case then don't force yourself to think of your, meditate by bringing your mother as example, bringing your father as example, whatever is the problem then you try to bring somebody else who really shows you tremendous genuine love and affection towards you. Okay, this is what we need to and then the Buddha made it very clear that everybody has been your mother, father, brother, sister, teacher and so forth in your past lives it is what the Buddha very clearly mentioned so you can use any one of them.

But for most of us the second factor would be that if there is a little friction between the parents and the children it's not because of the parents in some cases the parents because they love you so much right they over talk, they are over protective sometimes because they love you so much they want the best for you, and because they are not that skilled because skillfulness is what, one of the most important skills Bodhisattvas require which is not easy. So, therefore I am sure that your parents may not have reached the Bodhisattva level right, so skillfulness may not be there so there we should think more about the following steps, step number two; remembering their kindness, then number three; repaying their kindness we have to think more on these areas then the first one automatically change.

Okay, so number one is remembering all beings as one's mother and this is what... mother for me personally wherever I travel, whether by say bus, by trains or by metro, by car, by aeroplane whatever when I see particularly mother, the parents and the young children their relationship. I just keep observing these and was just seeing what is the chemistry inside. What is the mental

state inside of the child, of the mother child? Whether this expression is displayed, what mental state is going there? Incredible sense of the reliance on the mother and the mother when this particular expression, the words, the beautiful tone how the mother addresses the child beautiful. So, there what is the psyche inside the mother's mind? What is the nature of mind? The tremendous flow of love so just seeing that and that for me is the best of the what you call it, the best of sights for me, that is the best part of me if there is a hobby I should that is my hobby, I like it so much. Just observing that, on that basis then imagine what if I could feel this amount of love the mother feels towards the children, if I could feel towards all beings wow it's so beautiful right. And this mother meeting with this child right for sure in the past lives we are not sure that again the immediate past lives two of them are mother and the child, no not necessary, may be enemies and in this life simply because of these relationship there is a tremendous outpouring of love happening towards the child this is again dependent origination, why not I also practice this. So, from there a deep convection comes in us and then just feels like practicing it. Okay, this is about the remembering all being as one's mother and now in this connection, one very serious question is that remembering all beings as ones mothers, your mother of this life, then the neutral beings also have been your mother so many times and the difficult people also have been your mother so many times in the past but how do we know that the past lives exist, how do we know that?

This is a very serious question, how do we know that the rebirth is there, the past lives exists. Okay, this is a very serious question I like to deal with this here briefly, there are two things, what I like to share with you here pertaining to the causal rebirth there are two things say identifying oh, this is rebirth of this, this is rebirth of that and so forth because this child could remember the past lives, okay many of the stories are there. It is my personal take is that when there was such story do you believe in this story is question, so I personally would not reject it nor I will accept it unless and until I get the opportunity to encounter with the same situation again design my own question, in ways that nobody can exploit the situation, manipulate the situation only then I will be very convinced, I will be able to accept it otherwise I will not reject I will not accept right.

Some people no, this is just a story they reject it out rightly some people they easily believe in it right, these are extremes, my personal take is unless and until you are able to decide your own question to make sure that the manipulation is ruled out and still there is efficacy there in the child of narrating the past experiences and it coincide with the reality, only if that happens I will be very happy to accept it otherwise my take is don't reject it easily, don't accept it easily right. Okay, so the best book on this, otherwise there are number of books about so in this year somebody remember the past life and this indications are there, so these anecdotes are there say the I am not too sure I personally but in our own lives there are interesting things happening.

For example like say when I was in Nigeria many year ago, that was my first experience not really meeting with someone who remember past life but meeting somebody with whom I had an interesting discussion, he was a policeman in Nigeria and he was escorting me to the airport in his car then he asked me because that it was the road the drive was about one hour on the road we can had lots of things to discuss so he asked me tell me something about Buddhism. So, I told about *Nirvana*, Buddhahood so forth he didn't show any interest and finally if he is not really

interested why should he ask to waste my time and energy (TL, GL) and time and then suddenly the discussion somehow slipped into rebirth, the moment I said rebirth he became so interested, he said speak more on this. [2:00:00:0] I said why, why are you interested in this? Then he said that this is something very interesting because Nigeria is predominantly Muslim and Christians and in the holy books there is no mention of the reincarnation and rebirth concept but we encounter so many case of young children who would narrate some you know, episodes, anecdotes, narrate about some places they said talking about the past lives, when you try to correlate the two, what the child is narrating and the place what the child is describing when these two are bring them together cross-check they are so accurate, there are so many such things happening so we don't know what this phenomena is right and nowhere in the holy text, holy books you find the mention of this phenomena so this is something which is so interesting this is what he said so this is my personal experience meeting with this gentleman from Nigeria. And then say another thing was what that, Dr. Stevenson, Nilza la?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, Dr. Stevenson say he did many long term researches on that very interesting research. Whole series of books are there.

**Participant:** Prof. Stevenson in his book has written that he has identified 36 tribes in Africa which culturally believes in the reincarnation.

**Venerable Geshe Dorji Damdul la:** I see, interesting. So, these are things that which we need to we can take interest in these books Dr. Stevenson's book and so forth but finally logic and reasoning, for the logic and reasoning the best book on this earth, I don't know about the universe but on this earth the best book is Acharya Dharmakirti's book Pramanavarttika chapter two right thus far, there is one translation of chapter two along with the commentary but the feedback that I got from some people is that the translation is not so accurate okay, the translation of the root text plus the commentary but I translated how many years ago. Nilza la?

**Participant:** 2016.

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

**Participant:** 2014.

**Venerable Geshe Dorji Damdul la:** Nilza la, all forgot it. (GL) Sixteen, fourteen two years gap there is a gap of two years I thought that she was going to talk about the date or the month.

**Participant:** November 2014.

**Venerable Geshe Dorji Damdul la:** Look now fourteen is there, sixteen is there, fifteen is there, if you say seventeen, eighteen then all complete. So, I translated this and we also did the teaching on this of course this is not easy text but this is the best book to talk about reincarnation on the basis logical reasoning not based on stories and the anecdotes it's all logical

reasoning. This is so so so powerful okay and then it's a personal journey for me, after class twelfth I joined the institute of Buddhist dialectics and class twelve I think of becoming a physicist, then class twelve I turned towards philosophy instituted of Buddhist dialectics and then I think in the very first year one American lady doctor she gave a beautiful talk, lecture to the institute of Buddhist dialectic on the workings of the brain and our teacher, the institute principle Venerable Geshe Lobsang Gyatso Rinpoche, so he assign me to the translator to translate this talk to all the students there and being the translator I tried my best to make sure that I got the maximum out of what was said by the lady doctor.

As she was talking about all these the workings of the brain in great detail which I didn't hear in my school days such a details, I just learned about the basic structure of the brains about neurons, axons and dendrites then the transmitters beyond these no details correlation between the brain and the mind. And this lady doctor she gave a brilliant talk on these and I was so fascinated and the coming back so my thought was so actively moving unconsciously and that night I didn't really had sleep, just wondering if this is how the brain works say you are seeing these beautiful red color because this part of the brain, you are taking in Tibetan, you talk English not Tibetan because this part of the brain and your feeling cold because this part of the brain and you become emotional because of this part of the brain, you have no emotion because of this part of the brain everything what this young boy was aware of all these things were just ascribed on the basis of what is the brain.

Then the me just about like nineteen or twenty years old then if this is how the brain works where is the mind, this was the first question. Whole Buddhism, Buddhist teachings are grounded on the belief that there is a mind which different from the brain and this mind will keep migrating from one life to next, if there is no mind then why do we have to practice Buddhism, this was the question that hit me, it literally shook my faith. And then luckily I was not in a monastery which is more ritual based, I am very lucky that I was in the monastery which is based on the academic studies, study of the logic, philosophy and psychology. I was so lucky. Then I told myself okay now don't say that you are Buddhist start with a clean slate, where this is how the brain works and still whether or not there is a mind different from the brain if there is how right say explore, start fresh, then from there I start my journey it was an extremely precious journey for me.

Okay, this is little bit about that thing now the point about the brain and mind is that and then of course we have to study this to know this concept so thoroughly we have to study Pramanavartika chapter two so well one. Not only study this relate these to your own experience, own life experience and life experiences will unfold not everything in one go it's very strange even nowadays just may be after six months, seven months suddenly a thought comes some incident happen then one tiny secret is unfolded wow this is amazing. These things happen. So, I wish that all these happen in like just one year complete everything that's not happening, it just happens once after like few months one year, two years it's a journey, it is quite a long journey it involve meditation also. With the meditation then you can see the mind more clearly and with this then not only mediation the analytical studies of the psychology and philosophy and of course mediation these all combined together makes your mind to more flexible to see how the mind works. [2:10:00:00]

So, from there slowly you can unfold things one after another and it may not happen everything in one go or within span of month, one year it will take time so but the point is that this is a very interesting journey and very important journey as well. If you really want to make the most of the Pramanavarttika chapter two then you have to study this first then number two study Emptiness concepts, study Bodhicitta, study how the mind works, various Samadhi, study all these things and then you will practice own meditation,, single point meditation, Emptiness mediation, Bodhicitta practice all combined together then you will get the flexibility to get access to see how the mind works more closely. Okay, so with this the point is that it is a journey, it is not like just a short term practice it's a journey and you can make it your personal journey right along with whatever you are doing, your job whatever so this can be made as a part of your journey you can continue to do that. Okay, so basically the point is that to say the reincarnation exists say we should be able to, you should be convinced that there is something which migrates from one life to other. So, if you look at us what we have empirically speaking so this word empirical meaning something which we can experience, something which is only within the domain of a belief, something which we can experience you are getting it. Whereas, if I talk about okay heaven than it simply remains at the level of the belief so whereas what you are talking about 'I' transmigrate if I say the next life is going to be not good life, it's terrible so I must have a good life okay so I am something which I am experiencing it related to this then fear, then joy all these things happen that is known as empirical experience, the joy that we experience, the happiness that we experience okay when I am in heaven then I will experience joy these are all belief. It doesn't mean that it don't exit but what I am saying is that what you are afraid of, the feeling of joy that you are having now these are empirical realities.

So, if there is something transmigrating then because that you are concerned about what? Me, this me is empirical, I can experience this 'I'. I don't want suffering I want happiness. this reality is known as the empirical reality which we can feel which is like the scent of the universe. Each one of us we are the centre of the whole universe because for me I am the most important, for you, you are the most important I want the maximum happiness, I want to get rid of my suffering this is why I am struggling, all this. this is why everybody is struggling so that is known as the empirical reality. So, this self I am experiencing empirically so we have to talk about the empirical realities, with empirical reality what we have is that I am boy, I am male because of the body male body, because I am kind, I am not kind, I am educated, not educated because of the mind. So, we see that empirically what we have, the see of me is my body and my mind and beyond these two if I take over the body then me become male, me become Tibetan all these things considerably dissolve if I take out the mind the whole life disappears.

So, we see that I am nothing but constitute of these two things just as the table is constitute of the top plank and the four leg that's it you remove the top plank, you remove the four legs table disappears, table doesn't make any sense beyond these two things. So, just put this together in a conglomeration and then our mind sees this as the table that's it likewise put the body and mind together and then the karma brings these two things together and then our mind sees the 'I' that's it that is I. so, if there is a I which transmigrates from one life to other either should be the body transmigrating or the mind transmigrating and the body is so obvious to say the body transmigrate from one life to another this is really crazy. Body at time of death you have to leave this body right, cremated, buried by the way something will happen to this body, this body for

sure will not travel to the next life. If there is something that travel then it should be the mind empirically speaking what we have is the body and the mind and the body does not travel it is the mind if something is there. The next question is how we can say that the mind travels?

To say that the mind travels when you leave the body, part of your body is the brain, brain is also left behind it when your body is burn, cremated when your body is burn your brain is also cremated. So, if the mind travels to the next life then the mind for sure must be different from the brain, then the question arises how do we know that there is a mind which is different from the brain? So, this is how we need to relate, how we need to track down the phenomena of the concept of rebirth and then on that basis how to explain the rebirth by going deeper into this phenomena and then eventually we touch this area to split between the brain and the mind. How do we know that there is a mind which is different from the brain this becomes the crucial seminal question, the most important question, how can we know that the mind and the brain for that matter first we need to know what is mind, what is brain and then how can we say these two are different, okay this is so important.

For that matter the first let's say what is mind, what is brain? And many people this including the scientists, neuroscientist and even the philosophers and even the many Buddhist scholars and Buddhist department HODs I met from the various universities not only in India, abroad also. The moment you speak on the mind they are very pessimistic oh! Mind is a very abstract phenomena we cannot really see that, we cannot really describe it, nobody has seen this. Okay, so this you know, where we need to know it is not that nobody is seen that these people they think that nobody has seen that right. So, what is mind, what is brain we have to distinguish it okay so for that matter let's say if I assign you to think of say you being when you were age five, when you were age two in the mother laps. if I ask you to think of yourself as three years old child, three years old girl or three years boy and in the mother's lap and you feel so happy, you will just think of this right.

And then I assign the neuroscientist to put you into the fMRI scan they will check your brain they can see your brain very clearly nowadays very clear the brain right and of course the workings of the it is still the neuroscientists they are not so matured to that extend but identifying the anatomy of the brain they do right but how these neurons they work that is not fully understood still and far away from fully. Okay, so the neuroscientists they could see your brain so clearly, they can see your brain waves very clearly, they can see the synaptic connections of the waves neurons very clearly, they can see the movements of the transmitters from one neuron to the next neuron, they can see things very clearly and the brain waves very clearly they can see, they can measure brain waves so clear, if I ask them what is this girl [2:20:00] thinking of now, what is this boy thinking of now? They have no clue, keep in mind that nowadays the neuroscientist they are making the dictionary of the brain means say if I get a word, if I say the word let's say the pertinent or impertinent say that I don't know this meaning but I saw this word impertinent what will I do how can I know the meaning?

**Participant:** Refer to a dictionary.

**Venerable Geshe Dorji Damdul La:** Refer to a dictionary (TL) you are getting it. So, I have

seen the word but I don't know what it means so I have to go to the dictionary, you are getting it? So, because the neuroscientist they can see the brain waves but they don't know what this brain wave is, so they create the dictionary right. How they create the dictionary is very interesting, they put in the brain waves they scan machine and then while you are in the machine they will show you some very disturbing movies while in the machine somehow they will design in such a way that you watch the movie very disturbing movie and then meanwhile they are checking your brain waves right. Because you are watching this movie very scary, disturbing movie your emotions mentally you are involved and biologically, neurologically the neuroscientist seeing what is happening on your brain that the neuroscientist seeing okay this part of the brain is activated so now this synaptic connection is becoming fired, neurons are fired in this part of the brain more active here this is what they are seeing. So, what you are watching, what though process going in you? Very scary, feeling very scared and very disturbed this is what is going in your mind, brain she/he is seeing that on the computer right. Okay, now this part of the brain is activated, this part of the brain is for the feeling of fear, feeling of disturbance, this part of the brain activated and it can be very precise that this is for the fear and disturbance. And then when you become very nostalgic showing very nostalgic movie okay this part of brain is activated so this is for the nostalgia, this is how they create the dictionary. So, later on if they see that your this part of fired, okay now you are more into nostalgia, you are more into fear, you are more into depression right this is how they learn it is not that they are seeing what you are thinking, so now the point is that who knows what you are thinking? You are the one who know what you are thinking, you agree with me or not?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul La:** Is that your fabrication or you are actually thinking? Actually thinking, right this is the actual thought that is going within you and that thought process which you have the bare experience on that basis, happiness, miseries, tension, depression, the need of medical assistant all these things make sense on that level which you experience, experience that I am thinking of myself as two years old girl, two years old boy in the mother's lap right so this is what I am thinking. No, no one okay.... forget about Buddhas, Bodhisattvas forget about this right we talk about the secular...from secular point of view, nobody can speak better than you pertaining to what you are thinking. You are the best person to describe what you are thinking you are getting it? Emotions, cognitive factors, the feeling all these things you can it is matter of how you can articulate it but you can describe it in the best way okay. Now, your brain who see your brain, are you seeing the brain while you are in the scan, you are not seeing the brain, who is seeing your brain?

The neuroscientist is seeing your brain okay, neuroscientist cannot see what you are thinking but neuroscientist can see your brain that thing which the neuroscientist can see so well through the computer and machine which you cannot see that is your brain. Which you have the experience the first hand experience, which neuroscientist cannot see through the brain that is you're mind you are getting it. This distinction is so important on that basis the next thing is I remember many years ago may be like ten or twelve years ago His Holiness the Dalai Lama in his public teaching in Dharamshala I remember he mentioned something about this one say this is a part of the reason given in Acharya Dharmakirti's text what we have is the body and the mind and the

body is made of cells and the cells are made of they don't want to go into the nucleus, mitochondria, cytoplasm, and so forth and they in turn are in made of molecules. Tibet house people they direct one to jump to atoms (TL, GL) after this I may not ask question okay going to the molecules then one is made of atoms and atoms are made of electron, protons okay let's stay there.

So, for the physical body when somebody dies, a person dies the body of the person will disintegrate, will decay but the basic building block of the body electrons, protons, neutrons they will not disintegrate at the most they can change to the energy and the energy can be changed back to the matter. So, the mass and energy these two are interchangeable, otherwise they will never annihilate for example, when the person dies the body is cremated then it becomes ashes and the person body disappears it is the base constituents part of them went in the form of vapour, in form of smoke and part of them remain as ash okay. So, then these ashes you put it in the ground then the plants will take them as the nutrients and the plant is eaten by the animals and some unfortunate animals they will go into KFC and then some unfortunate people will eat them right. So, the point is that this is how the cycle happens and then your body once belong to you becomes the part of the plants and the plants eaten by the animals and the humans beings and then they become the part of the animal body or the human body again they die.

So, this is cycle but the basic constituents of my body this body will never disappear. So, this is the law of conservation of mass and energy right, if this is how the external body it never annihilate completely likewise the mind will never annihilate. This is key right. So, even at the time of death the body dies and changes into some nutrients of either plants, animals the mind will take its own course, so the mind will connect to the next it will never annihilate it will continue it connects by studying the mechanism of the karma it will connect to the next body, [2:30:00:00] that becomes your next life right and of cause more detail explanations are required through the study of Pramanavarttika. Okay, this is yes.

**Participant:** When you finish.

**Venerable Geshe Dorji Damdul La:** Fine.

**Participant:** So, when we talk of body and mind that I understand, but the brain is also part of the body and then when the brain is dead with the body, does the mind not emanate from the brain because as far the brain is death where is mind come from? The conceptual mind comes from the brain that's what I think.

**Venerable Geshe Dorji Damdul La:** Okay, therefore this is a very important question, the relationship between the brain and the mind if there is a separate entity as a mind why do we need the brain, if we have the brain why do we need the mind this is the question. So, the brain and the mind these two require detailed studies for example, like the hardware computer it has the hardware as well as the software right and what operates is the software, but without the hardware the software will not operate. The same software that we have if you use this in the thirty years old computer will not work, so there must be a compatible hardware for the sophisticated software. So, software like the how the mind works and how the brain works is like

the hardware so both are required and say the when the brain dies, when the brain becomes inactive then it can affect the mind one example I would like to give you is that when the brain dies how it effects the minds. For example, say if there is somebody who is contortionist meaning the gymnast with a very flexible body and the person has that skill to demonstrate such refine gymnastics and then if you put the person in a bulky spacesuit person cannot display that skills, cannot perform that skill while being in the very bulky spacesuit. So, the bulky spacesuit forbids the person from demonstrating that refined skill but it does not mean that the person inside does not have the skill now, the skill is gone that is not true, the skill is still there but the skill cannot be displayed because that person is bound in this body of the spacesuit. So, when the damage happen to the brain then the brain becomes inactive then the mind cannot really activate and when the brain becomes fixed again the mind will activate in the same way.

**Participant:** Thank you.

**Venerable Geshe Dorji Damdul La:** This require more studies, this is very important question. Yes, Badri ji.

**Participant:** Geshe la, I wanted to ask about the principle of entropy which the scientific world believes in that, everything goes from higher energy to lower energy and from the order to chaos. So, does the Buddhist philosophy acknowledge this but it seems like that the entire path is designed to reverse entropy that we are actually raising ourselves from the gross to the most subtle.

**Venerable Geshe Dorji Damdul La:** Okay, this is again a very good point which I was also thinking quite a lot about the entropy. Entropy meaning the tendency for things to turn from the order to a less orderly, say that this is interesting so before we actually ask this question it is very important to look at the world, look at universe, look at milky way galaxy. The big bang and from there say like the 0.3 million years ago human beings first came into being the sophistication of the brain was not there, the primitive the brain was there and then 0.3 million ago then slowly the brain became more sophisticated from the disorderly, from the chaotic state it become more sophisticated, more orderly. And how the human body works it's amazing where say if there is a cut then the blood comes out and if the blood continuously comes out we will die so we shouldn't die, so there is mechanism inside the blood clot amazing right. And then often times when say, one part of the brain is damaged the other parts of brain will take over the task of the damaged brain it's amazing so sophisticated. So, big bang and the first organism right the unicellular organism came into being that sophistication is far away from that right, from this very simple chaotic state to such an orderly, sophisticated how did it became. Does is follow entropy or reverse entropy? If you think like this there is reverse entropy happening, how the things are becoming so orderly and see how even this world this tiny planet how this planet works it's amazing right. Say, in the winter it's fine we have snow in most places, rain and in the summer it becomes so dry we need water, without water we cannot survive, never mind. So, earlier like for sure the immediately after big bang this whole planet was very hot, no orderly from there it cools down became so orderly right say the water was abundant in the ocean from there the water is carried to the tip of the mountain through the condensation and through the what?

**Participant:** Evaporation.

**Venerable Geshe Dorji Damdul La:** Evaporation, condensation and not only condensation, evaporation should happen on the ocean, it is going to the tip of the mountain, Mt. Everest. It is carried there then from there it released not in the form of water. In the form of water again it will wash away directly, in the form of snow so that it can remain there longer and from there it is given out in the form of water gradually so whole year you can have water, it's amazing. And those people who are next to the river they are lucky to get water, but those people who are far away from the river they cannot get water never mind they send the water to the earth also. Some flow on the surface which you can take water directly, some on the deep down the earth is spread every away then you drill then you get the water there you can pump right it is there. And the water becomes dirty they will go down never mind again purification happens, evaporation and again it will come back it's amazing right. So, we see that there is such an orderly there, it is amazing orderly so this orderly it came from the disorder to the order or order to the entropy this is the question. So, if we think very seriously while the entropy theory is there right say if there is a jigsaw puzzle in a proper order then you try to move it this, move that way it becomes more and more disorderly this is reality.

At the same time there is another from, we should not look at things form only one angle. [2:40:00:0] Look at it from a very holistic angle there are so many thing which are from chaos it became very orderly, very sophisticated so these we have to think. Now, the thing is that if the tendency is the entropy then the next question is that but we do see such reverse state of entropy is also happening, so what is responsible for that? So, there the best answer that we can give is the karma, this is the best answer. It is amazing where the whole land is very barren and then some very evolved people come there the whole land become so vibrant right and then the plant starts to grow, water stream starts to come happen and when these people disappears right then the plant also slowly die becomes desert these things happen, this is amazing. So, this is where the mind plays a role there and particularly the energy of the mind. So, what gives the order is the energy of the mind so that is reverse entropy is happening because of the karma, karma shouldn't be thought of in a very abstract idea but it is in the form of energy of the mind. We need the energy for example if things are very chaotic there no, put it more organized for that we need energy to organize things so, what is that energy it is the karmic energy, energy of the mind. Yes, Ahmed.

**Participant:** I have a question on the essence of the mind. So, when we talk about the mind, is the mind the same as the consciousness, if it is one. My next question is this consciousness one or will be both?

**Venerable Geshe Dorji Damdul La:** Okay, let's us be extremely, extremely practical, let us be extremely realistic you are getting it? Say all these concepts are there oneness of the consciousness, the cosmic consciousness, all these are there I am not rejecting any of these ideas. What I am talking about is we should be very empirical; empirically speaking say when I suffer only I suffer not the cosmic mind is suffering. Oh! What is happening, I am suffering may be Dorji is suffering now. No, Dorji suffering is Dorji suffering right one can be very happy which means that for me there is no cosmic mind, me and Ahmed sharing. It's so empirical I am talking

about the empirical reality beyond the empirical I am not touching it, I don't want to touch it right. If someone wants to talk about the non empirical then that is a different story but what I am talking about is the empirical because I want happiness, I don't want suffering who is saying this? The mind is saying this which mind? Mind exclusively that is present in Dorji that is talking, when Dorji suffers right some people practically speaking many of the family members, your particularly parents they advice their children when they are working for the community so much right.

They say that hey, okay have some moderation okay you are working for others that's very good when you become sick who will take care of you? You are getting it, so the cosmic consciousness will not take care of you, your consciousness will take care of you, you are getting it. So, what I am talking about is be realistic, be empirical, stay in empirical and you can go beyond this meaning you can talk about the your body is non empirical that's fine that is up to the individual it is not my business but what I am talking about here is on the basis of the basic principle that drives us into any kind of action, that drives us into working, that drives us into mediation, that drives us into staying in group, staying in isolation what is that drive? That is the drive I want happiness I don't want suffering on that suffering there we see that self, that mind is empirical mind I can feel it. So, if you are talking about what we are discussing, discussion is about this mind then we have to stay in the empirical on the empirical there is no cosmic consciousness and beyond these I don't know. What I am interested is the empirical mind.

**Participant:** One follow up question please.

**Venerable Geshe Dorji Damdul La:** Okay, here Tejal la first.

**Participant:** Geshe la, in the preliminary practice when it is equanimity and then we do the contemplation of remembering one being as our mother. So, if the mind throws a question saying that spend some time equalizing and now you are again focusing on you know, thinking of all the sentient beings having being your near and dear ones with practice it makes perfect sense but if the mind throws this thing of question, how can one tackle that.

**Venerable Geshe Dorji Damdul La:** Okay, basically the thing is it may not necessarily be the case that everybody has to go through this system, equanimity first and then remaining seven not necessary. For some people who are already very compassionate towards everyone for them you can directly go in from the step one not necessarily through. Whereas, I have literally seen and how my mind also behaved say when I see that, near and dear ones and the difficult people naturally my mind feel towards the near and dear ones right. For that we have to balance it, reason okay why my mind is so biased why? This is the main agenda here in the preliminary the main agenda is why my mind is so biased right, why my mind is so unhappy about this person. If my mind is unhappy about this person for what reason, because this person is difficult person, even your near and dear ones in this life was also very difficult person many lifetimes in the past. Why I am so you know, special affinity towards this and not so much to this because this person is so kind to me. If this is the reason then difficult person was also kind to you in the former lifetime's right then you see that the very imbalance way of thinking that is stopped and then your mind becomes more balanced once that happens you can go into the first step. Whereas,

those people who are already compassionate towards you know, generally towards all human beings, animals alike then you can directly go from the first step. Okay, Badri ji, may be the last question.

**Participant:** I just wanted to follow up on the question which you explained very nicely about how karmic energy in some ways reverse this kind of entropy then I was wondering that doing prayers like Four Immeasurables and the Bodhicitta prayers would they have any effect towards that, these are what we essentially doing.

**Venerable Geshe Dorji Damdul La:** Hundred percent yes. But to what extend is effective it depends on the energy of the person right. Say that okay you can go to Stephen college and get admission there tell the principle that I said it, Dorji Damdul said it and the principle of the Stephen college will ask who is Dorji Damdul? He is the director, who cares right. Whereas, if it is the Prime Minister of India or the President of India said go to Stephen College and tell him that I sent you, you where there who told you that you should be admitted, oh! The President of India he told me, this is his letter oh, what an honor (TL) yes, yes, tomorrow comes. So, I said and he said is the same word but the other person has the tremendous power, mine doesn't have that power. So, who said the prayers that person power also makes the difference and then who receives the benefit. karmic connection with that person also makes the difference, there are many factors involved. Okay thank you. Dedication prayer.

Please turn to page 278. Additional Dedication Prayers. [2:50:00:0]

Dedication prayers in the end

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# Class 48 – 4 Immeasurables & Bodhicitta – Part 7 of 9

## Session 1 of 13<sup>th</sup> Feb 2019

Subject : Four Immeasurables and Bodhicitta  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 13 February 2019  
Transcriber : Stanzin Lhadol  
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### Starting Prayers And Meditation

(Main Teaching Starts) [00:19:28]

Ok, sorry for being late from the IGNCA program. IGNCA there was a talk and they asked me to, requested me to be the chair person for that so I just dashed here.

Ok what we were doing last time was the method, of the two methods to cultivate Bodhicitta the first method, the second one we already [0:20:00] did. Now the first one which is method of Seven Fold Cause-effect Method and with that what we said was that there is a preliminary step and seven steps. Preliminary to acquires the seven others and not to sorry. To try to balance between your affinity to your near and dear ones and towards the difficult people so where the your feeling towards near and dear one is it is nature of being pulled, very strong affinity towards them and then towards your difficult people really say the being pushed by difficult peoples this is the approach. So where this is our mentality then we can possibly think of say the extending unconditional love towards all beings.

So the purpose for Bodhicitta is to cultivate the unconditional love towards all beings. Ok so for that matter unconditional love from this word we can see that the there should be no condition for practicing love and affection. Ok, unconditional meaning that no condition should be there, there should be no factor there which stops you from feeling love and affection towards others. So where there is excessive love towards your near and dear ones and aversion towards others means there must be reason why you are loving to one person and why you hate the other person dislike the other person why? There must be reason that reason becomes the factor, factor to stop you from flowing your love and affection that is known as the, that becomes conditional whereas love and affection that we are trying to cultivate here it is known as unconditional.

Again let me remind each one of us to take us back to main agenda of our life main agenda is be kind to yourself and be kindly wisely kind to yourself. Even this practise of unconditional love, the love you have towards your near and dear ones. This is conditional don't start from there. Always start from the main agenda of your life. The main agenda they are two one be

kind to yourself don't forget it. Although I said it so many times because unless we link this what we are doing now then the what we are doing may feel to be ok this is not for me, that is for those kind people, those for the Bodhisattvas. But we able to relate this to our main agenda then later on of course of course when we switch to the Nalanda Master Course, I am sure most of you are the anticipating for that, the Nalanda Master Course. I know that so there then the there is no need me to just reiterate about the agenda, the basic purpose of life and so forth. Because by then that thought would be already stable in your mind.

So be kind to yourself means give the maximum happiness, give the greatest benefit to yourself by getting rid of all the suffering and getting, acquiring the happiness, to the maximum that you want. This is what everybody should be seeking, deep inside this is what everybody is supposed to be doing. Everybody aspires for that but then what is the second one, second agendas meaning that is wisely kind to yourself. Meaning do those things who is wise? Wise means somebody who do those things which actually give rise to happiness and somebody who shuns those things which are actually take away from suffering. This is what is known as the wise person. So do that, be wisely kind to yourself. this is meaning. So as a part of say getting rid of all the fears finally the wisest thing to do of course to get rid of fears for example, if the mosquitoes there and then what Chikungunya, then what? Dengue and so forth to avoid these, try to keep things clean and cover the water storage and apply the mosquito repellent, ointment and so forth. Using mosquito net and so forth.

So these are the immediate measures, long term measure, finally the no matter what external factors the I meet with whatever external factors I am totally danger free, so how to make it happen? It is by realizing the wisdom of Emptiness, to wake up from the sleep of ignorance, wisdom of Emptiness. And on the other hand what we seek is the maximum happiness, not only getting rid of suffering but attain maximum happiness. To have the maximum happiness the final answer is to love others unconditionally, love everyone unconditionally for that matter not for the, not that you should be labeled as kind person, not for that purpose. That you are going to have the maximum happiness if this is what you are seeking you have to love others unconditionally this is the only wisest way.

For example, say if you are thirsty you can take, drink water, if you are hungry you can eat food. Within food you may depending upon on your financial situation then you will may eat more elaborate food. But these are all immediate measures just a very short term measures they are not the long term measures. Today you eat good food tomorrow who is going to give you the good food? Right, tomorrow again you become angry so these are just immediate measures not the long term measures for the long term measures the wise people will realise that it is through the cultivating unconditionally love towards others.

Ok and the highest level of the unconditional love is known as the Bodhicitta, the aspiration of love to become Enlightened fully for the benefit of all sentient beings. So this is the basic idea of Bodhicitta which is so, so precious. In fact say just to feel this unconditional love, say when you feel the unconditional love the say in terms of feeling say cognitively your mind flows ok the I feel close towards everyone and then in terms of feeling, what is feeling like? Very profound blissful feeling, profound peace, profound confidence, incredible confidence the fear dissolves. it

is amazing. Then the this is the same feeling of love and affection when that manifest in the form of kindness which others took has happiness.

With the same love and affection, manifest in the form of compassion wishing others to be freed of suffering and then how to make them free from suffering? How to lead them have them maximum happiness? I have to do it, I have to take the responsibility by becoming fully Enlightened becoming Buddha. Ok, so that feeling, the feeling is extremely profound, extremely wise, profound and say the intelligence wise so, so intelligent and the in terms of the feelings this is so beautiful feeling, amazingly beautiful feeling. Ok so this it is what we are trying to do. Not for, not starting with the starting from ok, so that you will be good, so that the no is just for your own happiness, for your maximum happiness for that matter. So this is how we have to relate whatever we do, whatever we practice, whatever we study see how much we can relate this to the basic agenda of the life be kind to yourself and be wisely kind to yourself.

Ok and particularly say this kind of the statement, this kind of discourse I cannot really make it within one hour. Within one hour I cannot really [0:30:00] connect that basic agenda with all these complicated practices. With complicated practices it should be taught separately and even if I put the connect people cannot connect easily because it will take time. Here Nalanda Master Course, Nalanda Diploma Course because that we are doing it very systematically so the we do have time. So people have the opportunity, we all have the opportunity to really study it and then so in fact wherever I go, when I ask, when I give some talks or say even secular talks. So there when I am asked questions to the audience the people who give a correct answer, sensible answer, meaningful answer they are mostly from Nalanda Master Course and Nalanda Diploma Course this is something so, so encouraging and inspiring for us to see that these two programs they are really of great benefit to us.

Ok so with that in mind we are talking about the first of all the equanimity, keeping balance between in terms of your say, your interaction with the world outside people outside, say the people to whom you love so much. People who you find as difficult and then what is your emotional reaction? So the moment you see somebody who is difficult automatically there is the irritation coming to mind and the disturbance automatically mental disturbance comes. Right whereas say in midst of seeing all these difficult people one after the other, one after suddenly you see somebody who is so loving, caring you just and then particularly this people they all go away. And suddenly the very loving, caring person comes to you, you feel at such a ease. That disturbance suddenly quells. This is amazing beautiful.

Ok so for that matter the point is just see how our mind reacts? How our emotional world, How our emotional reacts to the different cognitive say the situation. Cognitively what you see as difficult person then how your mind reacts, very disturbed. Cognitively you see somebody as loving and caring, how your mind reacts? So this is how, this is whole purpose of studying psychology and philosophy. Cognitively meaning philosophy and how your mind reacts this is your psychology. So the blend of the philosophy and psychology it is so, so beneficial amazing, so profound. Ok, so with this in our mind we discussed about equalizing or equanimity between loved ones and the difficult people. Done that is preliminary.

Then for the actual steps we have seven steps **Tibetan??[0:33:05]** the seven steps, the first one remembering all beings as one's mothers and that also we did. Remembering all beings as one's mother in the life say where your relationship why it is mention it as mother? Is precisely in relation to say the majority of the people they feel closest to their mother so therefore it is said as mother. Otherwise for some people who really had difficult with your, I did mention already more like say the revision. Who really did have a very difficult time with your mother since your childhood like one year, two years, three years since that age you really had a tough time with your mother. So in which case most likely I would say 99.9 % if this is a situation it's all because the mother herself must be going through a very difficult time depression and so forth. Then how can when somebody is into deep depression how can you possibly think of that person sharing love and affection to somebody else? This is understandable.

So we should not be too narrow minded to say no, I don't like my mother, I hate my mother because since the say one I was born she did not take care of me. No, we should be very empathetic towards your mother. Knowing that she herself went through deep depression because of the very difficult situation right. So we should be feeling empathetic rather than say feeling angry towards your mother. So whereas 80%, 85% of the people you love your mother the most when you were young before when you were age five, three, four, five, six, seven, eight, nine, ten right. Around that age almost like 80%, 90% of the people they love their mother the most. That is for sure.

Now as one ages like 16, 17, 18, 19, then physically you grow stronger and then you become more self-sufficient then dependence on your mother is less, dependence on your father is less and then the little bit of friction happens and at times you are more educated, you are more learned than your parents in terms of degrees then the some people the more they are learned, the more they gratitude they feel towards their parents because I am so lucky that my parents they made me better than who they are? They are so kind you know they are so kind.

That say if there is a competition between two then the person A will make sure that B is lower than A. B will sure that A is lower than B. But in your case the mother is so happy that you are better than your mother, it is so, so kind. Rather than being bushing your ego you feel exceptionally great to your parents, you really surrender to your parents out of love and affection some people. But many people unfortunately they take for guaranteed the mothers love, the benefit that you got from your mother and your father take for guaranteed and the you become more educated your mother, your father just did their BA and you finish your say MA then you feel so arrogant. Ok my mother knows, now she does not know anything. She does not know anything.

Right so this unfortunate thing happens but if this is attitude even this can be changed. This attitude does not give you any happiness, it only destroys your happiness. Whereas if you change your attitude wow in fact had it been somebody who is my competitor he will never give me this education. The moment that I cross he will make sure that I ended up in some small jobs right, not giving the opportunity. And then she give me the opportunity, he give me this opportunity and he and she takes the pride of me doing better than them. Wow, only if somebody loves me then that thinking would come. If the person does not love me there is going to be jealousy.

Right wow, it is so kind of them, so, so kind of them that you are being there.

So this you know, with the twist in you thinking you will just whole happiness will dawn in you, just a twist in your thinking the whole happiness will dawn in you. Ok, so whereas with this twist in thinking some people are gifted, they are naturally gifted and somebody they have to learn. Once they have learned they can change it and they will say that just because of the change in this attitude I feel grateful to my parents and have their own happier. Right ok so this is so precious. So with this in mind so what I am saying is that the say in most cases why they said *marshe*, remembering all beings one's mother it is for the reason that generally speaking like 80, 85, 95% of people when they are young they love their the mother the most. Whereas if you feel the same degree of love and affection towards your father you can say remembering all beings as one's father and the same thing you will towards your brother say remembering all beings as one's brother or sister, so forth.

Ok, with this the first one is remembering all beings as one's mother in this regard we last time we did mention about the rebirth concept because to speak about all beings has beings one's mother, one's fathers, one's brother, sisters and so forth. The Buddha very clearly indicated that everyone has been your mother, father, brother, sister, teachers so many times. So in this connection how can we see the efficacy of this statement, this teaching taught by the Buddha is only if we understand the concept of rebirth. For that matter what is rebirth? Last time we did, we touched little bit rebirth is basis on some agent transmigrating from one life to the other to the next to the still next. So what is that agent that travels? [0:40:00] and as I said earlier say the particular this Nalanda Master Course, Nalanda Diploma Course particularly those teaching coming from the Nalanda tradition, Nalanda, erstwhile Nalanda tradition say first century through to the 13<sup>th</sup> century AD so there this tradition is grounded on the rationality, empirical experience.

It must be grounded on empirical reasoning, it must not be grounded on the blind faith there must be you know, must be grounded on the empirical reasoning, must be proper reasoning should be there. So with this the agent, which agent? The agent which I could feel this agent that I feel. "I" this "I", this agent this "I", which this "I" who feels pain, who feels like crying when you know, somebody bullies me, who feels so elated when somebody is kind towards me. This person which I can feel, which everybody else can see this "I" this is the empirical self. This is what I am saying. So this self must be transmigrate because I am concern about this self that I don't want to suffer, and Albert Einstein he becomes such a prominent scientist and he comes on the stage everybody applaud and with Albert Einstein there is a very funny story.

He was so infatuated with mathematics, mathematical calculations that one time I think he escaped from Germany to Switzerland I think that was in Switzerland or America or somewhere so there the whole country, the whole nation was celebrating his the genius, celebrating for that the luncheon was served lunch was served and he was on one of the tables. And he was busy scribbling mathematical things. And then the anchor of the program said that ok let us all stand to, let us all stand up to congratulate and to felicitate Professor Albert Einstein. So everybody stood up, everybody was clapping Einstein suddenly what happened everybody is standing, he also stood up and he is clapping. (TL, GL) he did not know that clapping was for him, he was

busy doing this thing.

Ok, this is not fictitious this is one of his part of his biography. Right so what I am saying is that with this he has this confidence ok physics very confident, not only he is you know, into this say confidence in physics also he was the pacifist once upon a time he was a great, great say advocate of no wars. No matter what, no excuse, no reason, no wars, wars for any reason is not admissible, not permissible. This was pacifism. So he was following that and then later on in his life he changed the stand little bit. So what I am saying is that he is great, great, great advocate of peace and of course the great genius in physics, science so he has this confidence. So he knows I, people know the Albert Einstein.

So there is a self there which people can know so easily, empirically he himself knows so empirically that is the self that I am talking about. So this self is the one which suffers and which has the happiness, which experiences happiness, which suffers. So I don't want suffering, I want happiness. If I get maximum happiness finished, if my suffering becomes zero this is my ultimate goal. This is the point, so with this then we start the journey. The reincarnation meaning this self is not just the, it does not end here, it continues to the next. So what is this self? Which continues? How does it continue this is the question. So we have to look for the empirical reasoning. So this self, let's say hypothetically if it does exist, of course if it does exist, if it does exist to transmigrate then the this self which has the feeling oh, I am suffering, I should run away, in Delhi now, it is very cold I should make sure there is heater in my house, this I am suffering. Ok now the Delhi is becoming warmer. Ok it is fine now and then if it becomes too hot again I need to have some cooler or AC, the air con.

Something which is directly all these what for? All these what technology, all these the what you call this? The heaters then the cooling system all these is a created for this self. That this self should not suffer, you are getting it? That is a self that I am talking about is the empirical self, so this empirical self if it does migrate, if it does migrate from one life to next then this self is nothing when you say this if is feeling cold, why is this self feeling cold? Where say the body sends information, the body, the nervous system on the surface they send the information to the brain and then brain interprets this as cold so you should shiver, you should look for heat. Ok that is purely physical.

And then with then this physical mechanism then the mind feels it, so the mind and the physical these two are very closely connected, the mind feels it. In some cases the when the nervous system they go wrong, some problem with nervous system although the body is going through dire cold but the mind does not feel it. Mind does not feel it. So some disconnection, when the disconnection happens then the body goes through all these say the acute cold but the mind does not feel it. It does not mean that the when the body goes through the acute cold, the mind should feel that it is not necessary when there is disconnect. And then for example the anaesthesia it is for that reason. That disconnect happens between the body and the mind temporarily disconnect and if it is, if there is too long permanent disconnect when that is death.

So then we see that what we really see is that the operation happening on body, operation on the mind. So the body no doubt will be left behind, if something is transmigrates from one life to the

other it is the mind not the body for sure it is not the body is the mind. And the mind how do you know that the mind is different from the brain? The brain is part of the body then we have to discuss on how the mind and brain these are two different entities, you are getting it? So this discussion we briefly did last time and in fact this is extremely this is the core of the discussion about the, on the rebirth where one cannot proof that the body and mind the brain and the mind these two are two distinct entities no matter what all will eventually turn into blind faith.

So the power of the body and brain these two are two distinct entities. This is the crux of whole discussion on reincarnation. Once these two are the understood of the distinct entities then it becomes easy and in this world to explain that the mind in fact this concept of reincarnation that it must be there are so many tradition who believe in this. All these traditions if they really want to convince this they have to provide reasoning. And the one thing that I always share is that there are examples, there are the incidents, cases where people, young children they recall the past life but what I say in fact I personally would never say the cite these as reason for rebirth because these can be good even if somebody [0:50:00] narrated a story of remembering their past life it can be very accurate, it can be very precise say if I am very convinced of somebody somebody's narration of the past life, if I am very convinced still I will not include this in my book. Because for me it is helpful, I am very convinced but the next generation or anybody else who did not know how I say the how I encountered with situation? How I did this analysis to double check that this story is not a fake story right how I did it?

They all become, the moment it is passed on the next generation it becomes very blurry, you are getting it? So say for example what I wrote the next person who reads it, reads this oh this is very convincing then another person will write a same story, can write a same story, can write a similar story right similar story otherwise fake. So next generation how can they distinguish my book is correct and other book is correct how can they distinguish? This story is very similar right so this is the problem. So therefore the all traditions who believe in reincarnation they must, if they really want to convince somebody of this system the phenomena reincarnation they must provide a rational reasoning no room for blind faith. That is funny but the people there people you know, there are people who can easily accept rebirth without any question that is also there it is their own you know, the tendency, inclination what is wrong with it? It is fine but what I am saying is that particularly people who are most sensible, who are more cognitive, who are more reasoning for them reasoning must be provided.

Ok so that part is very important and as per say the to proof that the mind exist as a different entity from the brain for them the best book if you read on this earth is Acharya Dharmakirti's book *Pramanavartika* chapter two that is the best book right ok. Now the next one is that ok the meanwhile it is not easy just read two plus two equals you know this finished no, reincarnation concept this is very sophisticated, very subtle, intricate and because of which even if you read the book is not that you read the book you finish the book you understood the reincarnation that is not true. If you are very serious about it then it is worth undertaking a separate journey, journey of intellectual inquiry, very unbiased intellectual inquiry and then the journey of meditation, little bit meditation must be included to see how the mind works? And the experience in terms of true meditation, experience in terms of how the world is operating? Very vast knowledge of the world, operation of the world and the how the world began, beginning of the universe right

human evolution, how the entropy, how the opposite of entropy you are getting it? How the things are coming into say from entropy to the reverse entropy.

You are getting it? How this is working? While we talk about the entropy as the law of nature but it is not true sometimes the reverse entropy happens by nature, you are getting it? Human revolution is a very good example, human evolution from unicellular organism which is very simple organism from such a sophisticated body, how the blood vessel operate? How the nervous system operates and how even the liver operates as a sever is amazing, how the liver works? Because the liver is so important when you cut part of it, it grows also and the blood when the small cut it keeps flowing finish we will die again this blood clot is happening. Right and then say the for example the eyes right this eye is very sophisticated, sophisticated is so too sophisticated dust go in, so the when dirt gets in then there is eyelid cleaning it when it cleans it again say two things are rubbing, it can wear and tear no body tears are there to clear. Amazing, very sophisticated nobody can create this right.

From entropy it became the reverse of entropy, right such an orderly thing this is amazing. Ok, so the point is that the how they work many things have to be brought together then one will get a conviction that yes there is a brain, there is a mind which is very different from the brain it is not just the not the brain, it is not just. And then of course the philosophy how things all come into being by the part of the mind, you are getting it? Not by the part of the brain. But part of the mind so mind is there as agent which creates all phenomena including external brain, even brain is created by the mind. All these things will contribute small factor here small factor there like constructing a huge damp right proper planning and all these facets what if this happens and how to stop it? If that happens how to stop this? All these mechanisms must be there likewise the reincarnation concept is not that easy. For that matter all these things have to be brought into consideration and then some people think that why should we have to think about reincarnation it just nobody can proof it. Some people they just roll that out very easily no body proofs it. Ok this is the self-deception. This is self-deception right.

So what I am saying is that it is easy to say there is no rebirth right and it is like a small child say the parents they are ok some parents they do that very rare but not all. Some parents when the children age 10, 11, 12 particularly age 14 the quite grown up right they fight with the parents, fight with the parents. Fight with the parents a lot and then parents ok, so you don't have to fight I will give you your share. At age 12, 11, 13 the parents they become so desperate that they give the share may be like say 5 lakh, 10 lakh whatever give their share child is very happy, finished this within before one year. Right again they will come back to the parents right if the parents are very tough they will send them back. So what I am saying is that this child will not see what is beyond 5 years, beyond 10 years. They will only see today, they don't see tomorrow because of this they will not plan they will spend whatever they have in this life and then five years later they are lucky if they don't die early right. But the unlucky if they live more than five years they have no resource left because they thoughtlessly spend everything without any planning. This because as a child person could not see they have the physical strength, they did not have the maturing experience.

So therefore they do have the proper planning likewise we say oh there is no rebirth right and

when actual day comes of the rebirth you suffer, whose mistake yourself, your mistake in the past life. You could not really see you rebirth you just ignore that it is your mistake. So therefore the point is that to say that there is no rebirth it is like a small child saying that not having any thought like ok today let me the I want to play, I want to play could not see what is after five years? What is after ten years when one grows older. This is like a small child to reject rebirth whereas if somebody really can proof the non-existent of rebirth or they disproof existent of rebirth and that fine. There is no objection against that but the point is that the say the how the people do that is simply because this concept very taught difficult they don't want to touch it like the small children to go to play ground is very easy, to go to school and to study books, to hold the books is very difficult so they prefer not to do it this is many of the believe on the rebirth. Unfortunately these are the childish.

So the noble ones, wiser people they are one the one's who can plan long future, plan for the long future well ahead in time. So that matter say the rebirth concept is extremely important ok now with this and then of course another part that I like to share [1:00:00] with you here is that for some people even they brought up in a very different culture where there is no rebirth concept still for them to accept rebirth is very easy, for some very easy naturally it comes. Right somebody says rebirth automatically and then no matter what the other people talk about this is very stupid concept, this is nothing, does not make any sense but for you it makes total sense. Right this is what happens to some people and some people who are brought up in the culture of rebirth in the tradition the where the ground is the rebirth still there the question arises, question keep arising although you don't have any proof to disproof rebirth still the question keeps on coming.

Ok these are all the indications of their past life habituation and in the past life where you are habituated in this rebirth concept in this life it becomes so easy. Where in the past life you are not habituated at all this life becomes so difficult so therefore it is so important for us to say while working as I said earlier watching world from all different angles not really one side, not only intellectually, intellectual plus reading books about the anecdotes of the Buddhas past lives so there this will greatly help us finally, rationally we must be convinced one.

And then experientially to flow very smoothly that we should build the say the habituation in this thinking, in this line of thinking that is very important. Ok and then some of you may even think of eventually writing a book on the paradox of brain and mind eventually you know, as I said earlier. One side rational and number two say the vastness so of the knowledge from various angles and then experiential. And then the psychological, how the psychology one get experience just blend them all of them together and then the beautiful book can come out of that right. Ok and then if you want to share the story put the story aside don't mix it with, make that as the highlight of the book if that becomes the highlight of the book then the book becomes very cheap like the story telling. It may become very cheap ok.

So with this ok, this is one part then the next one what is? Now with this we see that the ok, so now in our thinking say if you think of all these one reasoning and so forth then on top of that when you think of about this life my mother and then the former life again there is a mother so there what we do is that we try to really the personify yourself as the former life person, you are

getting it? Say in case in your former life, you are what? In your former life you are Japanese let's say is there any Japanese here? No, I don't know if there any Nalanda Diploma student from Japan. Ok, let's say those who are not Japanese imagine that you are in your past you are Japanese and if you are Japanese imagine in your past life you are an Indian right. Just see for this practice to make effect you have to go back in time, ok when I was ten years old, when I was five years old, two years old, one years old and then in others womb then the first moment I was conceived and then the immediate preceding mind, how my mind was ejected from the past life body? Oh the Japanese body ok, so that person also had a mother just personify yourself as that living Japanese old man or old woman about to die.

And then that person go back in time ok, when I was say 70 years old, 60 years old, 10 years old, 5 years old again there I was with the Japanese mother so loving, so caring again the former again there was another life with there is another mother again loving, caring just try to personify yourself and personify the mother there who was literally giving everything to you. Who was literally there to take pride in your success, in your good things, in your joys. And who is literally there to feel the pain when you go through pain just think of that. It is matter of practise it is not that day one you start and day one all beings you see them as your mother no. Is not that possible you can do it, extended and slowly it is matter of time, overtime you could feel that everyone literally, everyone had been my mothers ok one.

So with this what is number two? Remembering their kindness, *driñ dran* so this finally to what extend this practice is going to be effective is determine by of course all the steps, all the including preliminary, all the steps but very precisely by the second step which is remembering the kindness of all beings because what you learn earlier was that finally what we are trying to do here is to cultivate what is known as unconditional love. And we discussed about how the love operates or the how the love, what is the mechanism of love cultivation? What is that mechanism? What we learned is that love, feeling of closeness comes to us when we feel somebody as a source of benefit. When we see somebody as source of benefit, when you feel that source of benefit automatically your mind flows towards that person. Right that is the mechanism of the cultivation of love and affection. So which you already discussed earlier in great length.

Now say that this point remembering their kindness point number two, remembering their kindness the more we are able to remember the kindness of all beings as when they are your mothers, the more the effect of this meditation will be there the very powerfully. Ok so remembering the kindness of mothers there of course there very standard books are there, standard text are there say we are survived by the mother, the mother kept us in a mother's womb for like nine month all these are very standard you can think about all these lines. And more interestingly, more importantly what I would say is that on top of these standard the points we can also think about say as I mentioned earlier often times the for Emptiness meditation don't be too creative for Bodhicitta meditation be as creative. I mentioned this so many times.

For Emptiness don't be too creative right for Bodhicitta meditation be as creative, what do you mean by be as creative? Meaning that whatever experiences that you had of the love between the mother and child, the father and the child, two brothers, two sisters right and say in some cases

say the that is best the parents and the children. And some cases the brother-sister, brother-brother, sister-sister which is love and affection which is so precious. Ok and what you have seen, what you have experienced yourself, what you have heard? Now a days the what? The internet you can get all these the clips, beautiful clips are there, amazingly beautiful clips are there wow amazing.

So say if people can you know, get through all these small clips to display the kindness, compassion that would be extremely powerful [1:10:00] then you say when we really try to feel ourselves in the shoes of the people who demonstrated such an intense love and affection wow it is so beautiful. Then say the germination of the seed of love and affection in yourself can happen so fast right. Ok so the remembering, number two remembering the kindness of one's mother, one's father, one's brother, sister and so forth whoever you feel more connect and is not necessarily that if you choose another always the mother, mother not necessary mother remember the kindness you can even think about the kindness of your father, kindness of your brother, sister and so forth.

Ok so there remember the kindness say even the kindness which the pet, animals they demonstrated you can bring them in your meditation finally the whole purpose of this not for you to know that ok yes everybody has been so kind. No this is not the point, the point is you should be able to feel it, feel. When you could feel the kindness you just feel like crying, when you feel the kindness the goosebumps come on your body, you are getting it? When you feel, literally when you feel the kindness of for example say even in this life your mother for example you mother, you father somebody who is so loving, so kind towards you right. Say even with the mother you say yes, yes my mother is the most kind person on this earth but then when you actually talk to her do you feel these goosebumps? No why? Because this kindness the feeling of the love that you feel is not manifested fully at that point.

It is there in the form of seed but because that you are always with the mother so that becomes you know the more like say the everyday cup of tea. Right like water, water is so, so precious one clean pure water, pure glass of water is so precious but when it is right there you can drink it, you can throw it, you can spill it, you don't value it. When you value this when you think about it how the whole, the how many oceans are there but no where you can get this clean water right. And the moment you are trapped in for example like tsunami, earthquake and so forth there is no drinking water available. Everybody is thirsty, right looking for water, dying because of the no drinking water. Then you feel the preciousness of this water, you are getting it? So because this is always everything is there and we don't value this.

So likewise you do love your mother, the feeling is there we are not thinking about it. So it is day to day relationship that has surface and the profound love that you feel towards your mother, towards your father that is in depth but it is there. And then as we grow older, as we become more and more self-sufficient then the dependency is less. When the dependency is less then you really don't have to look for the benefit from that person. So then when the benefit is not felt automatically then this love and affection is still there, is beautiful there, intensity is there but only thing is that it goes down all the time, it keeps going down, it keeps going down. The more you feel I am ok, let's say I am self-sufficient right ok the moment you say I am self-sufficient

today, you leave an imprint on your mind and then moment you leave on imprint that beautiful feeling of love towards your mother it goes down one, it does down one unit.

Then the again the next day I am self-sufficient experientially you see that you are more competent and then the mother yes, I am self-sufficient again it goes down, it keeps going down, it is there. Only thing is that we need to think about, we need to think, go back in time just go back in time. Ok when I was 20 years old when I was in college my mother used to call me so many times. Ok then when I was in school nobody asked about my grade, my mother asked about my worried about my grades. Ok nobody asked me say ok child now you are little tired, you need good food that is little bit, nobody inquired my mother, my father asked me that.

When I was in school everybody said you are hopeless person, you are hopeless one but mother says that I did a small good think my mother takes pride in that tells everybody that my child did this, did that. Wow it is amazing, you just think about these thing you don't have to exaggerate. Just go back in time particularly the more you go back, your going back into time where you are so vulnerable. When you are vulnerable who is there? Vulnerable means weak, when you are weak who is there? Your parents are there.

Ok one time I just like to share this one time what happened was that my childhood, most of my childhood was in school and of course my school is very good. And because my mother, my foster mother is very different, foster mother is not my mother right this we had acknowledge. Foster mother did her best but foster mother is still not my mother. So the ok now it is fine, ok so in a way when we are in this foster home the situation was little tough for young boy, young girls little tough. We were about like I think 29 or 30 of the children, young children all young age four, five, six, seven, eight, nine, ten and imagine for the foster parents how difficult it is to take care of all these young children. Right with naughty, mischievous children how can you expect like the mother you know, taking caring of the child. Only one child, two children, three children even three children is very difficult. 29, 30 children we can imagine that difficult for them.

So but the reality is that you don't get that love, the love that you get from the mother is not what you are getting from the foster mother. So if somehow say on Sundays we had all had the all boys and girls we have to come under the tap for bath right full bath and wash all the clothes, all the clothes were there and some very, very naughty boys they run away right because they don't want to do this washing they run away. And then we are more disciplined ones so we did some of us we have to do everything for all the children, some of them are very young like age three, four they could not wash their so we have to do all these things for them.

And then one time if I miss the foster mother eyes is where is Dorji? (TL) right where is Dorji and even if I did not get lunch, who cares right? Why you did not come for the washing the clothes. Ok so this was how we were brought in one particular the foster home another foster home was just opposite, the second one was opposite, I don't want to mention where, which? Second one was just opposite, second one was the first one was very tough then I was shifted to the second. Second one was a divine for the boys, it's like paradise for the boys so on Sundays all the girls, little older girls may be age 13, 12, 14, they all get up so early the girls dormitory they

get up early. They took care of all young children the boys, girls and all the boys age 13, 14, 15 they all sleeping. I was included there a part of them. I would become so nervous, no, the foster mother can come at any time shout at us right shout at us. No other boys they are don't just in the mid of the sleep, they were really enjoying.

So this [1:20:00] is the contrast it is not that all foster homes they were like the first one, the tough one's right. So this is the picture that I needed to give overall picture. So because of my up brining particularly with the first foster home where very tough say even if you miss your food, no, because to be honest how can one foster mother take care of the 29 children of the food and so forth, how can you do that? But still whatever is the case but she would not to miss to scold him if you don't come for the work, she will not you know feed you with ok, I am sorry you did not get the food come, come no. Food means it's you, you missed. So what happened was that I was when I was age 17 I went for the holiday at the distance place for the first time in my life holiday at a distance place from the Himachal to the South India to my aunty's house, the first time in my life.

And then I think that was on the Tibetan New Year my aunties the two younger sons may be the youngest, two youngest sons. Both for them I think particularly the second youngest he disappeared from the morning. He was so excited I think that was on the third day of the Tibetan New year. He disappeared and then say the evening my aunty was so worried and the evening he came home and then one was my imprint, if you disappeared then towards the end you receive scold. This is my thinking. Now this poor boy is going to be scolded by his mother and poor boy was just lying there and I thought that this poor boy is going to be fired by the mother. And I was so surprised to see instead of mother shouting at him, scolding him she was so concerned that says my sons did you go? You are hungry I know, you are hungry she had no sense of you did not, why don't have any, why did you go without telling us? What if I worry? What if I fear for us? We became so worried.

No, she was just worried about that he must be hungry, whole day he did not get anything to eat. It was a shock I could not believe that this is love, this is the unconditional love from your mothers towards the child. I was so impressed. So this is one of the incredibly great example of the love from, unconditional love from mother. No matter what you do for the mother factors don't count, I love you, you are my child. This is so precious. So this is something which we have received from almost all our mothers of the past lives, we have received like this. And these are the things that we have to bring in our meditation and then feel ok this person, that person, this person, that person when the mother same thing I received I did not have food, I ran away and then come back, missing school thing. She was more concerned, exceptionally, painfully concerned about me, about my food is only because of her love then you see that this is the real source of the benefit.

Right then your mind flows. Ok this is how the finally our mind has the tendency only thing is the self-centred attitude that lost our mind up and that does not allow the mind to flow. So the more we think about this our mind is, every time we think about this our mind is become unentangled one knot, second knot, third knot and slowly over time, it will take time slowly one feels that your mind easily flows towards others. Ok, you can experientially feel that this is so

precious ok, so there many such incidents.

Another occasion that the, another occasion, not an occasion I would say in Nepal there was a mother and then the autistic child. And the child was the and the mother of course loves the child so much, takes cares of the child so much. And then of course the mother's whole life bound to the child, mother could not do go anywhere, for the mother this child is the world. So the mother of course somebody who is you know, young and somebody who is the say physically everything fine. And love things for fun in the world, can go for site seeing, can go for shopping, can go for you know the celebration and so forth. But no, she deliberately, voluntarily prefers to be with the son, with the autistic son then to go enjoy any functions or events. So constantly the mother was worrying about the child because the child is younger like minimum like 20 years younger than the mother and at least like 20 years if say the mother dies by general tendency the parents will die first from then the children. So the mother was worrying about what after me? Who will take care of my son? This was her major, major, major the problem in her mind, the worry.

So one time you remember this one what is that? The 2012, what is that? Apocalypse , what you called it? What is English word? Apocalypse, end of world, Apocalypse, whole world is going to be destroyed, everybody was worrying and this mother was so happy. This mother was so happy and people around they were so fascinated how come that you are so happy? While everybody is worrying Apocalypse, everybody is worrying and you are so happy why? Then she gave the reason 2012 the whole world is going to be destroyed and I and my son are going to die together. My son will not have to suffer anymore, left alone in my absence this is the love. And then what happens the Apocalypse happened to be a false alarmed right. And then the mother passed away then this son although the son was badly autistic but the mind was very sharp he could sense who gives love? Who is the final source of love and benefit for me he knew that so well.

The moment the mother passed away, then the son was, son refused, son was always sitting outside the veranda, refused to get into the house, refused to go anywhere. He gave up, knowing that then all the mothers, the mother's sister, mother's brothers, his uncle, aunty they all come to console him don't worry we are there, we will take care for you. No, the one who really loves me, the one who really sacrificed for me is gone now, there is no point me. This is what was going in his mind, he did not budge even an inch to move, to go inside the house, to eat with other and so forth. He was just, he just gave up and just neglect this. So this was the kind of the feeling you know, the amount of love that the child received the mother gave and the child felt.

So this is exactly what we have received from our parents and from our past lives this is how we survived it is all because of [1:30:00] that. So the point is that we need to think of all these the real life experiences, stories that you heard and don't exaggerate, make things real. You just bringing the real stories not the exaggerate the stories. Ok one thing that actually happened it was my own personal the account was that the my brother his two children the son was I think about like seven or eight and daughter I think was about four to five. The first time I am meeting the particularly the daughter, the son I met one year before and the my brother, their father we were together in my house. And me and my brother we brought as children, we were brought up

together so were there you know, very transparent we should be very direct to each other.

So this was my habit of thinking and then for the next like 16 years we did not meet. After schooling, he finished class 10<sup>th</sup> from there till for 16 years we did not meet each other and meeting we were like same how we behaved how the small children imprint both of us. So I just casually said I did not say anything offensive to him, I just said that oh brother you should have done it like this. This is what I said, only this much. Then I started to see a whole drama there, what happened? My nephew the son my brother he is so, he just stared at me and he look went closer towards the father from behind. He hugged the father and the young girl age four, she look at me, and when through the front and embraced the father. Just seeing this site ok, I am sorry hence forth no matter what mistake the somebody makes I should not be saying anything against the person in front of the young children.

So look at this amount of the say the pain these two children going through why? Because for them they love their father so much, so much when somebody says something like this brother you should have done it like this right. It is not like their father is made smaller and then because they love their father so much they don't want to any degree of the pain in the father. Say when somebody says it you should have done it like this. It is not a comment, it is not a good comment so they don't want even hear such a thing to see that their father is going through that problem. This is so I just decided on the spot the hands fold I will never say anything against somebody in front of their young children.

Then the another episode that I experienced was when I was child myself I must be age seven or eight and on the bus in those days like how many years ago? Like 43 years ago right so when the bus service or the transportations was so not really as today, very bad and so there we, I was on the bus and in front of me there was a father and the young son, the son must be age five, four, six, may be one or two years younger than me. And of course the father from very humble family from the dress I could see the torn, the shirts all these were torn and then the say must be you know, labour and the father was sitting on the chair, on the seat and the son was standing because there was no seat. And the father started to what? What light the *bidi* right, cigarette the *bidi* and the he took the first puff then from behind there were three or four young boys, very young may be in age like the 20, 21, 22 three of them they shouted at the gentleman saying that you are not allowed to smoke in this bus.

And so rudely in fact I was so very disturbed me so much to, I could feel the pain, I was so pained by hearing this and you can generally say this please don't smoke. That is fine, no so rudely he said it. They said it the three boys and then he already held the *bidi* in his smoke, cigarette in his finger, he did not know what to do? So if as they said younger ones, he must be in his age 40's or 50's, if he threw it like you know, in front of the son it is like they are dictating on him, and his father is seen so weak right. So he could not do this and then he could not take the second puff because they are staring at, looking at him. And then after while, may be after about like may be 10, 20 seconds again he start to take the second puff. Then they take out you do it and we will throw you out of this bus, they started to scream. I was so, so disturbed it's pained me so much.

Imagine, I have nothing to do with this gentlemen yet this young boy I was so much pained because of what they, how they treated this gentlemen so as like an animal. Just imagine if this is the pain, somebody else going through imagine the amount of pain the son is going through, this young son is going though. Then this young then I don't know they were going to throw but surely they were going to be you know beat him. So then this young boy just age five or six what he did was that he pulled the cigarette from the fathers hand and he extinguished the fire, he did this. Usually from the chemistry between the father and the son usually I could usually he dare not even say towards the father, the son. But today he was doing this why? To save the father from being beaten up by thee naughty, mischievous boys so, I could imagine when I saw this young boy pulling the cigarette from fathers fingers and I could then feel the pain even more, that the pain the child is going through who must be like one or two years younger than me.

I was like seven or years old. It was so painful to see that. So look why this pain is going through it is all because of the son's love towards the father, the love. So this son just imagine of this is the amount of love that you feel towards somebody do you think there is room for anger? Do you think there is room for jealousy? Do you think there is a room for say the corruption? Terrorism and so forth? No way, all these what we called as the unhealthy practices in the world terrorism, corruption, domestic violence it will automatically dissolve when one could feel this intensity of love and affection towards others. So that is so precious and this is what we have received from others when we were so young in this life, in the former lives and so forth. This is how we have to relate to experientially. Ok.

So this and then the what one other thing which is so precious is that at school for example if you do so good in your studies then the say you come home and then your say the what? Your neighbours right their parents they may have, they feel little uneasy towards you because their child is going down when you are going up right. So this is because that the may be because [1:40:00] feel love towards you. But who is on the earth? Who really takes pride in your success? Who on this earth? Right your parents, why they take pride in your success? Why others they feel unhappy because of your success why? Because these two are the ones who really love you, you are getting it? This amount of love that you have received and on this earth we see that ok we talk about Buddha, Bodhisattva ok this is one story.

Let's for the time being we begin to see how they are so Enlightened? From the scratch, on this earth we see that if there is a god it is your mother and the father. Those people who received the benefit from the parents, for those right particularly when you are young if there is a Buddha it is your mother and father, Buddha and god what for? To benefit you and who actually benefitting you when you are young when is so vulnerable? It is your parents. So therefore this where we live so just imagine somebody in fact I think, I don't know whether it was like a you know some story or what actually experience through say when I was in class nine, oh when I was in class yeah, ok take that aside. Something similar to this.

There was a boy, it was some real story, there was a boy and this boy the school his professor encouraged him to study well, you are very bright, you can became medical doctor. And the boy replied very strange gave a very strange reply. What he said he said professor sir, I don't want to study well, I don't want to study. No, no you study, you study you are very bright you can

become medical doctor, you can benefit so many people. Again the boy insisted no, I am not going to study, there is no point in studying and the professor was shocked, he said there was no point, not that I don't like to study he said there is no point in studying. Instead, no, you will become a great doctor, he said that there is no point in becoming great doctor then the professor was alarmed what could be the reason, why? He said one thing.

People when they become great at there is somebody who takes pride in the greatness, for me there is nobody who will take pride in my greatness and my success, I lost my mother already, I lost my father already. There is nobody who will take pride in my greatness, there is no point in me becoming great. Wow it is so, look this is love of the parents, is so precious, this is so true. In fact so in most of the cases say when you really you know, say just imagine you remain an average person ok. May be sometimes I am overly talkative say when you are average then everybody will you know, say everybody your of course your parents, no matter what whether you are average, whether you are poor, your parents are always take pride in you. So point is when you are average so your, say your uncle, aunties, you neighbours, everybody will you know, when you are really out shining, really outstanding then in most of the cases I am not saying all right.

Again I should be very cautious of this in most cases and particularly if others they have also their own children of your age you are a boy, others also have a boy if you are age you are girl others also have a girl of your same age and then they are not that good and you are outstandingly doing good, right then they will, they may not be as happy as what ought to be. You are getting it? Generally speaking not, in some cases they are rare cases where say the even your relatives their own son, their daughter same age they doing well as how, what you are doing? Still they really, really take pride in you is rare generally speaking where somebody relation, neighbours whatever they have their own child of your age, your gender, your school, same school particularly same school then you can feel it that they don't really feel happy about your success. Then you on this earth you will see that your two parents are the ones who really take pride in your success.

Right this is sure because of the love that is so precious, so precious. Ok so this is the what we really need to think of the, the more we think about, the love that we got from your mother, from your father in this life for that matter the best thing is don't imagine yourself as who you are now, you are now very independent, you go back in time when you are more the more you back in time, the more you will see yourself as in vulnerable state, the more you are vulnerable more you are dependent on others who come when there when you are dependent? Your two parents, this is how we need to think of go back in time and think, the more we go back in time, the more you think, the more feeling of love and affection the seed of love and affection that you have before it will slowly come on the surface. The more you think it once it will come into surface one i inch higher

The next again another inch, another inch, another inch and suddenly you see that it you are surfacing then you see your mother, you see your body will glow, your face will glow, your face glows and you see the glow in mothers face. The mother is so happy to see the glow in your face, the glow of love this is not the glow of anything else, not the glow of success, the glow of love.

The mother feels the same thing to see the glow of love this is the most beautiful face on this earth, the glow of love. This is what you see in the mothers face and then you see that wow it is so precious. You think more by going back in time. Automatically this is by nature two plus two is four, four plus two equals to six you keeping adding two, two, two the number will keep increasing.

Likewise the more we think automatically the feeling of love and affection keep surfacing. When the surface is so beautiful so these are things that we need to think of in terms of the say the experientially ok experientially we need to think of how you know say the what you are seeing outside or you are been through yourself when you were young and so forth. Ok these are things that we need to be creative in that sense and may be you can also keep writing, keep gathering those materials, your experience and what you have read, what you have seen, you just you know keep accumulating those, gathering those materials that will be very helpful.

Ok, so likewise there are many anecdotes in fact one anecdote that I would like share with you, another anecdote that I like to share with you was once I was in the train then was when I was again the during my student days when I was in my 20's coming from South India to Delhi then to no, to Pathankot then to Dharamsala to receive teachings from His Holiness the Dalai Lama. So those days I was thinking about, Bodhicitta practise yeah to some extend a lot and so as I told you earlier, one my favourite things to do was the just to observe the love, [1:50:00] the phenomena of love and affection between the mother and the child this is one of the best things that I like to do.

So on the train in same compartment there was a father, mother and the son. Son must be age eight or nine, and the mother took the seat of corner, the corner seat the window, the corner window seat which means that she does not have to get up right. So who gets up? Who will get for to do things? (TL) the may be father and his name is Mr A, hey Mr A yes he stands up right there he is on his toes right this is the mechanism of that family I cannot generalize right. Ok the family hey Mr A I want this yes, he opens it the bag and then take it out what next? This was the chemistry between the father and mother. And boy was little naughty and the boy may be his name is B, then the father would say hey B, then the B becomes stiff. Then the say B want something turns towards mother mom? The mom, yes *bota* right ok.

So there I was so fascinated beautiful, beautiful the, like a movie is amazingly beautiful. The three things in the circle, the triangle thus the say son was on his toes when the father said hey B? Son was on his toes why? Because son is afraid of the father and father on the toes when the mother says hey Mr A? And I don't know why? (TL, GL) I don't know why? Right and the mother is on her toes when the son said oh mom, I need this and mom hey *bota kya hua?* (TL, GL) right, it is beautiful so for sure the mother is on the toes when the young son complains it is purely because not because of the fear, it is purely because of the love, you are getting it? Purely because of the love, it is so beautiful. The son is under the father, the father is under the mother, the mother is under the son. It is beautiful mechanism, it is amazing. I was.. this was beautiful.

Again I think may be about like six, seven years ago on the train, again on the train. Strange experience on the train again there was a father, mother and the young boy. And the father was

not so strict but of the two father and mother, the mother is most dominating I don't know why I am meeting with all these mothers dominating. The mother was dominating and the father is very gentle, very nice, gentle and the it was the bed down two of the, three of them have only two seats down and up, lower berth and upper berth. And the boy said that I am going to sleep on the upper berth. And the father said your mother will sleep with you. And he said no, then father said I will sleep with you, he said no I will sleep alone. Then the father said but the lower berth is too small we cannot fit you know two your father and mother cannot fit in there he said no, I will sleep on the top.

So the father on sitting on the one side and mother was another young boy just taking the whole seat there. And the mother was constantly asking, the mother was constantly asking my son did you take your medicine? My son you are hungry right? And then the father's name is Sonam, I could still remember the name said that when the mother senses that the son did not take the medicine the mother does not go to take the medicine. Mother said hey Sonam take the medicine and the Sonam is (TL) too open the bag, take the medicine and he did not know where the mother kept the medicine? Where the wife kept the medicine? He did not know this, all the packing did by the, packing of the son, for the son did by the mother because of the love. So the now father has to open it, he could not track it, where you leave it? You don't even know this it is there, she exactly knows what the son needs, what the where has placed of the things related to the son.

This is the love and the son would again starts complaining something father said hey no, the son will keep quite and the son rather talk to the mother. Right and the mother is just lying enjoying but giving all the commands to the father right. Ok so this is the love of the mother that we received from them, from your mothers, from my mother when we were young particularly when we were young. Ok in this ok, finally I like to share one thing with you that point is that if we really reflect on these points but going back in time for sure your attitude towards your parents, your mother and your attitude will change and then you become much, much happier person, whole family become, whole family will become so happy. And everybody else will be so happy for you and your family. You will become such an incredible great example for others.

Ok, so one thing that I like share with you is that if you practise it can actually this feeling of love towards your parents will can actually surface and then how you see your mother, your parents is going to be very different. Once I was teaching the Emory students, students from Emory University that was my first one of formal the teaching job that I did. Emory students, students from Emory University who came for study, it was like an exchange program, study broad exchange program so that came to Dharamsala and I was requested to each them philosophy that was for one semester, three months and additional one month I think what? Additional not really one month, ten days for the summer break and then another one and a half months for field trip and then they were to leave for America.

So when they were closer towards leaving for America the students, we build some kind of say the rapport friendship and the students come to see me. So classes all over, finished, the whole semester finished they come to see me to say the bye, bye. Then one boy told me about the other

students also and said that there is one girl who will be leaving one week in advance as compared to other students. I said why? Then said that because her mother is suffering from terminal illness and she had to go there and then but the sad thing was that two of them the mother and the daughter the two of them are not going along well.

Ok and then the next day the girl came and told me that ok, the Gen la I am leaving one week in advance. I already heard the story so but I kept it as very neutral. I said ok, then she said but I don't want to go I said why? Then she said because I don't go along well with my parents. I said ok why? Then she just openly told me the whole story and how there was such a friction and sour relationship between the daughter and the two parents then I told [2:00:00] her that ok, fine I don't know what, who your mother is? I don't know who is your mother? I have never seen your mother, I did not know about your mother but simply by looking at you, I know you well, I know you for the last say very closely for three months and then total almost like five months, I know you so well.

But I don't know your mother but just looking at who you are from there I could infer your mother? Infer who your mother is? Your mother must have been so kind to you when you were so young. If you are left unattended by your mother when you were just one day old, one year old, two years old anybody cat, dog must have eaten you up. The fact that you are alive today, the fact that you are very strong, educated girl, very healthy educated girl today is simply because of the kindness of the mother showered on you when you needed her love and affection the most. So from this you have already learned about Bodhicitta, they already learned about Bodhicitta, two methods, Emptiness. Your mother did not learn about Bodhicitta but you whole learned about Bodhicitta. And then from my side I don't have to support your mother because I don't know her. But to be very honest, unbiased I can say that you are the one who already received all the love and affection from you mother.

Now still to expect love and affection of mother this is your mistake now it is your mothers time, it is for the mother, it is time for the mother to expect love and affection from you. You have failed to give back the love and the benefit, the love and affection that you received from the mother. Ok, so what you do is go back in time don't think of you and your mother relationship now go back in time, when you were ten years old how much the love that you received from mother just go back in time, think of that. You go back in time when you were nine years old, eight years old, four years old, three years old how much love that you received from mother? Just think of that amazing because that is very fresh, he teaching is so fresh in your mind of the Bodhicitta teaching just within this span of the three, four months it is still very fresh in the mind.

She could easily go in time, so fast and then she started to weep this young American girl started to weep. This is not their culture, this is not eh American culture to think the kindness of the parents this is not their culture. But so lucky that they had, they were part of this program to study Buddhist philosophy. And then they study about the Bodhicitta, they study about the methods of Bodhicitta. She was very successful in going back in time when she was very young, so dependent, she started to weep. And she said yes I fully agree with you, I received all the love and affection from her. Now I am the one who could not, who failed to do my duty to give back

that is very true, she started to weep, loud she started to cry then and then I said fine if you identify that, if you acknowledge that you have already received so much love and affection that itself is amazing. You have done your job now.

Then she said but even if I go my mother will not understand, the change that has happened within me. I said don't worry now what is important is change is important, change of the thinking that is the important. If that is there then the rest we can take care of, then I told don't go now. What do you is you send an email to your mother and email you write to her that how much love that you have received from your mother and it is your failure of the duty that she should have done towards the parents, acknowledge all these things and never talk about the sour relationship between the parents and yourself. Just talk about how kind they have been and how fortunate that you are to be their children, to be their child and the how much benefit that you have received and how much regret that she feels that she was unable to do a duty to make them happy.

Then she said, it took her three days to write this email, finally she sent it. Very next day she came so happily with such a smile and happy, happiness she said Gen la, Gen la means sir or teacher my mother already accepted me. She already got reply from her mother, she was so happy now imagine she went to States with such a joy, just this whole journey the 16 hours, 17 hours or whatever hours, direct flight is like 16 hours otherwise like maybe 24 hours. Whole this journey was such a joyous moment for this girl and then she was nursing the mother till the last day of mother, she was nursing the mother. Imagine that those few months together the mother and the daughter those two months say the love that they feel between each other. The daughter how much she has changed? And the mother could see the glow of the love from the daughter. The mother is so happy, the mother passed away so happily, so happily.

Just imagine otherwise if that were not the case, that was not the case then the daughter goes there and mother will for sure two them will have again fight and the mother say if she lives for two months she would not live even two months, she would live for like just less than one month because of the anger can easily die, very soon. Then the finally all these students they were write the final dissertation for this these three month, one semester they have to write dissertation and she wrote the dissertation as a commentary, commentary on Arya Nagarjuna's *Ratnamala*, The Precious Garland chapter one she wrote commentary on that and then the she sent the soft copy of commentary, the dissertation to me.

The dedication part for the books the dedication part, the opening dedication part is she wrote a so beautifully that is so touching, so heart warming, so heart touching. She already lost her mother and then she wrote the commentary and then the dedication she said that this commentary and my work is dedicated to my mother and she said then the next part it was written in form of dialogue that she was talking to the mother, she said that I am so happy, I am so proud that I am born as your child, to have you as my mother, I am so fortunate that I am born as a child you, you as my mother and the that we will never be separated she wrote, we will never be separated, we will go till Enlightenment we will go together, we will meet in our next life and we will towards Buddhahood, Enlightenment together beautifully she wrote it so beautifully.

Ok this is just imagine, just the twist in your thinking and then the whole scenario becomes so beautiful, just the twist in thinking. So that way the practise of Bodhicitta this is so precious for all of us, if we all of us so as I said earlier anybody who was in age one, two, three, four, five there the say the unless and until your mother herself was going through depression at early age and that is a different story. Otherwise in most cases like 80, 90% if the people we have all received this beautiful love and affection from your mother. So that one is there because you received that it is already there say the quoted in the form of the seed. So now the point is that every time it is going down, going down does not mean that it disappears it is there simply because you feel more self-sufficient it keeps going down. The more we think about the past, the more we go back in time when you are vulnerable the more this beautiful seed will come on this surface. [2:10:00] that is the law of nature.

It comes on surface the moment it comes, the moment the surfaces you feel that it is so beautiful then you will really feel the joy and happiness that in fact you could really have this feeling of love that you felt towards your mother when you were very young. If you could feel it now this perhaps I can say that this is the happiest moment in your life, you can feel it. This is the happiest moment. Even the best of the time that you can think of going to so, going to beach, going to a night club or party whatever than nothing as compared to the just one moment of the feeling of the love that you feel at this age to feel towards your mother when you were so dependent on mother, when you are so vulnerable that feeling of love, one moment of it arises just manifest now that is happiest moment. No other experience can transcend surpass that, that is so beautifully experienced.

And imagine if this is what you could feel towards all beings, imagine you are the happiest person. If there is one pill which can trigger this feeling within somebody all the billionaires will be busy buying this they are not with this billions of dollars they cannot get this feeling, the beautiful feeling of incredibly beautiful feeling they cannot get it. Even if there is a billions of dollars they cannot get it. So this is something which we all have but in the form of seed that has to be surfaced, that has to be manifested for that matter these practices are so precious. Once you could feel that towards mother so this life then extrapolated toward the mother of former life, towards the former, former life, former life, keep going like this and then what we extremely important method is on the say the one of the important tips is say those people who you find, to whom you find difficult to relate to or difficult to feel your love, feel your mind close to, particularly bring those people in your visualization.

And just imagine the same person ok does he, does she have somebody who he or she loves so much yes of course, I could see that she loves her daughter so much, she loves her son so much, you are getting it? Ok which means that when I was her son, when I was his son right she must have done the same thing to me, she is ready to feel jealous over me in order to defend her child. She must have been ready to feel jealous to others to defend me as a child, you are getting it? You go back in time, not only in this life go back in time when you were her child. Then the moment you feel this love just the glimpse of this love towards this mother who otherwise you see as very difficult somebody jealous of you, you just feel this instantly this uneasy feeling dissolves. It is beautiful, beautiful.

So likewise then you do the same thing towards the difficult people, towards anybody you can do it. Particularly those people who are difficult otherwise you first extend to your near and dear ones, the mother of this life, and then somebody towards neutral then towards the difficult person. When you are successful in this then particularly towards those people who really in this life, who you find the difficulty in say the seeing, hearing about and so forth. Just bring them in your mind and do this practise. See ok, first you have to see whether or not this person has somebody who he, she loves then you have to check. Of course there are right. So those people ok, I am happy to know that which means that I was once former lifetimes, many times I was his or her child.

So that time he or she extended the same love and affection in fact if it think positively, if you think it in a very immature way. How the ordinary people think is very immature, you never think about yourself in his or his shoes. We know one thing about oh this person is so jealous of me. Look at her son, look at her daughter she is totally competent and because that I am doing so well she is jealous, he is jealous. You are getting it? You have never put yourself in her shoes right. That she loves her child so much that she does not want to see anybody saying that this child is so good and your child is bad. She does not want to hear that, she does not want to see anybody disparaging her child. So therefore the best way for her to, for ordinary person is this person is ordinary. Ordinary could not think of Bodhisattva ideals, could not think about Bodhicitta. So, therefore as an ordinary person she was trying her best to defend the child.

The best way for ordinary person to defend the child is to be try to undermine the other side right. So she is undermining you, not because that she really, really dislikes you simply to defend the child, you are getting it? If you are her child she will do the same thing on the others to defend you right. So put yourself in that shoes then you will appreciate it and then that feeling just beautiful, it is amazing. Just practise it and then the moment you this the blind, this the envelope simply it is the veil is lifted, the veil of the gap, the way of disliking between the two of when that is lifted seeing yourself as a child and then she is supporting you, she is disparaging others, feeling jealous of others, just to defend you wow it is exceptionally kind, exceptionally kind and loving you feel that love.

The moment you feel that love just a glimpse of this love, just the glimpse of that love instantly that the disliking dissolves it is beautiful, it is amazing practise, it is amazing. And then if you can do that this is the end of the story of depression, depression stops. No factor can put you into depression, depression stops. Depression is what? Because you don't feel the love from anybody, you feel that you are alone, I am in difficulty. When I am in difficulty if the people to help me solve the difficulty, to share your difficulty then you don't find it as very serious but then when you see that nobody is there to share that thing and then you feels that everybody is somehow kicking you, you know and then keeping you the lonely then the you see that there is no hope and then you just ruminate over this over and over again. And then it goes deeper, deeper it becomes depression it is depression. So there the moment you feel this love depression is far distanced. This love towards anybody usually depression is what? Among the children, among the youngsters again depression can come because of the competitions that others are either very smart or they pretend very smart. Because they are also about to falling in depression.

They don't want to fall in depression, they pretend they are also very smart right and some are very smart and somebody pretend to be very smart right. And somebody may do smart academically they try to be smart in you know, pretend to be they are smart in other ways, as all like very competent. So this what people are struggling and you think you are very sincere, you are very honest, you think that they are really, really smart. I am the one who is not smart. And then you go into depression right actually this is not the case everybody is struggling to come out of depression by acting as they are all like smart. You are getting it? You should also behave as a smart particularly the younger ones right. Those who are below 25, once you hit 25, once you hit say once you finish your college then it is fine, then it is easier. When you are in college, university so there competition all these things are there and among the siblings then among your the classmates, amongst your say the youngsters in the same group.

So there these things, the moment you feel that there is no threat, the moment you see that threat is just overwhelmingly numerous around you then you go into depression. When you see that there is no threat everybody is a source of love and affection you are [2:20:00] instantly uplifted from your depression. This is the best way, you don't have to go to psychiatrist this is the best way of the psychotherapy. You don't have to go to any psychotherapist, you don't have to go any psychiatrist just practise this you are successful. This is the best, there is no side effect right otherwise anti depressants they are so many side effects right. So instantly it will numb your mind and then you are not depressed, you are not active in your mind your mind being so dull and then it can affect your liver, it can affect your kidney and it can affect your blood and then slowly it can turn into all kind of the horrendous...the mental issues.

Whereas this practise guaranteed not only there is no side effect it will boost your immune system, it boost your immune system and you don't need any medication. So this is so precious practise. So after all the point is after knowing these things then practise it. And then see that when you sit together the light minded more to whom you feel comfortable, right speaking comfortably then even when on phones, when you meet you discuss on these experiences. Ok you share say what experiences you came across in your life? What experience you came across in your life? About the love and affection between you know, say the between the mother and the child, the father and the child, two brothers, two sisters and the animals and the human beings. The beautiful love and affection is beautiful things are there right.

Now a days there are so many clips beautiful, the moment you feel for example say the how the even the birds, even the chickens, even the goats how they express the love and affection towards own child. When you see these love and affection wow they are animals, right they are not for meat. No there is love and affection so precious that is such a healing factor for you, the moment you feel this love from these animals your depression goes away, amazing. So when this is more precious than billions of dollars and seeing this animals as a meat, it is just may be like say ten dollars this love is so precious that this love that this animal is displaying to you. That is so precious when you feel this love it will keep you distance from you know eating this. It is so precious, precious. Ok these are things that we need to really see how to say the how to bring into meditation, these refection and in your meditation you feel like crying when you are by yourself particularly by yourself, when you feel like crying you know, say the if you cry in the manifest form that is even better that the feelings is being intensified, the seeds are being

activated this is so precious.

Of course I means other people if you cry and you cry loud people may think there is something wrong with you but in your practise when you are by yourself you feel, you just feel like crying cry it out, seed in even activated more and then the Bodhicitta, the most beautiful mind that is the final the your therapy, this is the greatest of the therapy. This is the most beautiful mind which no money can buy. This is if there is one mind which is most beautiful in this world this is it, the unconditional love towards others so precious. It is for this reason that Bodhisattva Shantideva described as I found gem from a garbage, from a garbage I found a gem right. Which is otherwise is so unlikely I found it so amidst this garbage of my thoughts, my thought is garbage, we thought so bad things about how to exploit others? And selfish and self-grasping ignorance, self-centred attitude, jealousy, attachment, anger this is the garbage, our body is garbage.

Right our body if don't you take shower for two days finished, terrible the body, it stinks terribly. Right and then our speech is also garbage, our body is garbage, our mind is garbage I miss this garbage and suddenly the Bodhicitta comes in there this is the treasure. So beautiful otherwise very unlikely to see, find a jewel, like gem in a garbage today I found this, what a joy this is how the Bodhisattva Shantideva describes Bodhicitta to be that precious. Ok will stop here. Tejal la? Please turn to page 278.

Dedication prayers in the end

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# Class 49 – 4 Immeasurables & Bodhicitta – Part 8 of 9

## Session 1 of 17<sup>th</sup> Feb 2019

Subject : Four Immeasurables and Bodhicitta  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 17 Febrary 2019  
Transcriber : Tenzing Nyidon  
Verified by :  
Edited by :

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### Starting Prayers and Meditation

(Main Teachings Starts) [0:19:58]

Okay, [0:20:00] last time we were the doing the first method, the sevenfold cause and effect method. Which steps we did? Which steps? One preliminary plus the seven steps. Remembering all beings as one's mother is done. Remembering the kindness is done. Okay, then number three is repaying the kindness. Okay, the number two is very important, remembering the kindness. And just see that remembering the, first we have to remember the kindness of one's own mother of this life or say in most cases like 80-90% we can remember the, in the case of 80-90% of the people we can remember, we do the remembering the kindness of one's mother of this life. And then the in rare cases where say you might have, say when you are very young age two, three, four, five there you had a very difficult mother, it's very rare. So, if that is the case then the it's all because of the, we discussed earlier the mother herself had a very, must be going through a very tough time in the life, like going through depression and so forth. Then that is exception. Otherwise in most cases the, particularly when we were young, when we needed the mother's love the most we received that. And say the where, let us not think of who we are now. You go back in time when we were about, when we were age two, three, four, five, six, seven till like age eleven, twelve, so till that point we received the maximum love and affection from the mother. And also, your father. And then in your, in some cases maybe some are brought up by their grandmother or brought up by their uncle, aunty and so forth, and whatever is the case, finally the point is that whosoever is the so kind, from whom you have received the maximum love and affection that we need to reflect on, the meditate, reflect on the benefits that you've received, the kindness that we have received from such person. This is what we should be doing. And once we are able, once we're successfully able to do that by going back in time to that, then try to extend this that in the past lives not only the mother of this life, then the past life other, again I had another mother. The, that mother also extended the same love and affection.

And precisely, say for example if you find difficulty with somebody, if you find somebody is a very difficult person, you may call it enemy or whatever, difficult person there also say the this same person has mother, father, children. And see how much this same person shows love and affection to his or her own parents or his or her own children. Usually the case is that there may

be little...people feeling love and affection towards the parents particularly when you're grown up. So, there it is much less as compared to you feeling love and affection towards one's children. This is something that most of you might have that experience. And then in many cases the love and affection towards the parents is just amazingly good. So, that is something really inspiring and admirable. The, so just look at that person, how the person extends love and affection towards one's own children, family members and so forth. And if you see that the person loves the child, one's own child so much then you will say in the past lives you also had the same experience, you also had been the child of this person. And at that point then the person extended same love and affection, where, which transcends the any other relationships, which is the, this love and affection which is so beautiful, particularly between the parents and the children. The children when they are very young, age two, three, four, five, when the child could barely walk and then barely talk. And see how much the mother extends love and affection towards the child.

So, this is what we need to reflect on. And then what you have seen, what you have heard, what you could recall, what you read, so where these things are the just bring them in your meditation and try to make this experience very alive, feeling of closeness very alive. And the initially don't, it is not that, except for some people, it's, we can't really see the experience coming, it'll take time. And in some cases, maybe because of your past life habits of such practice of love and affection it may be easier for you. Otherwise, generally speaking it is not that easy to invoke the experience. Intellectually you can feel it but then experientially you may not feel it. It will take time. Then the, over time as you continue doing this and you try to be more creative. Creative meaning not exaggerate but creatively bringing those experiences in your meditation.

That you will see that, they are very the, then slowly you will see that every time you meditate there's the opposite of that not feeling love and affection towards others, not feeling love and affection. So, there the opposite is still love and affection. So, love and affection which we are trying to cultivate, which we are trying to develop. So, that is not happening. Why that is not happening? Opposite force is very strong within us. What is that opposite force? Not feeling love. What makes you not feel love? Because of the selfishness, self-centered attitude. So, every time you meditate this self-centered attitude it will become so, so there are many knots, entanglement, knots are there within the heart, right. And it is not, if you open the heart, we may not see that. But it is there, physiologically you could feel it. So, particularly when you feel that say the disliking and then oh no you have to meditate on love towards everybody. You do that, your mind does not flow, there is a the know there. It holds you back. Every time you practice it, the this knot is untangled. There are so many knots there. One knot is unentangled, another knot unentangled, and gradually you will see that then over time, it will take time. In some cases, say if you, in some cases, say for example, if you do it more on a daily basis or if you do, let's say on a daily basis it may take, for some people, it may take about like one year, two years, three years, and some cases even four, five years. And then the, over time you will feel that earlier where your mind is little say the feeling uneasy to think of love and affection towards others, it simply again shrinks, that becomes more relaxed, it gets easy to flow. And then when you start feeling that the feeling of love and affection that you feel towards your parents, feel towards your children through meditation over, some, the great extent of meditation practice over extended period of time. Then the same feeling starts to flow towards even the neutral people, even the

say difficult people. It's very beautiful. So, when you start feeling that then you see that wow this is so precious. And this kind of achievement takes lot of time. And I'm very fortunate that in this life while I'm still very healthy, that while I met the Dharma and the, so with this I'm able to actually practice it and actually feel it, I'm so happy. So, this experience you will take to the next life. And then next life, say just as the child you are very different [0:30:00] as a young child age one, age two, you are very different. And even the parents, even the people around you they will see you as very different child, very special child, somebody who is so loving, caring, so forth. Okay, this is what is bound to happen. For that matter it's a matter of practice.

Now step number two, this is so important. Step number two recalling the kindness of all beings when they were your mothers. Okay, this is so important. We should be creative. And the say we're reading the books, and in the books what they say is something very standard. We need to have those things plus your personal experiences. And personal experience of seeing other people. So, these must be included.

Okay, with this number three. What is number three? Step number three repaying the kindness. Okay, say the if you have noticed in your life, there are two children. And for example, the mother and the two children, you are one of them, or three children. And for example, the mother is little sick, mother little sick. And all the three children they are feeling very pained. But some they just jump to help the mother. And some they remain like helpless, what to do, right. Okay, so what I'm saying is that so there likewise, if there is say one the road, a dog is hit by a car, and the dog is severely in pain. And then so many people are there but we, say most of the people they feel, you know, say the kindness there, compassion there. But then who actually goes there to really do it. That is so less. Okay, so for that matter even though you see, you reflect on the kindness of the all the beings when they were your mothers in the past but then wanting to take the courage, to feel the courage to repay the kindness that I will do, that is again something that will not naturally come. It must be cultivated. The thing is, keep in mind that if it does not happen to you naturally, right.

Some people they see some kind of pain, fighting happening there, some people run away. And some people they deliberately go there to stop the fight, right. So, why some people they run away, why some people deliberately go there to stop the fight, take responsibility? Again, it's not that those who run away these are so weak, they are so bad. This is not the case. Some people may describe you as a very bad like this. No, this is a dependent origination. It is all through dependent origination, my dependence on many of the factors from the past lives that we take this form of what we are today. We may not be, say courageous enough to take the responsibility, we shirk, we run away. Okay, so under such situation because finally this habit even to know that this is what I am, who I am, I'm not courageous to take the responsibility, even to know this is so precious. To know this, you can rectify it. Because the reality is that we are dependently originated.

Day one we were born and then we were like age three, four, five, we did not have any knowledge. Then your parents, knowing that it is only through learning, creating the factor, bringing the factor of learning that the ignorance will be eliminated. So, the parents they force you to go to school, right, in order to introduce this, to remove this factor of not learning. Not

learning, therefore we remain ignorant. So, not learning can be removed by learning.

Likewise, so these habits the what are the factors responsible? For example, in such cases not taking responsibility, right, not having the habit of taking responsibility. That habit we build up then naturally it will be displayed in the form of natural reaction, spontaneous reaction. When something happens there, we simply run away instead of helping. Either you so, become so overwhelmed that you run away, you don't dare to go closer. Whereas, if you cultivate this, practice to take the responsibility, so now, for example say giving, finally generosity, generosity is to give. Generosity four kinds; the first one is generosity of material resources. Then the generosity of material resources including your, the body parts and so forth. So, there the, oh, to give okay, to give money is fine, to give food is fine, but to give my own body parts like the kidney, the what the eye, this I cannot. Please don't talk about it. Okay, so there again it's a matter of dependent origination. We are not used to this kind of practice. So, when this happens then you have to practice it or you have to go to give your eyes? No.

Buddha, the teaching of the Buddha is so, so realistic, so, so practical, Buddha is so practical and grounded on compassion. Don't forget it. Buddha's teaching is very practical, very realistic and grounded on compassion. Meaning that if you are somebody who cannot even imagine to give your, forget about actually giving, if you cannot think of giving your, the, giving your eyes and so forth. No, no, I cannot do this. If this is who you are. The Buddha said don't give. You're getting it? But you have to practice it. Without practicing it, you will never transcend this say the uneasiness.

Finally, you have to achieve what, what do you seek? And even all these things not that you have to be good person, not that the, you have to help the world, not because of that. Finally, don't forget it what is the purpose of our life, right? To be kind to yourself, and to be wisely kind to yourself. What do you mean by to be kind to yourself? What do you want? I want suffering to go away, I want the maximum happiness. Give yourself the maximum happiness. Give yourself, take yourself away from suffering. This is the whole purpose. Anything that you do, anything you study, you do business, you say go to do some chanting, or you do, go to do some the philosophy studies, anything that you do, somehow must be related to these two things; being kind to yourself and being wisely kind to yourself, anything that you do. You're getting it? Including Bodhicitta practice, don't think I'm doing this for you, for others, don't think like this. You do this, you get the maximum happiness. And for somebody who is very extremely say the cultured in their meditation, extremely matured, developed in the meditation, for them not just any other meditation, Bodhicitta meditation. For them eventually you feel that helping others is helping myself, working for others and working for yourself these two become synonymous. At the moment when the self-centered attitude is so acute within us helping others is helping others not helping you, helping you is helping you not helping others. This is like, you know, this is little dichotomy at the moment. Gradually you will feel that helping others is actually making me so happy, right. Helping others is the best way by which to help yourself, to make yourself happy. Okay, then eventually you see anything you do for others is actually you are doing for yourself, you will realize it later on. Okay, so for that matter the point is that what we are doing is don't think that we are doing for others, we are doing for ourselves.

And there is some people, again they go the extreme. Some people, oh no, I do the, I help others but actually not like I'm getting more benefit, this is also selfish. This is also extreme. There is nothing wrong, you are benefitted. What is wrong with it? In the first place you come into Dharma not because the world is suffering how can I help with suffering, oh, I'm so happy, how to get rid of my happiness. This is not how we come to the world, come to Dharma, right. You came to Dharma, most cases you came to Dharma I have so much of suffering, I have so much of pain, please teach me how to get rid of my suffering. This is how we start with Dharma. So, Dharma should be able to teach you how to get rid of suffering. So, what is wrong with it? So, some people they feel so guilty that when I help others I feel so happy, I'm very selfish, I'm feeling little guilty. No, there is nothing wrong that you are happy [0:40:00]. This is what we are seeking. Not only wrong, have mental happiness, what is wrong? But be wisely kind to yourself, not just an immediate gratification or happiness, long term happiness, right. Okay, so there is nothing wrong in that. What you do gives you the maximum happiness.

Some people this is, why I'm saying this is I met some people who are extreme. Some people they are extreme in being selfish, extreme, just outrightly say the hurting others, that is one extreme. Another extreme is that okay, I'm being kind to others. Okay, you are very nice, you are being so kind to others but when I'm being to, actually I reap the maximum benefit, in fact it's not really helping others, I'm helping myself. So, it makes me very happy. So, I feel little guilty. No, what is wrong? Help others if you're getting happy, win-win. What is wrong with it? It's so good. Yeah, finally the purpose is not for you to suffer, it's to get rid of your suffering, right. This is one thing, I'm saying this in order to the say should you meet some people because the people thinking is very diverse, so many different kinds of thinking there are. Some are very complicated, right, very complicated thinking. Say, please don't talk to me. If you don't talk to me then because that person says don't talk to me. If you don't talk. You are not talking to me. A problem. If you talk, I said you don't talk to me. Very complicated. Very complicated people are there, right. Even that is also dependently originated. You're getting it? Very complicated.

Okay, the now the point is knowing that every phenomenon is dependently originated the fact that if we don't have this courage to jump to solve the problem, to help others that is also through dependent origin. Why? What kind of dependent origination? In the past lives always being habituated in running away from such situation, not taking the responsibility. Now in this life try take the responsibility. Where I said before the Buddha said that if your reaction, hey you have to, generosity, the Buddha, you are following Buddha. So, Buddha taught the generosity you have to give your body and so forth. Oh, no, no that I cannot do. Don't worry, Buddha said don't do it. So, therefore don't just follow the in, Buddhist information from the road, from the street. You're getting it? Some people they pick up information from the street and they say that Buddha said that detachment, right. Detachment, no happiness. Did you come to Dharma to, because you have so much happiness, you want to get rid of suffering, the get rid of happiness. This is how you come to Dharma? Be very realistic. Don't pick up the information from the streets. Pick up information from the very standard books, Nalanda masters' books, very standard books. Pick up information from there. Pick up information, oh this is what my friend told me. And who is your friend, is he Arya Nagarjuna? No. (GL) He is somebody who is into, who heard something about Buddhism. He attended one talk. That is your friend. I thought it was the Arya Nagarjuna Acharya Chandrakirti, right. If it is Arya Nagarjuna then yes, what he

says is correct, right. This is so pathetic. So, the information must be very accurate information. So, keep in mind because of this many people think that Buddhism is a very self-denial religion, very passive religion, right. They talk about Buddhism as a very gentle, peace. Actually, this is not a good comment, it's a bad comment saying that it's a very passive religion. It's self-denial religion, right. If you go into Buddhism, you are going to sacrifice. This is people's impression, right. This is very naïve, total naivety there. So, we must get the proper information.

It's all because of the concept of renunciation. Renunciation, people renounce happiness. This is the total misconception. Renounce your suffering. Don't forget it. Renunciation doesn't mean renounce your happiness. Renounce suffering. To renounce suffering, we have to know how to renounce suffering. To renounce suffering we need to learn how to renounce the causes of the suffering. Because the suffering are the results, invariable results of the causes. *Yeh Dharma hetu prabhava*, all these phenomena arise from the causes. So, to renounce the suffering you have to know how to renounce the cause of suffering. So, this as simple as that.

So, with this in the mind then in the meditation step three what we are advised to do is to say deliberately think whether I, okay, this is what I'm supposed to be sharing with you. Say the Buddha, the, so Buddha's message for us, advise for us is that if your reaction, if your spontaneous reaction that to generosity, give everything including my kidney, eyes, all these body parts, yes, yes, no then I cannot. Then the Buddha said don't worry, don't do it. Don't give these things. But you have to practice. Unless you practice this, you cannot overcome this problem. Problem of feeling uneasy, feeling, being overwhelmed, feeling of overwhelmed over the even the thought of giving you're the parts of your body. So, then the Buddha said you have to practice it, it's easy, it's not difficult but don't, physically don't do it, do it mentally. It's very skilled, amazing.

If you say, the some people they are so stingy they even don't, you know, the cannot even give ten rupees, right, ten rupees. And then wow, you are so rich still you cannot give ten rupees. Don't say like this. Even that person not being able to give is because dependent origination. You being able to give is because of dependent origination. So, seeing that then you have to finally be kind to everybody, right. Not only be kind to somebody who does not have any material resources, be kind to the people, the person who have this, who is deprived of this mental quality of, not mental quality, which otherwise should be feeling happy to give something. That mental quality is lacking so the person is poor in that quality but some might have materially very wealthy but mentally that quality is missing. So that person is poor in that quality. So, poor in that quality is also because of dependent origination. So, in which case the best thing is that first the person have to identify that this is a drawback, this is a limitation, this is the problem. Once you identify that as the problem then the still yes, I have to do it, I cannot do it. No, no, you have to do it. No, don't force. If you cannot do it then the methods are given. For example, say some money ten rupees in your left, right hand. From right hand give it to left hand. (GL) Right. From left hand again give it to right. Then what will happen the stinginess, very gross stinginess is released, giving happens. You're getting it? Okay, then okay now ten rupees give it to your mother, give it to your brother. No. To your mother it's fine because mother will give me back, right. Then give it to mother. Then you learn how to give it to your father? No, right. To mother? Yes. Relativity, the person, the child or the person is seeing the

relativity, right. Relative to the father the mother is much better, mother will give me back. And give it to the mother making sure the mother gives me back, right. Then you are able to successfully, earlier you cannot even give it to your mother, right. Some children how they behave, did you notice that? Children when they were very young age three, four, this will tell who this person from past life very clearly, right. Some children they are amazing, the chocolate, right, we give. Well share one with the other child? No, like this. Amazing. Past life habits, amazing, right. Have you seen that? Very complicated. Child, age two, three, thought is so complicated.

One time the say one of my nieces, her son and daughter. Son was I think age three or four and the daughter was about like age eight or nine. And I gave both of them some packets of the say cookies or what, the things. And the younger one, age three-four, the boy he just opened it and he ate already one piece, ate. [0:50:00] And the daughter the girl her one is still new, fresh pack. Then after a while after spending about like two hours then they were to leave. Then they were looking for their present. And the young boy was grabbing at the big one. And the when the girl, the sister was picking up the big one he started to cry. And the mother told the daughter give it to the son. So, given and the son was very happy. Now the sister was having the other one, son is very happy. And the son went to the sister, his sister, the boy went to his sister and caressing the sister's face saying that it's okay, it's fine. (GL) Nobody taught this child this. Very sophisticated thinking, right. He got it and finally to let her not fight with him, he was caressing saying it's okay, don't worry, it's okay. How, where did this child learn this from? Very complicated, just age two-three. He already knows all these complications. Must be the what, money lender in the past lives. (TL, GL) Must be, right. Very complicated. I was just fascinated to look at this. This gene where this gene came from. Yeah, very complicated. Okay, it's matter of practice. It's a matter of practice. So, where the, okay, this is one thing,

Then the what happens is that stinginess, the mind, finally the mind is a mind, the mind is not readily flowing, right. Mind gets, mind is shrinking when you think of giving the mind shrinks. So, that is, that requires exercise to let go. This is how the practice is done. So, where then you can give it to your mother. Then the next time, now you give it to your brother? No. Father? Okay. Father is better than the brother. Then the give it to your neighbour? No. Give it to your brother? Yes, right. Then give it to unknown person or to your neighbour? Neighbour. So, this is how one practices. One, that stinginess is slowly loosened, right. Okay, this is a practice that we should be, in a like manner so where you don't have the sense, you don't display a natural tendency for displaying courage to take the responsibility. So there particularly say the courage if you are to take the responsibility of your mother, to help the mother or to help a neighbour. Then the tendency is to help the mother, right. But even that may not come very naturally.

So, for that matter the third step, repay the kindness. Not only that I received the maximum love from each one of the sentient beings when they were my the very affectionate mothers, now it is my responsibility to repay. This repaying is very strange. Repaying the kindness of others. Habit, what is the habit that you brought from your past life? Number two is the environmental habit, your environment, say the societal habit. Say some societies they are very individualistic, individualistic habits, right. For example, say in some society, okay, three people living there. Then the one takes out, from the bag one takes out the apple and eat it, and this thought of

sharing is not there. And some culture, whatever little, even this if your proper lunch, very small even that you share, right. So, this sharing of course even with this sharing the, there complications are there, right, in sharing. And some people they take advantage of this all the time, right, and not share. And then let others share all the time. All these complications are there. In some cases, the individual is, individualism is, seem to be better. But overall speaking sharing is much better than individualism, right. Sharing can bring, there is complication there with the sharing but with individualism the person can, this can be a major cause for the person to easily go into depression, major cause. Because you don't feel the connection to the others. Finally, we are all social animals. We need the support, help, love from others. Okay, so the thing is the say taking the responsibility and mentally just say that it is nothing, no special practice, simply to make commitment that I will take the responsibility. So, in this connection you also make the commitment that should I come across a situation where somebody is in need of some money and everybody has lot of money, somebody is in need of money, then say like ten rupees, or like hundred rupees. And then I may feel little uneasy but then this person, what if this person my mother of this life, I will happily give hundred rupees, what is hundred rupees to give to our mother, to, for our mother. Mother gave you, life to you. Mother gave everything to you, right. She just sacrificed her life, whole life for you. Now, the hundred rupees is nothing. So generally speaking, the people who are average and above they will be very happy to give like hundred rupees, ten, the hundred thousand rupees, ten thousand rupees. If you have like one lakh rupees you are very ready, happy to give that to your parents, to your mother, particularly to your mother. That is fine.

Now, just imagine that this person what hundred rupees how easy is that? No, it's not so easy. Okay, just bring that experience of how I do this to my mother. My mother, easily do it. Now this person, same person in my meditation I meditate this person to be my mother in the one of the past lives. Go back in time. In that past life imagine, go back in time in that life where this person is your mother and giving you so much love and affection between two of you everything flows, between two of you, right. Whatever you have you give to your mother, whatever mother, mother give it to you, right. This is the kind of the dynamics between two of you. So, you think about it and instantly you won't believe when you think about it, when that thought becomes quite vibrant then the mind instantly feels lightness to give. You're getting it? This is the practice. So, this is what we need to think of when you are in the meditation, when you are in the session meditation. Okay, this is analytical meditation, Bodhicitta practice is analytical meditation.

You do that and then yes, I will take the responsibility, I will you know where I get the opportunity. For example, some people are the really fighting with the gun, shooting like this, then go in there? No, no, no, right. Go in there then easily the person can shoot at me. Okay, that much courage you might not have. Don't worry. But if somebody is fist fight, particularly two weak persons, right, fighting. (TL) I will go there, right. Start from there. Be a little creative, right. Not two strong people, not two strong, very angry, short-tempered, right. Anybody can, he can slap anybody, I go there I will also be slapped, right. Just imagine two weak person fighting. Then I will jump there to separate the two. So, then this will make it easier for you to go to the, to moderately strong, then to strong person. Then with the knife, then with the gun, right. It becomes easier, easier, easier. Okay, this is how we should be practicing on the mental level. This is known as say repaying the kindness, repay the kindness and in whatever way I can be of some

help, I will take the responsibility, I will repay the kindness, I will pay the, I will repay the kindness. Okay, what kindness that I have received I will pay this. Okay this is number three.

What is number four? Seeing beings in the light of great affection. Again here, as I said earlier number two is the most important practice, number two. Then number three, number four, number three as I said earlier this is like, you know, say the to build the sense of responsibility that I will repay the kindness. Okay, then the next is seeing beings in the light of great affection. This is say, what happens is that say there are two people, two strangers, there are two strangers. One, you look at the person and the person feel, person is little say the you know very appealing [1:00:00] and the other one is as though like there is a frown on the face, although not but you, as though like there is a frown on the face. And first person is very appealing, not attractive that is different. Attractive and appealing is slightly different. Is very appealing. Okay, so then say if you have to help what would be your natural reaction to help the first one, the one who appears appealing or the other one who looks little frowning, what is your natural tendency? The one appealing, right. Okay, now it is very important for us finally to become Buddha, wanting to become Buddha for the benefit of all sentient beings. For that matter huge responsibility, for that matter the other person, all the beings for whom you want to become Buddha to benefit all. For that the beings must appear as so appealing to you. So, that the appeal, that appeal comes particularly when you remember the kindness of that person. So therefore, step number two plays a very important role. Remembering the kindness of all beings then automatically the beings start to appear as very appealing. You're getting it?

Okay, now with this step, step number four there is nothing really special there. Now, mentally you have to imagine that you are looking at all the beings. Now, they are all very kind to me. How they appear to me? They are so appealing to me. This is what you have to constantly mentally think of that all the beings now they appear to me as very appealing. Okay, what do you mean by appealing? The feeling the beings, seeing the beings in light of great affection, appealing. The, in the light of great affection, how does it, what does it mean by that? Okay, this is what I'd like to share with you. Okay, say the, okay how many of you have that experience, say your own child, your baby particularly baby maybe age one or age two, if your baby is amidst another like one hundred babies, right, then the when you see your baby your baby is something so special, radiant, special. You see the baby like this. How many of you agree with me? Yes, here one, two, three, four, five. Okay, so the point is that this is what happens, this is reality. In fact, when we were doing the first Bodhicitta practice in the South India, there was one gentleman from, Deepesh la you remember, there was one gentleman?

**Participant:** Rajiv ji.

**Venerable Geshe Dorji Damdul la:** Rajiv ji from Mumbai. So, when I was explaining this point number four seeing beings in the light of great affection. He said, Geshe la can I interrupt you for one minute. I said, yes. Then he said that there is an expression which says that in this world there is only one most beautiful baby and all the mothers have it. You understand it? Don't show me a blank face, we all have been that baby, (TL, GL) right. We all, you all have been this baby when you were age one, age two, age three, right. You are, in your mother's eyes you are the most beautiful baby, right. Okay, so this was, this is the reality. And say in fact, what

happened was that for me, what happened was that it was I think when I was in class seven, age I don't remember maybe 12-13, class seven which means the, then my classmates they were saying that oh there is Richard Gere, right, Richard Gere. Those young boys, they say Richard Gere, g e r e, Gere. So, there is Richard Gere, Richard Gere. What is Richard Gere? I have no clue what is Richard Gere. All these boys they are already updated. I was the one who is, you know, not updated yet. What is Richard Gere? He is very popular, very famous actor, Hollywood actor. I'm so, I was not really so the excited. But all the boys they were just you know. So, he came to school. So, they were so excited to look at him. And I thought that oh he must be, I'm laid back, I'm what do you call it?

**Participant:** Traditional.

**Venerable Geshe Dorji Damdul la:** No, no. I'm not updated, right. So, these boys are very updated. He must be something the blazing with light, someone who maybe, you know, with so much glow, someone very special, right. Then there was the, what, foreign man (GL) with you know what one or two. This is Richard Gere. Yes, yes, yes. What is so special there? (TL, GL) He is just so another person. This was my thought, right. This was the thought that came to me, what is so special. I thought he was just glowing with light like this how they were explaining. He is just a gentleman, fine. Then the, then I thought that the if this is how he is made so popular then my father is more handsome than him. (GL) My father is far more handsome than him. So, whenever I see my father amidst the crowd he just stands out as glowing, as very smart. Then I felt proud of my father. Okay, if this is Richard Gere so popular then my father is not bad. He is, you know, he is better, (GL) he is more smart. This was what came to my mind. And then so this thought, this confidence just lingered in my mind, it was with me for many years.

Then when I was I think like class ten or eleven, class ten-eleven, I was with my aunty. My mother's side, my mother's cousin sister. And I was in her house. And she was sharing with me about my father's family, stories. Then she said that your father has seven siblings. That I already knew. I nodded yes, yes. Of the seven siblings your father was the ugliest. I could not believe that because in my mind my father was more handsome than Richard Gere, right. (TL) But now the aunty was saying that of the seven siblings, I know who the siblings are, they are not really nice, right. My father's side siblings they are not really attractive. And then my aunty was saying that the your father was the ugliest. I could not believe what she is saying. Then later on when I studied the, when I joined the Institute of Buddhist Dialectics and studying the Bodhicitta then this seeing beings in the light of great affection. When you see beings in the light of great affection then automatically the person looks very beautiful, very smart, the glowing, outstandingly glowing. This was what is bound to see. Actually, what I was seeing my father as more smart than my, more smart than Richard Gere was all because of my love for my father although he was the ugliest of the seven siblings but in my eyes he was the smartest in the world, let alone from the family members, siblings, in the world. If Richard Gere is so popular, he, my father is more smarter than him. So, this was what I was seeing. That was all what is known as seeing my father in the light of great affection.

Okay, when that happens then automatically your mind flows and your mind feels so comfortable. Your mind flows with love and affection. And then it's so easy to extend your say

the support, help and so forth. So, this is what we have to again step number what, four, step number four, seeing beings in the light of great affection in Tibetan **Tibetan??(1:09:54)**. So, there say just imagine that since that you already practiced **[1:10:00]** receiving the benefit, remembering the benefit, the kindness of all the beings then say in this step, step number four just visualize each and every one. Each and every one does not mean that all the seven billions or the trillions and so, of the beings, not like this but overall, the near and dear ones, neutral beings, difficult one. And neutral being you pick up one person today, you pick up second person next time, neutral beings. See that okay, you just again recall the kindness of that person when that person was your mother in past lives. And then in this case, then you see that this person, how does the person appear to you. The moment you feel the love and affection the person appears very different, glowingly beautiful, right. Okay, then extend this to the difficult person. When you do this, automatically difficult means that you don't like the person, disliking. This disliking will instantly block you from seeing the person as, in the light of great affection. Again, you think of this person in the, say the kindness when the person was your mother, kindness that you received from that mother. How the, how he or she, so selflessly gave everything to you, support you, give you love, affection. So, whenever you, there is a threat there she is there to help you, she is there to defend you. Just think of all these things. Then slowly the mind will flow towards the person. And then the person will start to glow. See, you will, the person starts to appear as very special in your eyes. Okay, again the next time it may go back, again you go back, it'll go back. Again, the disliking will come up, surface. It doesn't matter. So, this is how disliking, again with the deliberate practice of removing this ambience of disliking create the ambience of the happiness, ambience of love and affection towards the person. Again, with the as the meditation, you stop the meditation again slowly the disliking comes on the surface. Again, practice it, again disliking goes back. So, every time it becomes less and less powerful. Then over time, after several years then the even the difficult person, the moment you think about this person this disliking will not come, even the say the otherwise the disliking will not happen. And to some extent the feeling of closeness, feeling of wanting to defend the person, all these things will come to us. Okay, this is very precious practice. Okay, seeing light, seeing beings in the light of great affection.

What is next? So, when you see the, when you see all the beings in the light of great the affection as very appealing then the when you, say for the mother the child is very special, it's very special. Say the sometimes I just watch say the mother was, the mother maybe you know having little bit of, say little bit of the rough discussion with the husband, right, Some serious discussion. Suddenly the mother change, the turns her face and towards the baby, towards the child, young very young child and the young, and the mother sees the child instantly the face of the mother which was otherwise very serious becomes relaxed, you could see that. Instantly it smiles, beautiful. It's all because of the love. This is amount of love that we've received from our mothers, right. In this life, as well as the former lives. So, then if we can really extend this feeling of love where what the, this mother would feel the say the with the husband or with the neighbour or with somebody when they're having very serious discussion, suddenly see the child instantly even the face muscles they relax, it starts to smile. There is a beautiful feeling of love there. If you can just extend the same thing, you can visualize the same thing, extend the same, feel the same thing pertaining to the difficult person that is a success, pertaining to a neutral person that is a success. Okay, so this is what we should be doing.

Now imagine that the mother and the child, the child, the mere perception of the child there is, the mother would see the glow in the child's face, something very extraordinary, special. Then if this child which appears so special in the eyes of the mother, this child if you see that the child is sick, what is the reaction, mother's reaction?

**Participant:** Worry.

**Venerable Geshe Dorji Damdul la:** Worried. And make it very precise, may you be free from this sickness. What is that? May, feeling of love and affection which wishes others to be freed of the pains, freed of suffering, what is that known as?

**Participant:** Compassion.

**Venerable Geshe Dorji Damdul la:** Compassion. Okay, feeling of love can take different forms depending on the situation. Feeling of love towards the child, when the mother feels this tremendous love and affection towards the child when the child is in pain then the feeling of love will manifest in the form of compassion. May, what is compassion? Feeling of love which wishes others to be freed from suffering. You're getting it? Feeling of love which wishes to be freed from suffering. This is the compassion. Whereas, when you see that other children, right, other children, they have say branded clothes whereas your child does not have the branded clothes, the very simple clothes. And then when you see the other children and your child together. Other children wear the, you know, everything so the, what high standard, classic, and your child everything is very simple. Then what is the mother's reaction? May you also have the good things as others have. May you have the happiness and the causes of the happiness. What is this? This is loving kindness. You're getting it? So, this same love and affection can depending on situation, if the other person is deprived, if the other person is going through miseries then this love and affection will take the form of may you be freed from miseries. That is compassion. When you see the other person deprived of happiness, when you wish that other person be endowed with happiness that is known as loving kindness.

So, it's the same feeling of love and affection, particularly when you see the beings in the light of great affection, step number four, when you see beings in the light of great affection and then the when you, suddenly you see that they're suffering terribly, sickness, ageing, death, tension, depression, anxiety, and so forth, and also the self-centered attitude, self-grasping ignorance. Then the you wish that may you all my dear mother sentient beings be freed from suffering and the causes of suffering. That is compassion, great compassion, step number five. This again we have to just in your visualization, you visualize that now I'm seeing everyone as very special, glowing, the outstandingly glowing, so special in the light of great affection. And then imagine that they are really going through suffering. Yes, that is the true, that is the truth that everyone is going through severe, severe problems. And we may think that oh that person very successful, that person is very successful. Actually, there is no one successful, to be very honest. Everyone has problem, one or the other. If, you are very successful your parents will create problem on you, right, your children will create problem on you, right. There is always some problem there, right.

Okay, what is that, there was once what happened, okay, so the fact is that everybody is going through problems, everybody. As long as one has not given up the self-centered attitude and self-grasping ignorance, one is going through problems. Very severe problems. And no one is exempted from sickness, ageing and death, no one is exempted, right. Even if somebody is billionaire, even if somebody is prime minister, [1:20:00] president, king, queen, whatever. You are not exempted from sickness, ageing, and death, no exception. And then, with these depression, anxiety, they are bound to happen. Unless and until you tackle these two destructive emotions; self-grasping and self-centered attitude. So, with this we think of the beings how they are suffering. And in one life, so at the moment say particularly those of us who are going through, you know, materially little bit of problem and not being so popular, not being, getting the expected the what respect, consideration, identification from others. So, these may be the problem you are going through. And others may be very popular for whatever reason, for wealth, position, and the parents or whatever.

So, there it is like in the ocean a piece of log, this wooden log, say sometimes it is on the surface which means that you are wealthy, you have the fame, wealth and the people. And then sometimes it goes down, no wealth, no people, depression. Again, sometimes go up. As long as you are in the ocean say, right, whether on the top, or down say it's a matter of time. Sometimes you go up, sometimes you go down. The wisest thing to do is get out of the ocean. That is wise. In the ocean on the surface means oh he is very rich, he is very beautiful, he is very powerful, he is very influential, she is the CEO, he is the CEO, he is the president, she is the daughter of this president, prime minister. This is like you being a log, piece of log on the surface of the water. So, this log will one day again back in the deep, right. Again, somebody else will come up. Again, that person will look at you oh very popular, very famous, very this, again you go down.

So, this is Samsara, right. This is how beings are suffering. So, now when you see the beings in the light of all these suffering then the natural reaction is may you all be freed from suffering and the causes of suffering. Okay that we have to say, verbally say this, mentally feel that may you all be. And then particularly with the difficult person, again you already practice seeing even the difficult person as your mother, again the what this feeling of disliking towards the person that will surface suddenly, that can surface when you say may you all be free from suffering, cause of suffering. Again, this disliking towards the difficult person it will surface, except for this person, you know, again these thoughts are bound to happen. When this happens, never mind just keep doing this and particularly bring this person, where the disliking says that except for this person bring this person in front of you and then do everything again. Everything meaning see the person as your mother in the past life. Just feel that, just not just, it's not just intellectual. Intellectual is very important. And then with the intellectual then let yourself feel it, feel that I'm the child and for this person I'm the most important person in this world, right. And the, that is the person who just engages in all corruption and nasty things in order to provide facilities for me, so kind. With the respect to me he or she is so kind. With the respect to the rest of the world he or she is very bad. But for me he or she is very kind, right.

Say, let's say a situation say a mother and the father because of being in acute poverty to raise the child they have no option and then they ended up in stealing things. So, they are thieves. And the society may catch them, arrest them put them into prison, behind bars. And then everybody

will the insult them, criticise them. But as a child, you as their child, why they are, why they were, why they ended up in prison, why they ended up doing these nasty things as stealing so forth? For you. Just imagine, just be that child for whom the parents they engage in all these nasty things, finally no other options. For you these two parents are exceptionally kind. And where the world turns against your parents, if you also turn against your parents, you are thief, right. This is the most ungrateful person on the earth. Why the parents dare to go into negative actions? For you, to help you, to support you. For you they are god, for you they are the Buddhas. So, what I'm saying is that this is the say the, this is how we should be able to see the say when you are disliking towards enemies, when they surface, and say that oh no except for this. Then bring that person right in front of you. It's not necessary all steps be followed like this, we can once in a while shift here and there, that can be done. Overall speaking you practice them systematically.

Okay, this is say the, and then whole hearted make the commitment, feeling that may, even the wording, even the wordings there is a difference. May all sentient beings be free from suffering. May all mother sentient beings be free form suffering. May all dear mother sentient beings be free from suffering. Many ways of saying this. You're getting it? May all beings be free from suffering is very what, mechanical, may all beings be free from suffering. Then may all mother sentient beings be freed from suffering. Mother sentient that is closer. May all dear mother sentient beings be free from suffering, very close. You're getting it? Even the words, when you use the words, every time you use a particular word there is corresponding mental state which makes you to use this word. So, when you say sentient beings, mother sentient beings, dear mother sentient beings. So, how you put the words then the mental states they are activated accordingly. So, when you say dear mother sentient beings it has a very powerful effect. And then at times you may not feel it, for you it may be same. No, but there is a subtle the subtle differences happening in your mind, very subtly the say the feeling of the closeness that is activated within your mind. Okay, this is great compassion. May all dear mother sentient beings be freed from suffering and the cause of suffering. This is step number five.

What is step number six? Okay, say you said that may all my dear mother sentient beings be freed from suffering and the cause of suffering. So, let's say this is what I've come to the point. May all my dear mother sentient being be free from suffering and the cause of suffering. So, the, what would be your next question?

**Participant:** How?

**Venerable Geshe Dorji Damdul la:** How are you going to do it, right? You said that, okay not how, who is going to do it, right, who is going to do it? We said that may all the say okay say Tibet House we should keep things very clean. The next question is who is going to do it, right. (TL) Who is going to do it? Okay, this is the question who is going to do it. Then the what is step number six?

**Participant:** Altruism.

**Venerable Geshe Dorji Damdul la:** Altruism. I will do it, I will do it. You're getting it? I will do it. Okay, then you make a commitment it is no special practice, it is just to make

commitment. I will take the responsibility. Number five you said that may all beings, may all dear mother sentient beings be freed from suffering and the causes of suffering. Now number six, who is going to do it? I will do it. I will take the responsibility that all my dear mother sentient beings are freed from suffering and the cause of suffering, that all my dear mother sentient beings they have maximum happiness and the cause of happiness. You make a very strong commitment. Whole heartedly let yourself feel it. Intellectually you know this and then let yourself feel it, right. Just repeating this, repeating this just let, feel it. And it's not, you are not feeling it, right, and be little patient. Don't expect that happening over two, three, four, five, six, seven days. It will take little time. You're getting it? So, it will take little time but you try to feel it. And if it's not happening [1:30:00] what you do is then you again quickly go through, see the kindness of others. The moment you feel the kindness all the steps, you try to go very quickly. Kindness, so therefore they are very special. And then say your suffering must be removed. I will do it, right. So, this is how we should be doing it. Then the I will take the responsibility that all my dear mother sentient beings are freed from suffering and the cause of suffering.

Okay, what is next question? How are you going to do it? Okay, one time when I was in the Institute of Buddhist Dialectics, there was one junior monk, few years junior to me. And so actually me and his, the style of living is much more same, right. So, his room is very messy, his room was very messy. And his brother was very particular and exceptionally loving and caring towards his younger brother. Younger brother is monk, and elder brother is practising the Tibetan medicine in Men-Tse-Khang, Tibetan Medical Centre, Dharamshala. So, the elder brother is always concerned about his younger brother. And every Sunday, he himself was a student there, every Sunday he used to come up to make that his younger brother is the okay. So, one day it so happened that the, his younger brother was not there in the room and he got into the room. And then the, he saw the room and he became so angry, the room was so messy because that we were from the same school. So, the elder brother he came to me and told me that look at this boy he is always praying may I become Buddha for the benefit of all sentient beings, how can he take the responsibility, he can't even take care of himself, look at his room, right. So, this is exactly, so where when we say that I will take the responsibility that all my dear mother sentient beings, not just one, two, three, all, infinite dear mother sentient beings that they are freed from suffering and the cause of suffering and that they be endowed with happiness and with all the cause of the happiness. When you do that then how are you going to do it, how are you going to do this? This is the next question. How are you going to do this?

Okay, then you go back in the history of the humanity. So, we need role models. It's so important for all of us, particularly the college students, we need role models. So, with this question, it's a very serious question. That is very true. How am I going to do this, right? Then you look at the history of the humanity, we come across one young prince, Prince Siddhartha, 2500 years ago, Prince Siddhartha. And this Prince Siddhartha, he became Enlightened. And today over the 2500 years so many, innumerable, billions, of the human beings over these many years, billions of human beings, non-human beings, how many of beings were benefitted just by one single prince.

How was he able to do that? Okay, so with this then you go back in the, his biography. Then we see that, okay, where is it, page? Page four. The maybe this is the old version. Okay, page four is,

page four. Yes, yes, no, no, the Rebika you read it.

**Participant:** The one.

**Venerable Geshe Dorji Damdul la:** No, don't just read it. Say the page number.

**Participant:** Page number four.

**Venerable Geshe Dorji Damdul la:** And then which stanza? Last stanza, second last stanza?

**Participant:** Second last.

**Venerable Geshe Dorji Damdul la:** Okay second last stanza, page number four. Okay, read it slowly.

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

**Venerable Geshe Dorji Damdul la:** Okay, this is the stanza, right. So, this stanza tells us the very overt biography of this great Prince Siddhartha, overall biography. This is a beautiful way of say compiling biography. Biography, oh he went to five star hotel, he had a chocolate there, he had, you know, then he had the wedding ceremony. These are not the biographies, right. Many biographies like this, right. So, whereas the real biography is in terms of the evolution of the thought processes, in terms of wisdom, in terms of compassion. So, Acharya Dignaga, 6<sup>th</sup> century AD, great, great saint scholar, he wrote the Buddha Shakyamuni's biography in these two lines, **Tibetan??(1:336:18)**, The One who has transformed into the Reliable Guide, motivated by altruism to benefit sentient beings, The Teacher, Sugata, and Protector, to You, I make prostrations.

This is the biography of the Buddha. So, this Prince Siddhartha, later who became as the Buddha Shakyamuni, the Fully Awakened One, the Buddha Shakyamuni, how did he become the Fully Awakened One and over the course of 2500 years, all these billions and then incorporating the non-human beings, infinite number of beings are benefitted by this single being, who became Enlightened. How come that he was able to do that? So, looking that, tracking his biography we come to know that the say he became the reliable, transformed into the reliable guide. Finally, we, practically speaking, it's not that you become Enlightened and then you just snap and then all the beings are liberated to Enlightenment. No, this is not the reality. If this is how Enlightened being happens then the, by now nobody should be suffering, everybody should be in the Enlightened state because the Buddha can do that or anybody can do like this. All the Enlightened beings like Jesus Christ can do like this, Prophet Mohammed can do like this, Krishna can do like this, or Mahavir can do like this. And then who is the founder of Zoroastrianism? Zoroaster?

**Participant:** Zoroastrian.

**Venerable Geshe Dorji Damdul la:** Okay, Manan?

**Participant:** In English we as Zoroaster, also Zarathustra.

**Venerable Geshe Dorji Damdul la:** Okay, let's say Zoroaster in English it's fine. Zoroaster. So, all these Enlightened beings they can snap. But we are still suffering. You're getting it? The reality is that the beings can be liberated not through miracles, only through removing our ignorance, only through changing our negative thoughts to positive thoughts. And negative thoughts the ground is the ignorance, changing the, removing the, replacing the ignorance with wisdom. And the wisdom cannot be instilled by the Enlightened beings within our minds without our efforts. It is only through our practice. For our practice we should be convinced of that. For the conviction we should need the information. Information must be provided by somebody. Somebody should be teaching us that information. For that matter, it is only through that. And who will teach you this information which is so precious? Someone who loves you so much. So, the basic, this Prince Siddhartha he went through this same journey which I should be also going. I should be doing something to become Enlightened. But how? Who did that? In the history of the humanity we saw that there was once a Prince Siddhartha. And how did he do? What triggered him to do that? Okay, so that is that he first had the altruism, the one who has transformed into the reliable guide motivated by altruism to benefit all the beings meaning the love and affection to benefit all beings. That love and affection, okay, that is the great compassion. Okay now that I have [1:40:00]. With this practice, the seven steps that feeling of love, very strong feeling of love towards all beings came, altruism. Then, the, then what did he do? Then he went in search of how to benefit the beings. Oh, that is the wisdom of Emptiness, that he should teach the wisdom of Emptiness, the teacher. To teach the wisdom of Emptiness, how practical it is, whether or not this teaching, the wisdom of Emptiness is efficacious to give the desired effect. Then he experimented on himself. Then he realised the self-centered, self-grasping ignorance dissolves and the very refined the wisdom of Emptiness even the self-centered attitude also dissolved. Then he experienced the total Sugata, total bliss of the Enlightenment. Sugatahood, what, experienced the Sugata through his own experience. He then went out to protect the beings by giving this teaching. So, he is the one who became Enlightened, right.

It's through becoming Enlightened, becoming Enlightened meaning having perfected in there qualities perfect love, perfect knowledge and perfect power. Through perfecting these three qualities then one can benefit the beings in the most efficient way. So that state where somebody is perfected in these three qualities? What are they? Perfect love, perfect knowledge, and perfect power. So, then the person is able to benefit all the beings? Yes, I must also achieve that. What is that state known as? That is known as Full Awakening, state of Full Awakening, state of Full Buddhahood.

Then step number seven, Bodhicitta, may I become Buddha for the benefit of all my dear mother sentient beings. Okay, that is the Bodhicitta. What is Bodhicitta? Which is very precise. What is compassion? We should be very precise. Likewise, what is loving kindness we should be extremely precise. Particularly attending the Nalanda Diploma Course, we must be very precise with these. Compassion, what is compassion? Loving kindness. What is loving kindness?

Compassion. No, don't say like this. What is Bodhicitta? It's compassion. What is compassion? Bodhicitta. Don't say like this. Compassion, Bodhicitta, loving kindness, they are all discreetly defined, they have their own distinctive definitions. Don't forget it. What is Bodhicitta now? Bodhicitta is the altruistic intention to become Buddha for the benefit of all sentient beings. This is technical definition. In your practice you can say may I become a Buddha for the benefit of all my dear mother sentient beings, you can add that. Technically speaking, it is the altruistic intention to become Buddha for the benefit of all sentient beings. This is the technical definition. Altruistic intention to become Buddha for the benefit of all sentient beings. This is Bodhicitta.

What is compassion? The feeling of love, the feeling of love and affection which wishes others to be freed of suffering and the cause of suffering. And what is loving kindness? The feeling of love and affection which wishes others to be endowed with happiness and the causes of happiness. Okay, and then the immeasurable joy, immeasurable equanimity we have to know. What is immeasurable joy, how do we define it? The feeling of love and affection which wishes others never to be separated from happiness and the causes of happiness that they are endowed with. Okay, what is the immeasurable joy? The feeling of love and affection, okay. Immeasurable compassion we already defined it. Immeasurable loving kindness we already defined it. Now, immeasurable joy, let us repeat this, immeasurable joy how would you define it? The feeling of love and affection which wishes others never to be separated from happiness and the causes of happiness that they are endowed with. The difference between loving kindness and loving, the joy; loving kindness is where the others are deprived of happiness. And then you wish that they have happiness, that is loving kindness. Then the joy is that they are not deprived of happiness, they have the happiness the danger is that they may separate from the happiness. So, you wish that may you never be separated from the happiness and the cause of happiness that they are endowed with.

Okay, finally immeasurable equanimity. Immeasurable equanimity how do we define this? Feeling of love and affection, okay the beings are suffering, not the beings out there including ourselves, right, including ourselves we are all suffering. Not necessarily because of external factors. External factors are there, external factors are responsible for suffering, no doubt but like the sound of a clap external factors, internal factors, right. External factors try your best to minimise the external factors but to think of removing the external factors completely, altogether is not possible. Try your best to get rid of external factors to the best you can. But wise, what is wiser the long term, immediate short term, long term, immediate measure, long term measure. Immediate measure tackle the external factors. Long term measure tackle the internal factors. You're getting it? Long term measure to get rid of all the internal factors. And the internal factor, what is that internal factor? It is, the say, the say there are so, we can put it in so many ways. One way is finally it is self-grasping ignorance, self-centered attitude that manifests grossly manifests in the form of attachment and aversion, which is affliction. So, that, these are the two things. And then in the family of attachment there are so many varieties of attachment. Within the family of aversion there are so many varieties of say the spite, belligerence, anger, hate, all this fall under this family of the aversion. So, we see that attachment and aversion, these two they manifest from the self-grasping ignorance, self-centered attitude, manifest. And these two attachments, pulls others, aversion pushes others. These two are the two extreme things attachment, aversion, these two thoughts are biased. Attachment is so biased that you push

others who is not in your category, or not you're the near and dear ones. So, we push them. So, therefore we see that this feeling, anybody who has this the feeling of excessive attachment and aversion the person has a very biased attitude. We don't see everyone as equal. You see some as a source of the, objects of attachment, some as object of aversion. So that is a biased attitude. This biased attitude creates all the problem, right. Terrorism, and gender discrimination again, with the boys, with the male, males are superior, males the, females are inferior. This is a male chauvinism. Comes, all because of this the bias. Likewise, say the what, the social the what, the caste and so forth, all these problems are simply because of biased attitude. So, this biased attitude not being able to see beings in the light of evenness, balance, this is cause of all the problems. So, therefore we practice the immeasurable equanimity, to maintain a balanced thinking and a the even thinking.

So, what is that practice of equanimity or immeasurable equanimity? Feeling of love and affection which wishes others to be freed from the biased attitude of excessive attachment towards some and aversion towards others. Okay, say it again. Feeling of love and affection which wishes others to be freed from the biased attitude of excessive attachment towards some and aversion towards others.

Okay, so these are, so there are so well defined, they have the very, you know, distinctive, definite, distinct definitions there. We are not to equate all these things. Particularly for all of us who are doing the Nalanda Diploma Course we must be very precise now. And those people who are not doing and the some the, say in some cases, who claim themselves to be Buddhists by birth if you ask what is the essence of Buddhism? They will say, they may say compassion, some will say Bodhicitta. If you ask what is Bodhicitta they will say compassion. If you ask what is compassion, they will say loving kindness. [1:50:00] What is loving kindness, compassion, right. So, many don't have this distinct the understanding of the distinct definitions of these. So, we have to make sure that we know these differences.

Okay, so with this the point is that the say the somebody when we say that okay how should actually be able to benefit all the beings, I will take the responsibility step number six, I will take the responsibility that all beings are freed from suffering and the endowed with happiness. But how will you do this? Yes, going back in the history of humanity we saw one example Prince Siddhartha, who was successful, he was very successful in doing this job by perfecting in three qualities. What are they? Perfect love, perfect knowledge and perfect power. So, somebody who has perfected in these three qualities that person is known as the Fully Awakened One, the Buddha. Fully Awakened One or the Enlightened One. So, if this is how he was able to do that I will also achieve that, I will also achieve that state of perfection of the three qualities. So, that desire that may I be able to, may I become Buddha for the benefit of all my dear mother sentient beings this is the Bodhicitta.

Okay, so with this practice, this Bodhicitta, step number seven then say the you do it, don't do it, 24X7 basis right. Say those of us who have time then you can do the two methods, both the methods. And if you find it too tiring, sometimes it's very tiring. Because although we talk about the time management, practically speaking when you do that, if you okay now I will do this step, do this method, method of equalising and exchanging self for others for ten minutes. The

moment you time it then the practice does not become so efficient. Because these practices require say like full time. And it may finish within ten minutes, it may finish within, in some cases like half an hour. Of course, we need to have a say don't make it too long. Don't make it too long practice. Because of your excitement you may, you are so keen to do it, right, you stretch it for like one hour, two hours and then there are so many other things left to be done. And then the say next day it takes like two hours, right. Then okay let me do little later. And this little later will never come, right. So, always keep a, say we must have little bit of plan that okay the maximum I will take like 20 minutes. And then it may take like 25 minutes or half an hour. It's fine. But don't stretch it to like one hour. In the beginning make it short. Don't be too excited. In the beginning I may even to the extent of saying that the two methods, do one today and the other the next day. Alternate between these two methods. And then where you don't feel tired doing the two methods together in one go you can do it, if you don't feel tired, through some degree of experience, right. Whereas, otherwise and particularly if you are busy, you have your full-time job or you have your, the studies, study meaning the college, university, and so forth. If you, on the basis of how much time you have then you can plan accordingly, right. The point is that these practices, finally effect must be there. And then, for the to feel the effect we must, time factor is involved. And the time factor you have to take out time. Time will never say now I'm here for you, right. We have to take out time. Okay, be very realistic. Don't make the practice so bulky initially. Make it small, start small. And then through your experience you can slowly expand it, right. That it should become first stabilised and then you give a quality and then the expansion. Okay.

So, with this the moment this feeling may I become Buddha for the benefit of all my dear mother sentient beings which is known as Bodhicitta, this feeling it becomes spontaneous. Spontaneous meaning without having to proceed through the earlier steps this mind comes to you, this mind arises within you spontaneously at that point it becomes a full-fledged Bodhicitta. It becomes an uncontrived Bodhicitta. It becomes a Bodhicitta without effort, effortless Bodhicitta. Okay, effortless Bodhicitta, uncontrived Bodhicitta, full-fledged Bodhicitta, they all mean the same, right. Whereas you follow the step, uncontrived Bodhicitta. Uncontrived meaning? Contrived meaning what? What is the meaning of contrived?

**Participant:** Artificial.

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

**Participant:** Forced.

**Venerable Geshe Dorji Damdul la:** Forced. Okay, made up and then let's say with effort and so forth, this is contrived. Uncontrived meaning naturally coming, right, naturally coming. Uncontrived Bodhicitta, effortless Bodhicitta and then what else, what did I say?

**Participant:** Full-fledged.

**Venerable Geshe Dorji Damdul la:** Full-fledged Bodhicitta. These three are synonymous. Whereas, say with these steps then eventually when you reach to the last step Bodhicitta it can be

very intense. But it requires earlier steps, without the earlier steps that spontaneous Bodhicitta does not happen which means that your Bodhicitta is the contrived Bodhicitta, this is not the full-fledged Bodhicitta. Only when, and then still though it's contrived, still it's so, so precious, right. You could feel it. At times you just feel like crying out of love and affection towards the beings, you just feel like crying. If it does happen, and of course when you're by yourself, doing the practice by yourself if you just feel like crying, right. Cry, it's fine. Cry, when you cry then the say the seed of compassion, seed of Bodhicitta inside will be even more invigorated, even more activated. That is the extremely beneficial. You just feel like crying, cry it's fine, right. Cry. And then you can at times, say with the Tibetan it's the, with the Tibetan.

Okay, in this connection I'd just like to share with you that in this book there is Guru Rinpoche, where is that? Three?

**Participant:** 301.

**Venerable Geshe Dorji Damdul la:** 301.

**Participant:** Geshe la 223.

**Venerable Geshe Dorji Damdul la:** 223, okay, 223 and then I like to go to the review of the path. Where is this? Review of the path. Okay, page, my book has it on page 238. Reviewing the Entire Stages of the Path, 238. Okay, so there the say if you look at this part, okay, maybe Gauri la you can read this through the mic. Okay, let us turn to page 239, stanza number, okay stanza number 80, okay 88, stanza number 88, okay 88 through to 93. Stanza 88 through to 93, this is, these are precisely with Bodhicitta. And if possible, we can include these stanzas in your Bodhicitta meditation practice. They are very powerful. So, these involve both the methods; method of equalising and exchanging self for others, and the sevenfold cause and effect method. It incorporates both. You can then pick up the stanzas accordingly. Okay, Gauri la slowly read this.

**Participant:** 88. I have considered how all these tormented beings are  
My mothers who have kindly cared for me again and again;  
Inspire me to develop unfeigned compassion,  
Like that of a loving mother for her precious child.

89. As no one desires even the slightest suffering,

**Venerable Geshe Dorji Damdul la:** Little louder. [2:00:00]

**Participant:** Nor ever has enough happiness,  
There is no difference between myself and others.  
Therefore, inspire me to rejoice when others are happy.

90. This chronic disease of cherishing myself  
Is the cause of unwanted suffering;

Perceiving this, may I be inspired to blame, begrudge  
And destroy this monstrous demon of self-cherishing.

91. Cherishing my mothers and seeking to secure them in bliss  
Is the gateway to infinite virtues;  
Seeing this, may I be inspired to hold them dearer than my life,  
Even should they arise as my enemies.

92. In brief, infantile beings labour for their own gain alone,  
While the Buddhas work solely for others;  
Understanding the distinction between their respective faults and virtues,  
May I be inspired to be able to exchange myself for others.

93. Cherishing myself is the doorway to all downfalls,  
While cherishing my mothers is the foundation of everything good.  
Inspire me to make the core of my practice,  
The yoga of exchanging myself for others.

**Venerable Geshe Dorji Damdul la:** Thank you, okay so these stanzas they are very powerful, they are written by the most Venerable Panchen Losang Choegyen, highly, highly accomplished practitioner of Bodhicitta. Then say some people having some inclination of compassion when they read this, they see the sophistication, they see the profundity of the practice involved. It will just make us move into tears. This is a very powerful practice. This simply, this clearly tells us how refined, how intensely a practitioner the author is, Panchen Losang Choegyen. Okay, so this is the, we need to think in these lines. And in some cases, where the say the some of these stanzas for example Tibetan, these stanzas when we incorporate them with the tune, melody and particularly when you meditate on this Bodhicitta, when the experiences are invoked to invigorate the experience even more, then you slowly recite these stanzas with the melody, with the tune, you recite them, it will become even more moving, very moving. This is extremely precious. So, you can incorporate the, in the form of the melody, incorporate this melody while reciting this. You can create your own melody, people who are, you know, the say with the same, say if you know some songs, very melancholy songs, right, and which are, which actually moves, just because of the melody it can move your body into goose bumps. Have you come across such music, melodies? Yes. Okay, so there and then if you are familiar with these tunes then you can, you know, the lyrics you can use these words as the lyrics for these, you can sing it during the meditation, you can sing it, make it very poignant, right. And then you can feel goose bumps coming in your body, tickling sensation, you just feel like crying.

So, the point is that try your best in whatever way the seed of compassion can be activated. The more you feel these moving experiences the more the seed is activated. The more the seed is activated more likelihood that the Bodhicitta will be generated within you very soon. Okay, the more, the sooner you generate the Bodhicitta then you are already got into the path, *gate*. You're getting it? So, then the *gate*, with the *gate* then you go to next *gate*, third *paragate*, *parasamgate Bodhi svaha*. Then the actual process journey starts. Okay, so this mind, altruistic intention to become Buddha for the benefit of all dear mother sentient beings, then when that becomes very

spontaneous that is the full-fledged Bodhicitta. When you achieve that spontaneous, uncontrived Bodhicitta, full-fledged, effortless Bodhicitta, when you achieve that Bodhicitta, that moment you become a Bodhisattva. We talk about the Buddhas and Bodhisattvas, any time your practice leads you to have this experience very spontaneous, spontaneously arising like say the without the need of earlier steps, this feeling of very strongly desiring to become Buddha, it happens to you, for all beings, that is Bodhicitta and you will become a Bodhisattva. The moment you become a Bodhisattva, you, the first time you become a Bodhisattva at that point you hit the first line, the first *gate*, the first path, *gate*, right.

Okay, now with this okay now the let me wind this up, this Bodhicitta there are three kinds of Bodhicittas. One is known as the king like Bodhicitta, king like Bodhicitta, then the ferry man like Bodhicitta, then the shepherd like Bodhicitta. King like Bodhicitta, ferry man like Bodhicitta, shepherd like Bodhicitta, three kinds of Bodhicitta. Okay, king like Bodhicitta, okay let's say, first let's say shepherd like Bodhicitta. Shepherd like Bodhicitta is that you are a shepherd and all the animals, the cattle, you are just chasing them. And then first you make sure that they are in the safe place, make sure that they are safe place. Once they are all in the safe place, then you go only then you into your home, then you go to relax. So, first may all the sentient beings achieve Buddhahood. Once all the beings are already in the Buddhahood, state of Buddhahood, then you think of becoming Buddhahood, achieving Buddhahood yourself. This is the shepherd like Bodhicitta. Which means that you first let others achieve Buddhahood followed by you.

Ferry man like Bodhicitta is just as a ferry man or the boatman, the say the take you, help you to cross the river. So, there the boatman and you, both cross the river together because both of you are in the same boat and then you cross the river together. So likewise, the ferry man like Bodhicitta is where the intention is that you and all dear mother sentient beings, you become, you achieve Buddhahood together.

Then number three is king like Bodhicitta. King, the king is very powerful, very wealthy, very powerful. And then the king, once you become a king then you are helping all others. So, first I will become a Buddha then I will help all other sentient beings, right.

These three kinds. Of the three kinds the first one king like Bodhicitta that is the real Bodhicitta. But at times it will be good to reflect on, meditate on the other two Bodhicittas. as well, particularly the shepherd like Bodhicitta. Because for the shepherd like Bodhicitta you are building the courage that even if I have to live in hell realm, and as long as the other beings are into Buddhahood, I'm happy, right. This kind of courage. Me by being in hell realm, if that helps all beings to achieve Buddhahood, I will be happy to do it. So, the, this method, the ferry like Bodhicitta, no, the shepherd like Bodhicitta practicing that helps us to build our courage. One of the unique characteristics, qualities of the Buddha, no, of the Bodhisattvas is the courage. Courage to take the responsibility of the sentient beings. Okay, there are three kinds of Bodhicitta.

Now another way of classifying the Bodhicitta is aspirational Bodhicitta and the engaged Bodhicitta. Okay, aspirational Bodhicitta should [2:10:00] precede the engaged Bodhicitta. And how the aspiration always Bodhicitta and engaged Bodhicitta, how these two are distinguished it

depends on the different philosophical schools. According to Prasangika it's very simple the first moment of generating Bodhicitta, first moment of generating the spontaneous Bodhicitta that is the aspirational Bodhicitta, and the remaining Bodhicittas. they are engaged Bodhicitta. What do you mean by aspirational, what is meant by engaged? Aspiration means okay I will help you, that is aspiration. When you actually go to help, actually engage in helping that is engaged Bodhicitta. The first one is the aspiration, second and the next ones, they are the engaged Bodhicitta. This is how the Prasangika would classify.

Whereas, how this is classified by the lower school is just for your information, lower schools is that first when you generate the Bodhicitta through these methods then you feel a very strong spontaneous experience of the altruistic intention to become Buddha for the benefit of all sentient beings that is the aspirational Bodhicitta. And then till you take the engaged Bodhisattva vow. Bodhisattva vows there are two – aspirational Bodhisattva vow and the engaged Bodhisattva vow. Engaged Bodhisattva vow and the actual Bodhisattva vow, these two are same. Engaged Bodhisattva vow is the actual Bodhisattva vow. Aspirational Bodhisattva vow is not the actual Bodhisattva vow, right. In other words, engaged Bodhisattva vow and the Bodhisattva vow, these two are synonymous, right. Aspirational Bodhisattva vow is a preliminary. Bodhisattva vow and the engaged Bodhisattva vow these two are synonymous. What is, then what about aspirational Bodhisattva vow? That is a preliminary. Okay, according to the lower schools say after generating the aspirational Bodhisattva vow till you take the Bodhisattva vow, your Bodhicitta remains as aspirational Bodhisattva vow, the aspirational Bodhicitta. After the aspirational Bodhicitta then the moment you take the engaged Bodhisattva vow then your Bodhicitta becomes the engaged Bodhicitta. This is according to lower schools.

Okay, then the next, still the next is the Bodhicitta classified into conventional Bodhicitta and the ultimate Bodhicitta. We need to know all these classifications. Conventional Bodhicitta and the ultimate Bodhicitta, two. Now for your information ultimate Bodhicitta is Bodhicitta in namesake, it is not the real Bodhicitta, ultimate Bodhicitta. Ultimate Bodhicitta is the non-dual wisdom of Emptiness of the Arya Bodhisattvas. It is just given the label ultimate Bodhicitta but it's not a Bodhicitta. Bodhicitta and conventional Bodhicitta, these two are synonymous. Don't forget it. We have to know these technicalities. Bodhicitta and aspirational, no, Bodhicitta and conventional Bodhicitta these two are synonymous. Because you will, you are bound to when you read through the texts, very standard Buddhist texts and particularly Mahayana Buddhist texts you are bound to come across these words like ultimate Bodhicitta, conventional Bodhicitta. So, there ultimate Bodhicitta means it's the wisdom of Emptiness, non-dual wisdom, uncontaminated wisdom of Emptiness, non-dual wisdom of Emptiness of the Arya Bodhisattvas not the Shravakas or Pratyekabuddhas. Okay, any questions? Yes, Tejal la.

**Participant:** Geshe la, if Bodhicitta is the true awakening mind and we have an ultimate awakening mind, why we say it's only namesake an awakening mind, like why it's only namesake Bodhicitta?

**Venerable Geshe Dorji Damdul la:** Okay, let's say, first let us keep it very straight Bodhicitta is defined as altruistic intention to become a Buddha for the benefit of all sentient beings. May I become Buddha. You are not seeing Emptiness. Don't forget it. As simple as that, this is the

Bodhicitta, right, this is Bodhicitta. And this conventional Bodhicitta these two are synonymous. With the wisdom of Emptiness, the aspiration is not there just see Emptiness directly. You're getting it? Then the question is why that is given this label Bodhicitta? You're getting it? Bodhicitta. That wisdom of Emptiness takes you to *Bodhi*, right, that wisdom of Emptiness *gate gate paragate parasamgate Bodhi svaha*, right. That is the journey. What actually takes the journey? There are two; one is the energy, and one is the direction. One is the energy and the direction. The direction meaning which cuts the afflictions. This journey is the journey of cutting the mental defilements. So, to cut the mental defilements we need the very sharp axe and the very strong energy to hit the afflictions with this axe. So, that energy is the merit accumulation including Bodhicitta, Bodhicitta the main. And then the axe is the wisdom of Emptiness. So, this wisdom cuts the mental defilements. So, as the mental defilements are cut then the journey starts *gate gate paragate parasamgate*. This is journey. This journey is possible, this journey is mental journey of cleansing the mental defilements. Mental journey of removing the mental defilements. So, what actually removes the mental defilements is the wisdom. So, what actually takes us to *Bodhi* or the Awakening or the Buddhahood is the wisdom. So, the wisdom is, this wisdom is known as the Bodhicitta. *Bodhi* the wisdom which takes you to *Bodhi*, full Buddhahood, the mind which takes you to Buddhahood. Wisdom is also mind. The mind which takes you to Bodhicitta, *Bodhi* Enlightenment, *chitta* is the mind. Mind which aspires, mind which takes you to *Bodhi*. So, wisdom, that non-dual wisdom is also given the label Bodhicitta. But is it Bodhicitta? It's not, it's just namesake, it's not a Bodhicitta. Okay, yes?

**Participant:** Geshe la can you speak a little bit about the relationship, okay, so we're told not to mix the practice of Emptiness with the practice of Bodhicitta.

**Venerable Geshe Dorji Damdul la:** Not.

**Participant:** Not.

**Venerable Geshe Dorji Damdul la:** Not.

**Participant:** And then we're said we can very creative with your Bodhicitta practice.

**Venerable Geshe Dorji Damdul la:** Yes, creative but don't jump the steps.

**Participant:** No. So, let's say if feels that a particular step I can only do while, if I contemplate also on Emptiness of the beings of this world.

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

**Participant:** Does it, is it incorrect to do that...

**Venerable Geshe Dorji Damdul la:** Okay, so the point is first follow the steps well, habituate in these steps. Once, that is done then where you want to include the Emptiness you include it and see what is the difference experientially what is the difference. If there is a little say the with Emptiness initially the moment, initially, later it's on it's little different. Initially the Bodhicitta

practice, the mind becomes really like what fresh and then some tenderness is there, tenderness, and the say actively moving. With the wisdom of Emptiness it holds you. Moving it does not happen. Initially. Later on it's very different. Initially, the wisdom of Emptiness it blocks what our mind is more addicted to moving. Moving what? Moving towards negativities. So, wisdom of Emptiness blocks you from moving towards negativities. So, the mind stops. That is the experience. Whereas, with the Bodhicitta the mind moves, moves towards the beings. With the Emptiness the mind stops [2:20:00] to move. Actually it does not stop to move altogether because it stops us from our habit. Which habit? Moving towards harming others. You're getting it?

Okay. Then the say keep doing both. Keep doing both meaning Emptiness, Bodhicitta, Emptiness and Bodhicitta. Slowly, this what do you call it the separation happens where it stops only negative flow and it does not hamper the positive flow. You're getting it? That will come to us little later. So, in the meditative session Emptiness, it, this is the psychologically it happens the, it's very vivid that instantly the mind, right, rests with the Emptiness meditation, the mind instantly rests. Whereas, the Bodhicitta mind moves. This difference is there. And later on with your own personal experience then you can see, you know, how to do. Yeah.

**Participant:** Same question.

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

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Okay, any more questions? Yes, Adarsh.

**Participant:** I notice the two methods of Bodhicitta practice in what point they are different? What is the purpose of two different method to generate the Bodhicitta?

**Venerable Geshe Dorji Damdul la:** Okay, this is a good question. What is the?

**Participant:** If we say they are because of different because. In that context, we can say that individual merit has also different steps to drive out us in the Bodhicitta.

**Venerable Geshe Dorji Damdul la:** So, basically what is the difference between the, these two methods, right, why do we need the two methods? It is not necessary that you have to go for both the methods. But we are very lucky that we have two methods, right. We are very lucky that we have two methods. These two methods will enrich us. Otherwise say the this is our the what mental tendency, people wherever we go the elections they say change, change. Change becomes like a what do you call it? Propaganda, right. To make the people feel, right, we need change.

So therefore, the point is that these two methods there is a difference. One is precisely with how the conventional world feels love and affection towards near and dear ones. You let, feel yourself, feel all others as your near and dear ones. Then, the second method, method of equalising and exchanging self for others this is known as, the what is that step number six, what

is step number six?

**Participant:** Special recollection.

**Geshe Dorji Damdul la:** Special recollection of the kindness of others. While they are not necessarily your near and dear one, while they are neutral beings, while they are your enemies, still they are very kind. This is missing in the first method, right. The second one is extremely powerful, yet, it's something which the ordinary people cannot digest this concept. So, therefore, Bodhisattva Shantideva advised us to keep it confidential, unless and until the person is really prepared for this. Otherwise keep it confidential because people may feel too much. It can be quite overwhelming. Okay, Ajeer ji?

**Participant:** Geshe la, this thing four immeasurable.

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

**Participant:** Loving kindness, compassion, and the joy, there is no qualification really attached to them but in the case of equanimity we say that it's to be free of the bad, of the excessive attachment and aversion.

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

**Participant:** So, why this limitation in the sense of the excessive attachment? Why without, why it should be, it should not be free of the attachment.

**Venerable Geshe Dorji Damdul la:** Oh, very good question. Okay, the excessive attachment I have two reasons. This is what I added. Two reasons. One, to accommodate the current audience. I cannot love my parents, I cannot love my family, I'm not allowed to have the attachment with my family, okay then this practice is not for us, right. Okay, so to accommodate these people, excessive. The moment you say excessive they will say yes, that I agree, everybody will be happy to practice it. One. Number two is attachment, meaning feeling of love and affection towards somebody so there it can be destructive, yet this attachment there is element of love and affection there. This affection, love and affection when does it become attachment is, when does it become negative is that when there is a bias involved. Whereas, without removing this may we be separated from this attachment, which means remove, without removing this you expand it to all. That is so precious. You're getting it? Instead of removing this attachment. Attachment meaning feeling of closeness towards somebody. When it becomes confined to that person then it becomes attachment. You expand it to all beings it is not attachment, this is altruism, this is the universal love towards all, unconditional love towards all. So therefore, with this logic I say that excessive. Okay, Sanjeev ji?

**Participant:** Geshe la, going by the definition of Bodhicitta, what you earlier said is altruistic intention becoming a Buddha for the sake of other being. The king like Bodhicitta seems to fit like perfectly. The other two I'm wondering when to put it in practice.

**Venerable Geshe Dorji Damdul la:** Amazing. This is wonderful. This is the point. So, which means that Sanjeev ji falls under the category of the smart audience. Smart audience could just simply from the definition you can see that king like Bodhicitta fits in there. Now, how to practice the other two? Other two, although we call them Bodhicitta, the point is not with the other two, particularly the shepherd like Bodhicitta, this sometimes the some practitioners they praise it so much. And I could feel that this is because tremendous courage is involved there. For the time being why, we are not able to cultivate Bodhicitta is because the courage is, we are lacking the courage to take the responsibility of all beings. So, here say the courage is one element. Initially, we need to practice all these things separately. Then later on they will, all these dots will be connected. And then it becomes very easy. So for that matter courage is another very, very important element of the Bodhisattva's practice, courage. Courage to take the responsibility for all the beings. Some are foolish courage, right. Daring to die, risk your life in order to get ten rupees. Daring to risk your life, risking your life just over the fight over ten rupees. This is a stupid courage, right. So, whereas the meaningful courage, wise courage for the benefit of all beings you are, you dare to give your life. That is, that amount of courage. For the benefit of all beings that you dare to take the responsibility, that is the courage. This is the kind of the wise courage is what is encouraged, is one of the principal pillars of the Bodhisattva practices, one. For that matter then instead of saying that may I become Buddha only after all beings, say this, say may I be able to take all beings to the highest state of the happiness before I reach there. Let me sit behind, let me make sure that all others achieve Buddhahood first, or achieve Enlightenment first before I actually get there, right. I will be the one to make sure that they are there first. So, this makes you have a sense of a tremendous courage. That is very precious. Yeah. Okay, Rimpi la?

**Participant:** Geshe la, it's not a question, It is just a clarification like few months ago also I asked like I just want to make it clear. Difference between four immeasurables and Bodhicitta, I was not clear. But what I understood now is, it's kind of four immeasurable is making the ground [2:30:00] of saying may I, how like we will get happiness, we will endowed with happiness, we will not get suffering. And in Bodhicitta we are actually trying to help it, or we're trying to do for them, for all dear mother sentient beings.

**Venerable Geshe Dorji Damdul la:** Very good. For the Bodhicitta you got.

**Participant:** Am I right?

**Venerable Geshe Dorji Damdul la:** Yes. For Bodhicitta you got the correct answer how to do, how to actually give happiness, how get rid of suffering for others, right, get rid of the suffering of others. So you know the precise, you go the correct answer now how to do that by becoming Buddha that is Bodhicitta, very true. But there is a distinction between immeasurable, four immeasurables, immeasurable compassion, great compassion and compassion in general, there is a difference. Likewise immeasurable loving kindness, great loving kindness and loving kindness. Okay, loving kindness in general, this is any feeling of love and affection which wishes others to be happy and to have the cause of happiness. Now the immeasurable loving kindness is a loving kindness which is complemented by Samadhi, very refined meditative concentration, that is immeasurable loving kindness. Then the great compassion, great loving kindness is loving

kindness which will drive you into generating Bodhicitta, right. So, the Shravakas and Pratyekabuddhas they have the loving kindness, immeasurable loving kindness, they don't have the great loving kindness. They have the compassion, they have the immeasurable compassion but they don't have the great compassion. Bodhisattvas have all three. Deepesh la?

**Participant:** Geshe la in method one repaying the kindness, the altruism, there is a great parallel, you know, because in repaying kindness also you are taking the responsibility that I will repay the kindness. So, can you just highlight some differences because there is, if I say I'm going to repay kindness in a way I'm taking the responsibility.

**Venerable Geshe Dorji Damdul la:** Okay, so basically this is good. Let's say I receive the kindness so I will repay you, so that is the trigger point. Then, other the, the step of the altruism there because you are kind, not because of you are kind, you already reached to that level where say the that all suffering must be gotten rid of and the beings must be given the maximum happiness. How to do that? Not because that you are kind so therefore I will repay. It's not like a transaction, business transaction. Whereas the first one is, the first step because you are kind I will repay that. And then when you become very compassionate then it's not that only when you do something I will repay. No, whether you do or don't do, it doesn't matter I will help you that is altruism. Any more hands coming up? Okay, Tejal la?

**Participant:** Geshe la, one question that's come in our group discussion that when we speak about spontaneous Bodhicitta. So, okay, so how do we distinguish, it doesn't mean that the Bodhisattva now has Bodhicitta, spontaneous Bodhicitta in every second of their continuum. I mean we're not clear, I'm asking that. So, spontaneous Bodhicitta is not omnipresent Bodhicitta or is it? Like how do we understand that what is.

**Venerable Geshe Dorji Damdul la:** Okay, this is good question. Okay, spontaneous Bodhicitta, is it necessary that Bodhicitta should be 24/7 in your mind? Okay, say the, till the 8<sup>th</sup> bhumi, right, till the 8<sup>th</sup> bhumi afflictions arise. When the afflictions arise Bodhicitta because sentient beings our mind stream is only one at a time, either you eat *Tsampa* or you play flute, don't do both. Playing flute and eating what?

**Participant:** Orange.

**Venerable Geshe Dorji Damdul la:** No, eating anything, you know, eating your cheesecake. Eating cheesecake and playing flute together cannot be possible. Do one. So, in our mind how our mind works is that our mind there is one stream. When the mind thinks I want happiness, you don't think that flower is beautiful. When you say the flower is beautiful, I don't like flower. It does not happen. These are all, it's the one stream at a time. This is how our mind works. So, therefore when your mind is little agitated, right, then the Bodhicitta becomes sidelined. But it is not weak, any time it can come back, right. Say at the moment how many of you are angry, it's already six still he is not letting us go. (TL) Okay, how many are angry? Nobody I'm sure nobody. But the next moment somebody says where did you go, I called you and you did not respond to my phone, right. What did you do? Don't you know that I go to Tibet House class? Right. (TL, GL) That anger arises, right. So, when the anger arises so this calm, this is it, say the

anger instantly arises and then spontaneously you have to meditate on anger. Okay, just wait please first let me have that anger first. (GL) Or it's very spontaneous? Very spontaneous. You're getting it? So, when you're here in Tibet House anger is not there. It doesn't mean that anger has subsided, right. Anger is in the form of, at the moment for the time being it is kept in another box, right. Then the next moment the situation arises, that anger actively arises. It erupts like volcano. You're getting it? So, the point is that the say the Bodhicitta is not diminished. But it can diminish if you don't practice over and over again, it can diminish, right. And the next moment again it'll become very spontaneous which means that even without earlier steps, if it arises spontaneously then that is the actual Bodhicitta, spontaneous Bodhicitta. Even when you reach that level, it is advised to still do the steps. These steps will make your Bodhicitta even more powerful, more intense, right.

Okay, anger of small child, anger of a young child age four, five, is that spontaneous or not? And anger of the, anger of age 40, 50 years old person spontaneous, not spontaneous? Which is more high quality? Which is of greater quality? After studying, you know, and if you don't practice Bodhicitta our mind will keep, generally speaking, it's entropy. Where is Badri ji, right? Even our mind is all entropy, it follows the rule of entropy. If you don't practice it then it will keep becoming worse, worse. Therefore, often times we describe the child's mind is pure. It's actually not pure. Child's mind is pure with the respect to the elders. You're getting it? So, the point is that the anger, within anger which is spontaneous within that there are degrees. And also Bodhicitta although it's spontaneous within that there are degrees. In order to make the say the less degree spontaneous Bodhicitta to uplifted to a high degree you have to again practice it more. Practice more with the steps and then with the inclusion of the six perfections, ten perfections, all these have to be done, then the Bodhicitta will become constantly intensified. Okay, anymore questions? Yes?

**Participant:** Geshe la, another question from the group discussion is that is discussion going on about, so Arhats have removed self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** Grasping ignorance.

**Participant:** So, by following the Bodhicitta methods, if someone has managed to eliminate self-centered attitude but the self-grasping ignorance is still there, so does this exist, and what are these beings called? Because Arhats have eliminated. [2:40:00]

**Venerable Geshe Dorji Damdul la:** Okay, the to make that simple let's say your shawl, you're the scarf suddenly falls in the mud. And then the very gross muds are there. Is it possible that the gross muds are still there but the stains, subtle stains inside are gone, is this possible? Not possible. So, self-centered attitude it is of two kinds, the gross and the subtle, right. The subtle to eliminate that fully one has to achieve Enlightenment, Buddhahood, right. So, self-grasping ignorance no matter what, right, in many cases they are eliminated way ahead of achieving Buddhahood, self-grasping ignorance, way ahead of achieving the, way ahead of eradicating self-centered attitude but the minimum by the 8<sup>th</sup> bhumi, Bodhisattva's 8<sup>th</sup> bhumi, by that time it's already eradicated. Some can eradicate before that. 8<sup>th</sup> bhumi you have to eradicate it. And the self-centered attitude will be eradicated, the gross one eradicated by 8<sup>th</sup> or even before that gross

one but the subtle self-centered attitude will be eradicated only at the time of total Buddhahood. Okay, so now end dedication prayer. Okay, one question there, Deepesh la.

**Participant:** Just related to what Richa asked instead of self-centered attitude is there self-cherishing?

**Venerable Geshe Dorji Damdul la:** Same. Self-cherishing, self-centered attitude it's a matter of translation, right. So, some translators may say the and then even some teachers may say that self the they may distinguish between these two things but the point is here the English words is, both are English words. So these two are same. And if somebody makes a distinction we have to ask what is that distinction, we have to listen to that person first, listen to that person then accordingly we have to give, we have to explain.

**Participant:** I mean for example the like distinction I could understand was that the manifest, you know, other cherishing, like you know Bodhisattvas specifically or you know when the Bodhicitta becomes non-reversible, you know, it will never degenerate, so can we posit on that point that a Bodhisattva will always have other cherishing attitude?

**Venerable Geshe Dorji Damdul la:** So, as I said earlier don't forget it mind-stream is one at a time and still they have the afflictions. And when the afflictions arise virtue is no more there. Other cherishing is always virtuous. Don't forget it. These are the technicalities, we have to know the technicalities. For example, say let's say, okay let's say when the virtuous thought is arising, non-virtuous thoughts are not there. Non-virtuous thoughts take over, virtuous thoughts are become the dormant, right. This is how it works. And then when will somebody, when will, this is one thing, when will somebody have, when will somebody, okay, when will somebody have the wisdom of Emptiness 24/7? It says when one reaches the 8<sup>th</sup> bhumi. 8<sup>th</sup> bhumi then from that point 24/7 you will have the wisdom of Emptiness. So, there afflictions, no room. No room for afflictions. Because virtuous, it's always virtuous 24/7.

**Participant:** Okay, thank you.

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

**Participant:** Page 278, additional dedication prayers.

# Class 50 – 4 Immeasurables & Bodhicitta – Part 9 of 9

## Session 1 of 19<sup>th</sup> Feb 2019

Subject : Four Immeasurables and Bodhicitta  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 19 February 2019  
Transcriber : Stanzin Lhadol  
Verified by :  
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### Starting Prayers and Meditation

(Main Teachings Starts) [00:16:40]

Ok today is Lhabab Duchen, or the miracle day the day on which the Buddha Shakyamuni performed so many miracles which otherwise the Buddha was not so keen to perform miracles and not keen that he saw at his disciples or followers performing miracles for specific reason because then people become more infatuated the miracle is something easy to be seen and wisdom of Emptiness, Bodhicitta cannot be seen and miracle is something that you can easily see and you are fascinated and Bodhicitta, wisdom of Emptiness even somebody has it, has these but to really appreciate it, and to really see that it is not so common. It is for that reason that people can easily slide into the easier path which is no easily, which is by no means a path it does not takes us to any Enlightenment or total freedom from suffering. So therefore to discourage that the Buddha in the first place he does not, he was not keen that he performs these miracles and then number two he does not encourage his disciples also to do that but on this day it was the invitation, not really in good sense invitation from the competitors out of jealousy to the Buddha.

And the Buddha finding no way other than to do it so the miracle actually so many Buddha on that, that time Buddha performed lots of miracles where the miracles performed by the competitor they were all the overall defeated by the Buddhas the miracle the power of the Buddhas miracle. So this is what the in Tibet, Lama Tsongkhapa 14 century great saint scholar Lama Tsongkhapa. So, he allocated this day as a prayer day where the day of virtuous victory over the evils and on this day the people to do virtues say exceptionally more intensely, more in number and the in the vast scale. Ok this is a very auspicious day so, today corresponds to that day and then for example in Dharamsala teaching [0:20:00] of His Holiness, His Holiness was giving teaching to celebrate this day as prayer day and to commemorate the Buddhas performing miracles to benefit the beings.

So for the for us also it will be wonderful, it will be great opportunity for us to accumulate merit on this occasion and that it is so coincided that we are having this class, Nalanda Diploma Course class. So this is something and particularly what we are discussing is about the Bodhicitta

and practices of the Bodhisattvas like the six perfections, ten perfection and then the five paths, how once having generated Bodhicitta, how one then traverses along the path towards Enlightenment in this five steps refer to as five paths. So these are the things that we are studying so we can't really anticipate for us, for ordinary people like us we can't really anticipate doing greater virtue then actually studying these this is incredibly great opportunity that it so coincided that this class is happening on this day. Ideally class was to be tomorrow but then for some reasons because my travels involved so it so happens that it is happening today. So that is so good, so let us make the most of today's class and then meanwhile after the class just see if you can say practise the seven steps and the nine steps which we learned already the conjoined with today's auspicious day, very special day just try it and it may not be so fruitful, it may not be so effective as what intended don't take it is negative omen.

The just even to try, even to try this once going back home you try this then if you don't have these steps on your finger tips of course these steps must be on our finger tips. The seven steps with one preliminary, total eight and the nine steps we should have these on the finger tips. Even we don't have them on finger tips at least you have them in your note books, you just go through them and then try to follow these steps one by one and see say reflect on the points. Just see how much you can invoke the respective experiences. Ok this is let us try to do that and ok I am sure who already did this today who are more senior, who are have been in to this practise for a sometime I am sure that they are some of the people particularly from the various Bodhicitta retreats all over the world I am sure that some of them who did that.

Today and the Bodhicitta retreat so I do remember I do remember that there are many who reported that since the Bodhicitta retreat they took part in which ever series it might be that they took part in since that time and till today they have been doing the practise of Bodhicitta and the wisdom of Emptiness uninterrupted, without any break. So this so something so pleasant, so delightful to hear from some of the participants so likewise from Nalanda Diploma Course if there are people the who actually not just leave it on intellectual level, just see how much you can actually practise them on a daily basis you may not be able to do both the methods on the single day but see how much you can do that say alternate between the two methods today you do the seven step and next day you do the nine steps, Equalizing and Exchanging method. If you do that you will see that over a time where you practise it five years of lapse whether you don't practise it, five years will lapse it is not only those people who practise then ten years will lapse others otherwise it will be just one year, two years no, whether you practise or not practise time will pass. So while the time passes one year is gone, five years gone, ten years gone if you practise you have something to carry. How do you know this? If you practise over the time generally speaking if you practise on daily basis within like one or two years time you will get some experience.

Then the in some cases it may not be the case that you will have experience within one or two years may be like three, four years time you will get some experience. You will see yourself more stable, and that then the self-centred attitude which can easily trigger agitation, irritation within you that starts to subside, and mind becomes more stable and calm and then people around you can feel that because they know who you are otherwise easily exploding into anger and so forth. Now more calm, peaceful, sensible, stable people around you can feel that. Ok, so and then

more importantly when you start feeling say the love and affection towards otherwise little bit of jealousy towards this person little bit anger towards this person, little bit of contemptuous to this person and so forth. Now all these things are changing say just a just very natural flow of love and affections starts to happen towards almost everyone, towards animals, towards insects including the mosquitoes and so forth.

Ok this incredibly, incredible feeling of reward it is extremely rewarding to do this practise. Ok now the point is see how much we can practise instead of just leaving it on the intellectual wow it is very beautiful practise don't just leave it there just do practise finally you are going to be benefit. And today suddenly we are speaking say with this practise of compassion with this practise particularly Bodhicitta practises are very refined version of the practise associated with the practise of compassion as the ground. So with this automatically what happens is that your mind becomes calm and it stops consuming your, corroding your immune system that is for sure. With this practise slowly the glow will happen on your face, and people around you will see you more relaxed. And people around you they want have some conversation with you they really feel relaxed and then will also compromise not that you want to compromise.

Even there is some kind of discussion, very serious things happening then not only the person will really see that there is some glow in your face, just be with you the person feels relaxed and automatically the person is also subdued. Ok there are tremendous benefit out of this so, the it will boost your immune system and the immune system what for we are doing all these exercises, physical exercise the gym and so forth it is to say the maintain the physical health, physical strength, physical balance and for physical balance finally more important than exercise is immune system. And the for the immune system what actually helps us to maintain immune system we eat this, eat that and so forth so that it will boost immune system the what really, really helps us to boost immune system is practise of compassion. This is guaranteed. And in fact more important than the more beneficial that is single pointed meditation, single pointed meditation has tremendous capacity to boost immune system but more than ten times more would be the practise of compassion.

Opposite of immune system is the fear, the moment you practise compassion happens, compassion will just dissolves the fear, the single pointed meditation may not dissolve the fear. So, we see that the practise of compassion this is so, so precious for your health, for your physical health, mental health, emotional health all so this is so precious and then if you really want to feel that, if you really want to feel what the Bodhicitta is like? What is that feeling [0:30:00] unconditional love is like? If you really want to experiment it there is no by way which to experiment over night. It is to be only practise over an extended period of time only then you can feel that once you feel that this is so powerful it will not leave you easily. That is so powerful and this is once it becomes like a nature it almost with you at all times. Ok this is so precious.

So the point is we have to practise it. With wisdom of Emptiness to practise is of course is one, but more important practise is keep learning it, we must enriched the learning. But for the Bodhicitta practise learning is easy but experiencing is difficult. So for that matter to experience it we have to practise it, so now that we already to know how to practise the two methods it is very important to actually make it happen on a daily basis. To the rest particularly I would say

that at this stage when you have freshly learned it is good to study practising it and then later on when you may be become little more experienced with this practise the steps, the reasoning, experiences and so forth and then there you may become more engaged, busy with this work, that work and so forth. And once in a while you may say the depending on the time, even you leave it for like you know one day, two days it may not affect as you much.

But at this point when the even the spark is not yet created it is very important to first create the spark and then let the spark let's say the catch the fire with the fire then let's see that there is an amber there, so with amber it last longer. Once amber meaning that the very stable fire of Bodhicitta when that happens then say even if you miss one or two days of practise it is fine. Ok so this is, at this point we have to do you know put little bit of effort and study. The in the practise for Bodhicitta after learning how to practise Bodhicitta, ok this is very important. Now I like to share you with the there is third the first one is method of Seven Fold Cause-Effect Method to generate Bodhicitta, then second one is the method of Equalizing and Exchanging self for others and the third one is known as this what? The blend of the two methods.

Blend of the two methods is easy, it has like 13 steps and some see that as 12 steps t does not matter. So it just should be so whatever is the case it should be complete say some people do the practise the two methods blend together. Ok in which case first we start with the equanimity from the Seven Fold. Equanimity remembering all beings as ones mother number two then remembering their kindness number three, and then the repaying the kindness number four, so you can include. Not including is fine, you are getting it? Ok so with this then you can jump to the equalizing and exchanging method you can jump. So what is that?

The nine steps put together so what is the number? How much?

**Participants:** 13.

**Venerable Geshe Dorji Damdul La:** You are getting it? Say equanimity from the seven fold then the remembering all beings as one's mothers, remembering their kindness and then repaying their kindness four, then plus nine from the method of Equalising and Exchanging Self and Other, total 13 you are getting it? Ok this is what is known as the Synthesized version or blend version of the two. Ok some people do that it is fine. You want to combine together or you want to do them separately even you want to do them separately and if you have time then you can do both methods in one day. Whereas if you don't have time then don't be ideally speaking, generally speaking I know that there are some, there are some people who have been into Dharma practise for so many years, the only thing is that the say the there are more doing with the reading prayers then the mantra recitation and so forth but not tactually meditation part.

Even if you do the meditation they are not really doing with the single pointed meditation right breathing, observing the breath then the Buddha, sensations and so forth. Just that part and then not actually doing the Emptiness, the Four Seal and Bodhicitta and so forth so the point is that the for those people who have been whatever practise they have been doing for like more than two years, if you have been consistently doing this practise and if you have time then why not you can do both methods in a day and whereas you say, no, no in my case I will do one method

today just I will alternate between the two methods that is also fine for those people who have already been stable, who have been stable with their meditation, with their practise for the last more than two years ok.

Whereas those who are doing the practise intermittently right ok sometimes when you are in good companions meaning when you are here in Delhi, more Tibet House or when you are somewhere there is a Sangha group there then you just feel like doing it, when you cut off then you cut off then you also leave say intermittent practise if you belong to this category then I would suggest that don't do the methods on the single day because if you do the two methods on single day your mind is not stabilised as yet and because of which there is tendency that the two methods together may take a while particularly if one can be say little creative in your reflection then you can take it while. It may take like two methods combined together may take you more than like 40 minutes, in some cases like one hour.

Ok then in meanwhile so much of energy is consumed and you may not feel it that point but it happened and subconsciously, unintentionally exhaustion has take place. So this exhaustion accompanied feeling is not good. So next time you do the practise that memory will be retrieved, memory of the exhaustion and the tiredness, unpleasant feeling that is retrieved and then you feel ok yeah, it will, it takes little time so I need a separate time and this separate time will never come. Right so the thing is what we need to do is that if you are not being very consistent with your any kind of Dharma practise for last like consistently for about like two years then I would suggest you to do of the two methods do one at the time, alternate between the two methods. Ok this is what I am suggesting you.

And then the in Bodhicitta retreats while we learned the two methods but the doing the morning practices we do the Four Immeasurable that is for the reason that if you do the two methods in group it can take very long, so to avoid that, to for time management then we do it with easy way by Four Immeasurable but then the point is that the particularly when we are still very fresh with the two methods it is good to do something practise it and when you become really habituated with this then once in a while even if you have to do you know say the, you may not able to do that it is fine because you are already stabilized. Ok this is what I would like to share with you. This is very important.

Ok then that too that is for your own benefit right keep that in your mind. Finally if you Bodhisattva Shantideva in his Guide to Bodhisattva Way of Life very clearly indicated that if you want the maximum happiness, that you want to get rid of all the fears of life there is no practise better than the Bodhicitta practise. So the wise people will embrace this Bodhicitta practise, this is what he so wisely indicated and [0:40:00] this is what we are not to forget for your own benefit and particularly those who already in your like 25 and plus and particularly 30 plus now the life is already settled. Right 30 plus right settled meaning that you already have some experience of the life whereas 21, 22 is still excitement is there right I have so much of life, I have so many years to live right that is different story.

Ok his is talking about the practise this is for the elders when you are below 25, right after 25 don't think that this is for the elders. You are part of 25, you are part of this group ok what I am

saying is that once in your, particularly in your 30's now do something the time will never come otherwise time will never come to you, right first let me finish Nalanda Diploma Course then you will say Nalanda Master Course then you are already in your 40's right and then you see some of your colleagues, friends already practising so well, already established with their practise, already they have experiences to share and then after ten years you are the same person and then you are senior in terms of the studies right Nalanda Master Course, Nalanda Diploma Course when did you do? I think like 15 years ago that was 2000 something what? 2000 something (TL,GL) right 15 years ago, I think no, no more than 15 years 20 years ago.

Some people they think their thought of the time is so the naïve, saying that I think that it is 15 years, just recently somebody said I think it was like 15 years ago a teacher came to talk on the physics and Buddhist philosophy for your information, he was telling me for information you know, somebody came to Ladakh 15 I think 15 it was like not 15 years ago it was like not even, 13 I think 2004, or 2005 how many years? 14, 15 I think what did he say?

**Participants:** He said 1994 Geshe la.

**Venerable Geshe Dorji Damdul La:** Oh yes, (TL) he said that in 1994 yeah 1994 is like the 25 years 1994 somebody came there right actually it was me (TL, GL) and he was telling that to me Geshe la for your information right somebody came in I think 1994 a scholar came to speak on science, quantum physics very interesting quantum physics and Buddhist philosophy for your information. He was informing me right luckily there I thought oh who might be that? (TL, GL) I was checking, who might be that? In Ladakh in 1994 who must be that I was tracking to see who are the people who are exposed to both trying to see, luckily there was one gentlemen who was so aware and he said that actually it is Geshe la himself right (TL, GL) if that is that is not in 1994, it was already 2000, earliest 2004, 2005.

Ok what I am saying is that the concept of time is just for them like 15 years can extended to 25 years, ok what I am saying is that after like if we don't practise it now, what I am saying is experience will take time. Take time means time you cannot buy time, time everybody has same time right and ok say you are very educated, you will have a more time. No, everybody has 24 hours, that's it 24 in to say if you are in your 30's 24 into 365 or something days into say 10 years, 20 years, 30 years that's it. Everyone has the same share of the time right, now some people they start doing it from now as I said earlier with Emptiness if somebody says I like to do practise Emptiness I will sympathy, I would say ok you can do it, I may give some simple tips but this by no means that is meditation of Emptiness it can be just similitude.

But for Bodhicitta what we have learned thus far this is more than good enough if you keep looking for no, it says only five, it says nine steps here but one teacher said five steps another teacher said two steps. If you say like this then if you want more steps I will give you more steps, I can write another book which says only two steps and you want still more steps, more version of steps I can give you, I can write another pamphlet saying the 15 steps I can create more. Right if you are so keen on this no, what you learned is good enough for your practise, finally you have to practise. Through practise then through your experience if you see that ok with these it will be good if I can add this step more. And some people they think that they are too early, they are

too quick, too early and too quick to make decisions saying that somebody wrote to me after Bodhicitta retreat and said that, emailed me said that Geshe la I already know these steps now can I switch directly, can I directly jump from step one through to step seven is it possible?

I said I see you must be very special person I have been doing this practise for last 30 years still I am following all these steps one by one. I cannot step, I cannot delete even one step right. I don't know you must be very special but for me I have to do every step even now after 30 years. And for me this practise is one of my favourite practices, one of my favourite. Favourite meaning one of the closest if I cannot do it I really feel this is my ill luck whereas the moment I am able to do it I feel so joyous that I am able to do it. It does not have any complicated philosophical say sense of reward wow I got it. No, it is very simple practise, very simple yet this is so meaningful everything for example say you have say like 10,000 rupees. What are you going do this?

Oh I like to go to five star hotel and have a 10,000 rupees is nothing oh, I am going to do this as a safe money for the say the education of the youngster, education of the children of the slum areas, amazing, amazing. So that way the whole money becomes very meaningful whereas oh it is tomorrow is this is my birthday so I am going to use this money for my you know, with friends I will go to five star hotel it is nothing 10,000 rupees is nothing. So what I am saying all these money whether it become meaningful or meaningless it entirely depends on your thinking. So Bodhicitta thinking that will make everything meaningful, whole your life meaningful there is such a joy in you. And there is full of meaning. Say for example if you see that oh there is somebody who is doing so good, I am so lucky that there is somebody doing that responsibility. I am so lucky, who not me? No, this is the beauty of the Bodhicitta, you feel so happy. That everything good is happening there, something bad is happening you feel little pain right no rejoice overseeing the bad things happening towards somebody else, towards your enemy and so forth.

It is so beautiful, simply it will change your life this is so beautiful yet it does not require any sophisticated thought process only if you are smart you can do, if you are not smart you cannot do it. No, with wisdom of Emptiness unless you have a very extensive learning you cannot really do it properly with the wisdom of Emptiness. Unless somebody has an extensive studies not necessary that you should be very smart. Can extensive, only when you have an extensive studies then the practise of wisdom of Emptiness will make sense. Whereas Bodhicitta what we have learned this far that is good enough this is what I am saying. Now what is lacking is the practise, right ok if you keep on ok no, I read another text Bodhicitta I said earlier finish, it just learn the practise, learn the steps you practise it and see where you reach. Whereas for the wisdom of Emptiness you can say and even the wisdom of Emptiness I have been sharing with the people that make sure that the books that you are talking about they should be very standard books.

**[0:50:00]**

The books written by those people who actually went to that, went to the land of Emptiness not to the fake Emptiness and then experience what Emptiness? They themselves has no experience of Emptiness then still writing books they are so many people right when you quotes, don't quote those books you can easily see that. Ok so what I am saying is don't quote the books

easily, for the Bodhicitta just practise it after learning all these two steps and then say then still you are looking for more steps which means that the you will never practise. Practise it and then you will see that this is good or not, this is just the middle way. You can make it very short, you can make it very elaborate. But this is just very precise, not too short where your practise can become say something is missing. Is not too elaborate where it can become very bulky it is just very precise seven steps, nine steps it is perfect.

So don't say that oh there is another book, it says four steps, five steps then oh seven steps and another book there is 12 steps right. It does not matter practise it and then see 12 is fine, 13 is fine. In my case I put all these steps still with me I do them, all these steps still seven steps with the preliminary then the nine steps going one by one. Right no short cut, ok it is practise. For wisdom of Emptiness yes, more extensive discussions would be very helpful and then ok this standard teacher who is being accepted, who is being generally speaking say if there is one physicist who Albert Einstein says he is very good in physics. Then you can take it standard right so if there is a physicist and you if you want to ask me, you are wrong person, I am wrong person that you are asking me. That he is good physicist even if I say this it does not mean anything right, ask somebody who is really good in physics.

So likewise with the, which are the good books, really rally very standard teachers they will tell you which are the good books. Don't just say the ok somebody Nalanda Diploma Course student he said that he suggested this book in fact this is what I get so many suggestions of books from my friends right. Emails, in the WhatsApp Geshe la this book is very good. Then the in the first I don't even get time to write my own commentaries, right I am supposed to be writing many of the books there, I am not even getting time for that and somebody is so innocently, so kindly suggest the name so, if I don't, if I no I don't get time the person will feel offended, if I read then there will be people coming up with 10, 20, 30 friends they coming with 20, 30 books how can read all these books to be very practical? So sometimes to not offend the person I quickly browse through the books, quickly browse through.

And they are not really readable, so many contradictions and so forth what I am saying is even with the wisdom of Emptiness don't just read any books read a very standard books which are suggested by somebody who is really very standard, not just anyone. Ok this is one thing I like to share finally it is matter if practise. After these studies and some people they don't study at all and they talk about practise, practise this is also mistake a big mistake. For example say many people who think themselves to be practising Bodhicitta, if you ask them tell me how do you practise Bodhicitta? No, they even don't know these steps, you are getting it? And yet they say that you have to practise, you have to practise and then they talk about what is known as what? The unique tradition of this practice what unique practise? You don't even have the methods, steps. So therefore once having learned the steps it is very important to practise, if you don't practise you will come across a time when some of your friends they have already practised it for the last ten years, 15 years. For you 15 years is past empty handed and others they already reach to some level of the experience and then you will regret. Particularly seeing somebody having done it for the last 10 years, 15 years, 20 years and then having reach somewhere then you regret right.

You will see the concreteness in their in that person experience it is all because of the effort of many years of experience and effort and where you did not do it and then now you just could anticipate that and yet you see that it will take you 20 years to reach that level. So therefore before we regret after learning, particularly after having learnt this I do come across many people who after meeting with Nalanda Master Course, Nalanda Diploma Course some of them and the Bodhicitta retreats they openly tell me that how come that I meet with this precious teaching very late in my life? I come across several people. These people I have no comment, I cannot blame even that recognition is amazing.

For those of us who already met these teaching the two methods and yet if you don't practise them and then ten years lapse how come that I did not practise it last ten years, 15 years? Don't say this. Right when somebody who is meeting with this teaching for the first in 30's, in 40's, 50's, 60's then the person may say oh how come that it is so beautiful teaching, it is so practical teaching, it is so powerful teaching, how come that I did not meet with this teaching of the Buddha? Right the very late in my life just I came across this teaching just late in my life. That is understandable you know, we can understand it but someone who already learned all these things and not practise it right, and then the saying that oh I will do it later, later then later five years gone, 10 years gone, 15, years gone. Right and you say how come that I did not practise, no don't say this that is your own mistake.

Whereas somebody meeting with this Dharma, you meet with this Dharma only late in life that it is really your, it is not really your mistake, it is more circumstance the situation, karmic situation and so forth you are not to be blamed. But after meeting this teaching, listen to this teaching, learn this teaching and if you don't practise it and then later on if you regret that is unfortunate, really a regret. Ok that is quite painful. Ok so now the another thing I quickly I like to share with you is what is said in say the and the Bodhicitta teachings what one find, where one finds in great detail of course that is found in great detail in *Abhisamayalankara* but then also in this in great detail in the Ornament of the Sutra, *Sutraalankara*, Ornament of Sutra by Maitreya, Buddha Maitreya sometimes we refer to him as Buddha Maitreya, sometimes we refer to him as Bodhisattva Maitreya.

Ok Bodhisattva in the context of the Sutra, Buddha Maitreya in the context of Tantra. Ok *Sutraalankara*, the Ornament of Sutra so there detail explanation of six perfections after generating Bodhicitta then what to be practised? Six perfections, ten perfections then great detail particularly six perfection in great detail that is explained there in *Sutraalankara*. Ok so in this connection what I like to share with you is from very standard text which we study from *Abhisamayalankara*, Ornament Clear Realization by again by Arya Maitreya. Now in which the monastic universities *Sera*, *Drepung*, *Gaden* in these three monastic universities they study this is in great detail for about like minimum six, seven years and whereas in other monastic institutions [1:00:00] it may be studied within like two, three years time so it differs between the various monastery. But in these three big monasteries the six big monasteries, six plus there are few others. Six big monasteries each one of them having two monasteries inside *Sera* there are two monasteries, *Gaden* two, *Drepung* two total six.

In these big monastic institutions the *Abhisamayalamkara* studied minimum for like six, seven

years, complete six, seven years is fully dedicated on this text and whereas in the other institutions like other monastic institutions for example say like the academic institutions in *Sakya Kagyu, Nyingma* they spend about like two years, three years not more. So that differs between the monasteries ok so according to very standard books there, there is mentioned of what is known as the Four Causes, the Four Conditions and the Four Powers to practise in the practise of Bodhicitta. The Four Causes, the Four Condition and Four Powers.

I like to quickly touch that area, the Four Causes about the causes. Say the causes say you have Buddha Nature, the seed of perfection, the treasure, the seed of perfection. Buddhahood, the seed of Buddhahood is within each one of us. It is like the diamond, the better example would be it is like gold mixed with the soil, you don't see the gold, nothing is glowing, ordinary people they see this is an ordinary soil. Where the gold expert will see this as gold, they will not throw this. So they will prove us, they will prove to us that there is gold inside by separating the dirt, separating the gold from the dirt, removing the dirt and gradually the gold inside will start to glow. Which means that in the, where we earlier saw as an ordinary soil there is a gold inside.

Likewise our mind which seems to be like very filthy thing like an ordinary soil inside there is a gold, perfectly pure gold there. You remove this soil and the gold inside will start to glow this gold is already there so that is known as the Buddha Nature, the seed of perfection and it is not confined to Buddhist, only if you are Buddhist you have this seed of perfection. No, whether you or Buddhist or not does not matter everybody has the seed, seed of perfection. The only thing is that whether you identify this or not if you identify then you put effort to make it surface. For example only if one identifies the diamond, treasure underneath your ground only if you identify that then you will put the effort to dig it out. If you don't identify the presence of the treasure under the ground then you will not invest energy to make it out.

Ok so likewise the Buddha Nature inside us now, the question is this Buddha Nature for some reasons from your past lives so this Buddha Nature say in some cases because of several factors and conditions from your past lives this Buddha Nature sometimes glow right, sometimes it is although equally distributed, the gold is equally distributed in the soil and sometimes when the gold they become more dense at one point, at one location then from that place it will start to glow. Likewise once in a while this Buddha Nature can glow, you can see this but not all. People who are into Bodhicitta practice from past lives, you are getting it? That practice some people they have dug the earth and they left it and once in a while it so accidentally happened that you step on it and your feet simply move another, dug there glow from the inside look sometimes it happens.

Ok, so there the seed of one of the causes out of four causes the first cause what is said here is that the Buddha Nature inside, the seed of perfection inside once in a while comes out, becomes sometimes it radiates, it glows when it glows what is experience like? Just the feel of closeness towards all beings, the feeling of closeness will beings come to you when that happens wow this is so precious feeling right so precious feeling. And then you like to do it more to be connected with others more, you want to practise it more what is that practise? Bodhicitta practise, this automatically drive you into the practise of Bodhicitta one.

Then the number two is that the say the because of let's say some people since their childhood they have a natural gift of compassion and we called it natural gift actually it is not a gift it is actually practise from past life. They are all related to past life. So some people they are amazing, you must have seen some of you must seen that people sent it through the Whatsapp they send this, they send the video clips. Somewhere just people without hesitation they kill the chickens right without hesitation, the whole village. It does not know this you know killing chicken is non-virtuous. No this is just noting, it is just like cutting a potato this is what the culture of that place in such a culture yet once in a blue moon there could be a young girl or young boy, very young age three, four. Saying that no this is not permissible this is not good, this is not right they will cry to see that their mother or father is about to cut the chicken. They will cry and they will try to hide the knife. You have seen that movie? The clips?

Wow that is amazing, nobody taught them right where the whole culture is going through a dark culture of killing animals so easily like chopping or cutting the potato. This is such as you know the not really beautiful culture and yet this child has a very beautiful culture. This child did not learn this culture from that particular place brought up from past life. Even the parent should be feeling ashamed of the child, young toddler the child just crying and hiding the knife. And then rescue the animal is so beautiful, is so beautiful displaying such a so imagine if this child is born in a place where there whole culture is compassion, culture of Bodhicitta just imagine how much this child can grow? So much, can be the champion of compassion, can be the champion of Bodhicitta.

So this is known as where one displays a natural gift of compassion from the past lives. So this is another cause, so these people if they come in contact with Bodhicitta they will generate Bodhicitta very fast. If these people come in contact with the Bodhicitta practise, Bodhicitta will be generated very quickly within them number two.

Ok, then number three that you meet with the teacher who teaches Bodhicitta meeting with the teacher who teaches Bodhicitta that is another cause and then the ok then the next cause is where say for other people if you are to put effort, if you have to work for other people then the I can working for that person, why I am feeling so tired now too much enough which means that you don't have this the what? The power of the fortitude, the power of the forbearance over the difficulties that you face in the process of working for others, where you have this fortitude [1:10:00] somebody having natural gift of fortitude when working for others natural sense of, natural spirit of fortitude, what is fortitude? What is fortitude? Anybody? Tejal la what is fortitude?

**Participants:** Where you have the ability to bear the difficulties, you are able to cut through in the face of difficulties and you are manage to overcome and continue.

**Venerable Geshe Dorji Damdul La:** Very good. Aruna ji? Jayanti ji?

**Participants:** Fortitude is forbearance same.

**Venerable Geshe Dorji Damdul La:** Jayanti ji everybody in the world should hear you.

Though the mike?

**Participants:** Fortitude is to bear forbearance.

**Venerable Geshe Dorji Damdul La:** These two are more like synonymous ok fortitude is like forbearance very good. Gauri la?

**Participants:** Similar Geshe la when there is an ability to preserver and to somehow find joy in the perseverance.

**Venerable Geshe Dorji Damdul La:** More like a courage, finding joy into facing the challenges. Very good. Ok Badri ji?

**Participants:** It seems more like some kind of patience with mixed with some joy.

**Venerable Geshe Dorji Damdul La:** Patience that is mixed with joy very good. Ok this is the meaning or you know given by the Ajeer ji?

**Participants:** I think it is a bearing with difficulties and steering through.

**Venerable Geshe Dorji Damdul La:** Bearing with difficulties and steering through beautiful wow Ajeer ji it is very beautiful, steering through very poetic. Tarang?

**Participants:** I think similar like a patiently and joyfully making the effort.

**Venerable Geshe Dorji Damdul La:** Ok making the effort patiently and joyfully. Ok the Tibetan word for this is *zoe pa*, usually so much translated it as patience but I would say that in English the patience it has the connotation of *zoe pa*. If you translate it as just only one sided. *Zoe pa* has many elements, it is not that Tibetan vocabulary is richer this is not the point. English word when you try to translate into Tibetan again the same thing. English word the same word can have many angles and the Tibetan it may not be too say the, it may not be like what? Total identical or really the synonymous there can be little variance here and there. *Zoe pa* has forbearance and fortitude I personally see these two as little different. Forbearance is more like bearing patience, fortitude is where there is a courage, the courage there. So these two are there is a slight difference there.

Ok, so whatever is the case what are the four causes? One, activation of the Bodhicitta, activation of the Buddha Nature number one happens. Then it will drive you into practise of Bodhicitta easily then number two is what? Number two, natural gift of compassion from the past life number two then the number three meeting with not just a teacher, meeting with the teacher of mathematics? (TL, GL) meeting with the teacher of dance, song, so forth? No, meeting with the teacher of Bodhicitta. Then the next is having the fortitude of bearing the challenges while working for others. Ok these are the four causes. If these four causes are with us then it becomes very easy for us to practise Bodhicitta.

Right ok, now the next the four conditions. The four conditions, one is seeing the wonder of the power of the Bodhisattvas. So that is either through reading books or say for example look at mother Teresa. Just look at the biography of Mother Teresa, just at the age of I think about like 17 I think she came from Yugoslavia.

**Participants:** Albania.

**Venerable Geshe Dorji Damdul La:** Albania ok, she came from Albania. Young girl age 17 just age 17 younger than all of us here, right as there anyone who is 17? Ok younger than all of us. Just see the courage and the achievement how many millions of destitute children otherwise going to be die. How much of them benefitted of her kindness, her effort, her compassion? So seeing the wonder of, these are the real magic right, we look for magic in different way. This is real magic just a 17 years old girl now becoming world renounced noble laureate and actually benefitted millions, and millions of the inspiring millions and benefitting millions, inspiring millions. This is the magic right.

Ok today if somebody says that oh Geshe la I have little financial problem then I say open your, check your pocket? Person put the hand in pocket and finds say the 10,000 rupees. Wow this is magic, Geshe la magic. What magic? This is nothing. Right although it seems magic more than this which is more beneficial, the person accidentally finding 10,000 rupees me saying 10,000 rupees in your pocket it like actually may be it is a miracle right this is more beneficial or Mother Teresa this young girl from Albania 17 years old now doing this enormous work, millions of the destitute of the children they are benefitted, destitute people are benefitted, millions are inspired.

Which is more magic? Which is more powerful? For sure Mother Teresa is more powerful that is the magic right. If there is magic this is real magic. So seeing these things then you being inspired wow it is amazing, it is all out of this say this young girl, it is young girl did not have this good heart now she already past away nobody will remember her. May be one or two friends, may remember her but not millions and billions. Today billions remember her, billions continue her aspiration. So this is the wonder of the power of the Bodhicitta, wonder of the power of the Bodhisattvas. Ok so in this connection, I would also like to share this I don't know whether I shared this in this class.

One time, I don't know whether I shared this about the Arya Vajrapani, I shared this?

**Participants:** No.

**Venerable Geshe Dorji Damdul La:** Ok, one at the time of Buddha Shakyamuni there was [1:20:00] king Ajatashatru. King Ajatashatru was known for who son actually son of king Bimbisara. And he was known for his physical might and he personally claimed that he was mightiest person on the earth, this is what he claimed. And then but towards the end of his life he became so devoted to Buddha Shakyamuni and he accepted himself as Buddha Shakyamuni's student then there was Indra the king of the gods and goddess. Indra was there, then Mughlayana was there Arhat Mughlayana was there and then of course and then the Buddha was presiding over the convocation. And there was of course so many people there. And then oh yes

Arya Vajrapani was there, the main person Arya Vajrapani was there.

Then king Ajatashatru., he was so curious Arya Vajrapani, Vajra means Vajra, Vajra bell Vajra, pani holding in Sanskrit. Arya Vajrapani, the one holding Vajra this is his name. so why he is always holding Vajra in his hand? He was Bodhisattva today by now should be Buddha but still we called him as Bodhisattva, Bodhisattva of Ten Bhumi the last phase of, the last verge on the verge to become Buddha, Arya Vajrapani was also there. Because of Arya Vajrapani was always holding a ok Arya Vajrapani was always holding Vajra in his hand, always, always.

Then kind Ajatashatru., he was so curious what is that thing? (TL, GL) ok what is that thing in his hand? Vajra, what is that like? I like to just examine it, I like to see what it is like? He was so curious but he dare not ask this and the Buddha reading Ajatashatru's mind the Buddha asked Arya Vajrapani, Vajrapani would you mind keeping your Vajra on my table? So Arya Vajrapani with great respect he put the Vajra on the table, on the front table, on the Buddha's table. Then the Buddha invited king Ajatashatru. your highness Ajatashatru. now you can come and pick this up.

Ajatashatru. was so happy he Buddha read my mind and I like to see this and I dare not ask this to Arya Vajrapani directly. Buddha has been so kind, he was in so great delight he stood up, make prostration to Buddha. Then start to pick this up, forget about picking it this up he could not even move this Vajra. He could not even move this then start to struggle more, he could not. Then he with both hands tried to move it he could not he gave up. Then he turns towards king Indra because king Indra is also known for using Vajra, using Vajra particularly to destroy his enemies he use the Vajra, during the war with the Auras often times he uses Vajra because it is very powerful to destroy the other sides.

So Vajra is known is known as indestructible one, Vajra the meaning it has many connotations one of which is that indestructible thing. Vajra means indestructible, in Tibetan it is Dorji. So the Indra went there because he is use to using all this Vajra all the time, so he went there and then he was picking this up he could not move it. This Vajra he could not move then use again used his both hands to move, he could not he gave up. Then he turned towards Mughlayana, Arhat Mughlayana. Arhat Mughlayana why? Arhat Mughlayana because Arhat Mughlayana is known for his miracle power, he is considered to be the one with greatest miracle power among the Buddhas disciples.

So Arhat Mughlayana came and then first he was meditating, so he has to activate this invoke the miracle power for this he meditated. And once that is invoked then he started to grab the Vajra he could not move it, again he went into Samadhi, deeper Samadhi again he could not move (TL) he did it several times but he could not. Then he finally started to cry, he wept then he turned towards the Buddha said that the fully awakened one what happened to my miracle power? Now the miracle power has it has diminished, it has already disappeared from me.

The Buddha said, no your miracle power has not diminished it has not disappeared. This requires 100, 1000 times more power than the miracle power that you have. This in order to move this it requires 100, 1000 times more power than the miracle power that you have. It is not because

your miracle power has disappeared, it is still there so then the Buddha invited Arya Vajrapani. Then Arya Vajrapani with folded hands to the Buddha he went there just he used not all the fingers, he used the first two fingers the thumb and the forefinger. With this picked this up and he threw in the sky and he held it back and kept it there on the table. Ajatashatru was his air of the, the pride of his mind simply diminished it dissolved on the spot seeing the wonder how amazing? I could not move it forget about throwing, playing with this I could not even move it. Indra could not move it and Mughlayana could not move it forget about playing with this and throwing this in sky right.

Amazing so king Ajatashatru. he now everything was happening in his own kingdom, he can do anything but he dare not even look at Arya Vajrapani. Right he just Buddha Shakyamuni is so kind, loving to him so he turned towards Buddha Shakyamuni how come that he is able to do this? How come he is able to do this? Then the Buddha Shakyamuni said he is able to this, nobody else can even move this. He is able to do this because of the power of the Bodhicitta. And then the king Ajatashatru. because he is so not really arrogant, he has the pride of you know having this physical might so he was wanting to have even more the same as what Arya Vajrapani has.

So he asked the Buddha so, what should I do to acquire such a power? Then the Buddha enumerated whole list of ten practices of the Bodhicitta, Bodhicitta ten practices to in order to really have this. So in all the point is practise of Bodhicitta and then along the side then how to be you know kind towards others, how to be respectful towards others, how not to be arrogant? And all these lists say helping the poor people, helping the sick people and being kind towards your parents all these lists of ten factors was enumerated by Buddha.

Right, why I am sharing this stories in relation to say the one of the, one of the conditions of the four conditions first, the one of the conditions for one to generate we can trigger the desire to practice Bodhicitta. For example king Ajatashatru. he became so interested to now practise Bodhicitta why? Because he saw somebody more powerful than him, the power of the Bodhisattvas ok this is one condition.

Number two condition reading the materials, reading the very precious materials on the benefits of practising Bodhicitta, reading the very precious material on the generating Bodhicitta. For example say [1:30:00] reading the chapter one of Guide to the Bodhisattvas Way of Life. Chapter one of the Bodhisattva Shantideva's book, chapter one a Guide to the Bodhisattvas Way of Life, chapter one that is all about the benefit of generating Bodhicitta. And then likewise I am not too sure at the moment the in Tibetan there are so many volumes the related to the direct teachings of Buddha on Bodhicitta but at the moment in English I am not too sure whether or not the translation are available but they are there. In Tibetan they are there eventually I will pray that these all coming into English right. But still we do have so many materials on Bodhicitta Guide to Bodhisattva Way of Life is so good and then say the Acharya Chandrakirti text's *Madhyamikavatara* say the intro and towards the end the benefit of becoming Buddha, what benefit what powers do you get.

So reading all each of these chapters you see the benefit of each of the six perfections, each of

the ten perfections. And these ten perfection they are practise by the Bodhisattvas. So the power of the Bodhisattvas they are all enumerated there so clearly in this book and then reading the books say the reading 400 versus by Arya Deva. So we see that that reading these books they will inspire us, and a days there are so many books by His Holiness the Dalai Lama very good books are there. And reading these materials then your mind, your thinking will be affected by this and slowly your thinking will be tilted towards the desire to practise Bodhicitta. So this is one factor.

So these are, knowing what these factors are on that basis you try to create these conditions. So that automatically your mind will turn towards that direction, finally it is our mind. And how mind behaves is totally dependent origination. How our mind behaves? Not only mind everything behaves on the basis of dependent origination, everything is dependently originated. Whatever the condition, whatever the thinking pattern someone who is more jealous, someone who is more compassionate, someone who is more short tempered they are all dependent origination. If you identify what are the factors depending upon which that I become short tempered if you know this factors you can change these factors. You can change the factors so how to identify those factors? Study the Dharma more and more, study the Dharma study for example Nalanda Diploma Course, Nalanda Master Course these are all the studies they will help us to provide a mirror for us to see what are own limitations and mistakes and errors.

And then on that basis once you see this then you can rectify according to the remedies given in the very precious text. Ok then the ok, then the next one is, the next condition is that for example today, say we see that there are so many leaders are there, political leaders there, religious leaders are there. See there are also leaders, they are there, there are so many leaders there but among the leaders who are the one who are really working for a larger community? Who are the one who are really looking for the world? You look at that it is so rare, so rare. Say the tendency all many of these splits are made by these splits, divides, divisions were created by the leaders many a times. So whereas look at His Holiness the Dalai Lama he is one he is bridging everyone, he is bridging everyone, not splitting.

This is something so unique of him, his thinks of the universe. Who is thinking of the whole world, how to bring everybody together? How to create the say, how to solve the problem of the man made crisis of this world? He is talking about the talking about the universal ethics. So when we see that such a thing is so rare if we can if there is somebody on this earth it should be the leaders and among the leaders who really work for the world. So less, so less so when we see that somebody is really working for the world and somebody who has that say the international stature is so rare.

So such people is so rare so we have to do something, so when you see that and then say that what he taught to bring about universal harmony, to bring about universal, to solve the universal crisis what he taught? These messages must survive, these messages must thrive right this is the feeling that can come to us whereas if you see that there is so many people here Mahatma Gandhi is also alive today, Mother Teresa is also alive today, His Holiness the Dalai Lama is here today, Lama Tsongkhapa is also here today if all these beautiful people Jesus Christ is also today, and Mahavir is also alive today. If all these wonderful saints, great teachers they were all alive today then we don't really, I don't have to really worry.

But now a days we don't find right because that it is so rare, because it is so rare and so precious then how come that he is able to do that? It is because of his path of the Bodhicitta. I must also practise Bodhicitta because this Bodhicitta is so precious that produces somebody who can think for the world and yet that is now disappearing.

I must be one of them. You are getting it? Seeing that the message of the Bodhisattvas, teachings of the Bodhisattvas, teachings of the Bodhicitta the Mahayana teachings that is disappearing now. It should not disappear I will take the responsibility. Ok so this is one condition that prompt us, that can prompt us to practise Bodhicitta number two.

Ok number three, the condition then number fourth condition is that one this finally right say Mahatma Gandhi physically he is not really strong but he is so courage he is much, much what he did for the nation it is much, much stronger than the mister universe. Right, to think like this what made him so strong? Not physical is the mental. For finally what is that mind which makes the person strongest? It is somebody who thinks of the whole world, whole sentient being. What is that mind? Bodhicitta wow, while this is the one which is so precious, so strong, so precious yet is so rare to see who are practising this? So therefore I must be ambassador of that right. Because it is so precious this should not die, the first says what? Mahayana teaching is dying so I must contribute by generating Bodhicitta and let the Mahayana practise, Mahayana teachings thrive. Not it is what?

This Bodhicitta practise while this is so precious, so powerful yet there are so less number of people who are practising this. So I will practise this to make sure that this number does not go down that is the condition number four. So four conditions and then finally the four powers. The four power the first power is the personal initiative, it is through the power of the personal initiative that one can generate Bodhicitta this is one. Number two is through the initiative of others, others initiative that somebody else encouraged you, drives you to practise Bodhicitta. Then number [1:40:00] three is say habitual factor, I will explain this. Number three is habitual factor, number four is through practise.

One is personal initiative, number two is others initiative, number three is habitual or habituation, number four is practise. Ok let me explain each one them one is where say the just some people say the if they are people are you know, accidentally it is so rare. People who are actually practising Bodhicitta suddenly coming together is so rare. Right in the first place somebody who is practising Bodhicitta is so rare. And then may be people who practise for example say like any kind of meditation. Like some people meditate on Emptiness, some people meditate on impermanence, some people meditate on the breath, some people meditate on the what? On the sensations, some people meditating on the nature of the mind, awareness, awareness meditation. Some people meditating on the chakras and some people meditate on the Buddha image and so forth, there are so many kinds of meditation and people can be very serious with this practise but they may not necessarily practising the steps on the seven steps, nine steps Bodhicitta practices two practise.

They may not be doing that, they may be say somebody who is doing the Buddhist practise then say most people they include the stanzas, the Bodhicitta stanzas not necessarily the steps. So this

is the problem, so they include the stanzas right what is the first stanza? *Sangghay choe dhang tsog ghi chog nam la*, what is that in English? I go for refuge until I am Enlightened to Buddha, Dharma and Sangha. By my accumulation of practising of generosity and so forth, may I become Buddha for the benefit of all sentient being. *Sangghay choe dhang tsog ghi chog nam la* this stanza, say this stanza whole heartedly say three times and then may include the four immeasurable if you are lucky, you may include four immeasurable also immeasurable of compassion, immeasurable of loving-kindness, joy, equanimity and finished that is Bodhicitta and then you go into your you know whatever practises that you are more inclined towards like breathing meditation, then the awareness, awareness meditation then Emptiness meditation, then impermanence meditation then the sensation meditation and so forth.

So this is where the say that is missing the more the intense systematic meditation Bodhicitta that part is missing. Ok now then let's say that the we sick people practising Bodhicitta it so happen that suddenly there is like 20 people who all are practising Bodhicitta as the then you tend to have become like s brother, sister you feel like brother, sister at home and you ask each other how come that you end up into Bodhicitta practise, how come? And then some may say that oh no in fact what happened was that the since childhood I came across the book by His Holiness the Dalai Lama. So there it said about Bodhicitta. So what is this Bodhicitta? Then I asked somebody else then I saw this book by His Holiness which is the part of bliss, then you talk about all the steps. So I start practising it right.

So it is like initiate, self initiative and then you just feel like feeling like very precious property practising Bodhicitta it becomes you feel like it is all like this is a very precious own child, your own property very precious property. So it is nobody drawn the person to it right. It is your personal initiative, one. Then number two is that you come across a book then somebody ask you, how is this book? It is very good, nice book then keep it there like finished. Right no, no don't just, what is said there? No it talks about compassion. What compassion right? I don't remember to it, it says about Bodhicitta yeah, yeah there is something about Bodhicitta yes, yes yeah it is nice keep it there finished.

No, no don't say it is nice you have to do it. It is very beautiful practise, yeah but I don't know how to practise it? No, in this book you read it you will see the steps. And you read yeah they are nice. Again finished, no, no practise it. So somebody has to drive you right and then your practise it becomes easier, easier then you start liking it. When the feeling start comes to you the feeling of joy, the moment your mind is spread towards others then your mind becomes very light, your depression disappears mind becomes just uplifted. Then you see the value of this Bodhicitta then it becomes like a self operating. Ok this is number two. It is purely through the initiative of somebody else, somebody else encourage you to practise this, ok number two.

Then what is number three? Ok habituation that is like say the, the moment you hear about somebody talking about Bodhicitta you say this is so obvious, this is so good. This is everybody should do right. So the person does not know that the person he or herself, he or she actually did the practise in her past life, the person could not remember the past life actually person did it. And this life it becomes so easy that it makes total sense everybody should be doing this right. And other person start doing it and then say that of course why not? This is the most meaningful

thing to do in this world in this life. So for that person it is though like somebody who has been practising this for the last 20 years that person is talking, no it is just a person who met it for them first time, second time, third time it is less than one month still talking like somebody who already practise Bodhicitta for last 20 years. That is because of the past habits, habit of practising of Bodhicitta from the past life.

What is next? Ok now in this life, although in this life the person may be say little short tempered and easily become irritated and not really could feel sympathy towards others or cannot really empathise with others this is what you are. And then suddenly you come you know, let's say you meet with somebody who really appreciate and the person talks about compassion, Bodhicitta this is very precious. Ok, how about you practising this? Ok if you tell me I will do it. Right, if you tell me then I will do it oh yeah of course I will tell you and then the person starts doing it although not out of joy, not out of say the from the past imprints but you are in this life you are building a new imprint. New imprint and this imprint that you are cultivating newly, freshly this time that is now started to blossom, that now start to fruition in the form of joy coming out of this practise and then slowly it becomes a very spontaneous Bodhicitta. That is purely out of your effort in this life right.

And some people can be continuation from the past life and this life is like a full on. Ok two version and then say the as I said earlier through personal initiative and for others somebody else has to drive you into this. Ok these are the four powers. Of the four we see that which do you think, which of the four you see as really, really powerful? Self initiative, others initiative, habitual or fresh practise?

Ok the text says that the most powerful ones there is two the self initiative, personal initiative not necessarily pushed by somebody and through the past habit. These two are very powerful yet for us if you don't have these two right next life we will make these two, how to make in next life? Next life, how to make it? In this life do it ok no, I don't like, I don't have if I have, I only fall in the second class not in first class. Ok so I am unfortunate one if you say unfortunate one and you don't do it this life next life also you remain unfortunate one. At least in this life if you do it next life you fall under the first class category, you are getting it? And [1:50:00] then as a young child you will you know, you will display this tendencies of compassion. Look at this somebody who is in this family, family, the whole society just killing, cutting the chicken so easily right. Without any feeling of remorse feeling of compassion so there this child born in the same family where the family did not teach at all about this and the child displayed the intense compassion towards this.

This is all because of the past. Past no doubt this child practise it, for example like the great teacher Gyalse Thogmay Sangpo an incredible great teacher Gyalse Thogmay Sangpo his commentary on Guide to Bodhisattva way of life although it is little short is there and I don't know the accuracy of translation in English but it I think it is translated into English. So there he was when he was just such a young tender age, did I mention this, did shared this story with you? In this class or not in the other class?

**Participants:** In this class Geshe la.

**Venerable Geshe Dorji Damdul La:** Ok so the point is that look at this young boy age three, four, five he displayed such as you know say the compassion, very say what? Very thoughtful compassion is not just an instinctive, it is not just intuitive reaction, impulsive reaction, very thoughtful compassion can be two. One which is very impulsive and other one is very thoughtful, thinking and then ok I am already big, spider is small and then this is very vulnerable I am big still I feel so cold, I need this *chuba* so this spider does not have *chuba* so he must be more cold than what I feel? So he this spider deserved the *chuba* more, so he took off give to the spider right. This is all thinking, thought process going there. Some are impulsive but this boy very thoughtful say compassionate action so these are all because of all these trainings drawn from the past life.

For example say we talked about say some politician, who are gifted in most cases they are not really gifted. Politicians if their parents they are already very prominent, prolific and a prominent the renowned politicians and then children they always go with the parents wherever they meet with the big, big politicians, prime ministers, kings, queens, ministers they always got this opportunity. In the process they are learning, they are learning in the process. And because say you won't believe we think that oh wow how come that she is just like 20 years, he is just like 20 years he is thinking is like very matured, very matured person because of the opportunity.

Because this person got opportunity to meet with all these you know, say the already very experienced and highly learned people they got the opportunity, naturally you know in the process they have learned. And particularly learning from childhood that is what better thing can imagine that learning from since childhood. So these people they got this opportunity. So likewise the point is that the say the this boy Thogmay Sangpo at such early age in life demonstrating such very thoughtful compassion, no doubt training as training preceded. When? Not in this life, in the past lives. So looking at these we can clearly see the past life, very clearly. One thing which can be very confident about the past lives, the rebirth concept is this demonstration where big bang started if physics is correct, big bang started 18 billion years ago. And the human beings as, as human beings stared since 0.3 million years ago and as a very civilized human beings not about like say 5000, 6000 not really you know, before that is all barbaric.

Then may be like 5000 from there then the civilisation started. And then for example say somebody Mozart, who is Mozart?

**Participants:** World famous pianist.

**Venerable Geshe Dorji Damdul La:** World famous pianist, composer ok Mozart yes?

**Participants:** He is dead.

**Venerable Geshe Dorji Damdul La:** He is dead ok. Mozart ok, say look at these child prodigies, look at this child prodigy. We see that for sure if you track the family tree back to 0.3 million around this time there was nobody in his family tree the first Mozart. He was the first one guaranteed, so this gene where did it came from? This gene right, the poor unicellular

organism they did not have this gene to compose such a sophisticated music right to compose such a sophisticated lyrics. No this unicellular organism do not have and tendency for us is what? What we learned from Badri ji the entropy. Right always from the order should become disorderly right suddenly there is orderly happening Mozart extremely sophisticated orderliness is there. Why, where did this came from? What is the cause? If you track it you cannot track the genes you cannot track that, and the genes can be changed within that there is now talking about the epiphany concept. Right epigenetic concept nowadays is being coming up, so what I am saying is that where is this coming from?

From the genes that is true it is 99% how people are doing they are mostly driven by the genes, variation of the genes and the neurons but there are rare number of people, very sophisticated thought process, very sophisticated skills which in the family tree never displayed and somebody displayed subtly. Where did this gene come from? This is question and in our life we see that somebody who is so able to speak English so well today from the beginning infer that this person has practised English for the last 20 years, 30 years we can infer that right. It is not that for example I don't speak Spanish and I sleep tonight and tomorrow I wake up and suddenly I have the Spanish. No it is impossible. If I speak Spanish suddenly which you may tell me that I think you must be learning Spanish in the nights.

You can infer that training has gone before. So if somebody has to reach to such a sophistication of the skills when did the training go? When was the training? When was the training time? Not in this life, so the training time which this person went through that is known as previous life. So we talked from the big bang to the origin of the homo sapiens, human beings and then the civilizations from there it taught it is very simple. So from this what we see is that all these good qualities they are all if you really want to have these qualities it is only through training, what is that training in technical terms? Practise, so we have to practise. Ok, yes?

**Participants:** Geshe la could you kindly explain what is the merit in cultivating Bodhicitta and the merit is the same as having practise something in previous life and same practising continue or it is something more special than that?

**Venerable Geshe Dorji Damdul La:** Ok let us, this is good question. What is role of merit number one is it the same as the practise having been through the practise of Bodhicitta in the former lifetimes are these two similar? This is the question. This is not the [2:00:00] similar practise of Bodhicitta is one of the most efficient way of accumulating merit, accumulation of merit does not entail the practise of Bodhicitta. May not necessarily entailed the practise of Bodhicitta, it is like saying that the being brilliant in physics is say is a mark of somebody who is very educated, being brilliant in physics. But somebody who is very educated may not be necessarily be brilliant in physics. May not even have idea what physics is? Somebody who is good in say somebody who is good in music, somebody very good in composing music right may not have idea about physics.

So physics knowledge of physics is say a category is one of the categories of the being educated or being learned but somebody is learned does not mean that you have to be learned in physics. Likewise Bodhicitta is one of the most refined version of merit but to meritorious does not

necessarily should be the merit of the Bodhicitta. For example say someone who is following Shravaka path, Pratyekabuddha path right and they have been engage in the practise of Samadhi, practise of the say the little bit of generosity, ethical discipline then the patience, enthusiasm, so they all these are the merit accumulating side of the merit. Because path of, what is first path of the five path?

**Participants:** Path of accumulation.

**Venerable Geshe Dorji Damdul La:** Path of accumulation, we have to accumulate merit with the accumulation of wisdom. So for the Shravaka and Pratyekabuddha they also have the path of accumulation. They also have to path of accumulation, they also have to accumulate the merit and wisdom. So that merit which they have to accumulate this is nothing to do with Bodhicitta. Ok this is one thing then the practise of Bodhicitta in the past life as you practise more and in this life also you practise the mere practise of Bodhicitta this is one of the best way to accumulate the merit. So that itself is the merit of accumulation. This is the path of merit accumulation. Very good, ok anymore questions?

**Venerable Geshe Dorji Damdul La:** Ok yeah Chandra ji is correcting the pronunciation of the Ajatashatru. Ok anymore questions? Ok.

**Participants:** Talking about wisdom of Emptiness, could you please recommend some text in English?

**Venerable Geshe Dorji Damdul La:** Wisdom of Emptiness?

**Participants:** Yes.

**Venerable Geshe Dorji Damdul La:** Ok, wisdom of Emptiness what I would say the best thing is first you must study that with the help of living teacher, if you really want to go into proper track. If you really want to experience Emptiness first you have to study with a living teacher it is very important and the text you study it must be very standard text, not just the say any text and then if you are curious to read something I would suggest say the How To See Yourself As Who You Really Are? For the time being the first book that I would suggest is “How To See Yourself As Who You Really Are” by His Holiness the Dalai Lama that would be good book to start and later on I would highly, highly recommend people to study the Entering into the Middle Way by Acharya Chandrakirti. Often times some teachers may suggest Arya Nagarjuna’s text yes, but we will not get anything out of Arya Nagarjuna’s text if you start with this is very, very complicated, intriguing and at same time very complicated and to make sense of that the key is Acharya Chandrakirti’s text. Yes Tejal la?

**Participants:** Geshe la there was a question in the group discussion which could not resolved which is if there is a moment of mind which feels compassion towards oneself it directed only towards the self may I be free of causes of suffering thus this mind qualify as a compassionate mind?

**Venerable Geshe Dorji Damdul La:** Ok this is a good question say compassion is defined as the feeling of love which wishes others to be freed of suffering and if you want to elaborate, make it more sophisticated which wishes others to be freed of suffering and causes of suffering this is compassion. Whereas now a days there is the another trend coming up be compassionate towards yourself this is another trend this is good, there is nothing wrong in it to suit the contemporaries audience that is fine, there is nothing wrong in it. So technically this is not compassion but we can say in a lose sense. So even in my talks depending on audience if I am talk about Emptiness to the audience I will talk something which is very intriguing, funny about Emptiness and the audience say what is Emptiness is fine but it is not Emptiness so when you go into technicalities it is only when doing Nalanda Master Course. Ok one, little opening for the Nalanda Diploma Course and then more detail really into technically correct because we need to have the correct information, technically correct information I give it only to the Nalanda Master Course students right. So therefore to be compassionate towards oneself we can easily it is good to say there is nothing wrong in it but technically this is not compassion but there is love. You can wish that I be freed from suffering and causes that is renunciation it is not compassion. Wishing oneself to be freed of suffering is renunciation it is not compassion. But now according to the what? Western self compassion all this Neo-Buddhist all these things are coming up self compassion, it is fine there is nothing wrong in it. Finally be kind to yourself. Don't forget it this is how we have to begin, be kind to yourself and be wisely kind to yourself this is how we begins. Good anymore questions? If not then may be today Lhadol la you will say the end prayers, actually I like to hear your *gate gate* mantra.

**Participants:** Shall we Geshe la?

**Venerable Geshe Dorji Damdul La:** Yeah let's begin with this then do the end dedication prayer. Sing it nicely, let us all listen and join her.

**Participants:** Together Geshe la.

**Venerable Geshe Dorji Damdul La:** Together yes joined while listening more.

**Participants:** Let's turn to page 31,

**Venerable Geshe Dorji Damdul La:** Everybody knows yeah. Mantra everybody knows yeah. Recite it.

**Participants:** *TADYATHA OM GATE GATE PARAGATE PARASAMGATE BODHISVAHA*

**Venerable Geshe Dorji Damdul La:** End dedication prayer.

**Participants:** Page number 278,

# Class 51 – 5 Paths & 6 Perfections & Kayas – Part 1 of 5

## Session 1 of 27<sup>th</sup> Feb 2019

Subject : Five Paths, Six Perfections and Kayas of Buddha  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 27 February 2019  
Transcriber : Tenzing Nyidon  
Verified By :  
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### Starting Prayers and Meditation

(Main Teachings Starts) [0:30:38]

Okay, so the thus far what we did was the Bodhicitta. And what need to keep in mind is the goal, in terms of the goal, the Bodhicitta, so there the basic, the thought process of Bodhicitta is may I become a Buddha for the benefit of all sentient beings. So, in other words Bodhicitta is defined as the mental feeling of love and affection which wishes to become Buddha for the benefit of all sentient beings. This is how we define Bodhicitta. So, then we see that this is Bodhicitta takes the form of aspiration, may I become a Buddha. It takes the form of aspiration. And for your information that this aspiration, the Bodhicitta, there is a discussion because that this is more professional class the we need to, also go into the technicalities. Otherwise, in a very normal class, normal class meaning that the just without going into the technicalities or the specific points. So, there we just define what the Bodhicitta is and then this aspiration, you have it, we call it Bodhicitta, you cultivate it, you practice it. And whereas, for those who are going to the technicalities, so there we should be aware of some the, maybe the nuanced version. So, the basic concept as to how, the where, who are those beings, who are those people who have Bodhicitta? What is that, one, what is the minimum qualification for Bodhicitta?

In other words, who has this Bodhicitta, minimum, what is the minimum qualification, benchmark? And then the till what point Bodhicitta exists? Say for example, we speak about Bodhisattvas, last time what we did was that anybody who cultivates the Bodhicitta, anybody who generates this Bodhicitta and then this desire may I become a Buddha for the benefit of all sentient beings. When this feeling becomes spontaneous, so, that the basic qualification is that it should be spontaneous, effortless. At the moment when you, when we practice Bodhicitta we follow the, through these steps. And then at a certain point, when you say, for example, remembering the kindness of all beings as one's mothers, or remembering the kindness of neutral beings, remembering the kindness of your difficult people, the enemies. And on that basis then your love flows towards others. So, following these steps then eventually it becomes very intense. You just feel like crying when you think about the other, how the other beings are suffering you just feel like crying. And it becomes very intense that yes, I have to become Buddha, I must become Buddha for the benefit of all sentient beings. So, that is you reach to

that level of the ethics of compassion and love for others, and wanting to become Buddha. So, that is because of the build up of the steps. Steps, the, cumulative effect from the various steps like seven steps or the nine steps. So, whereas at one point even without having to go through these steps you just, you know, think about the sentient beings and then very intense desire, wish to become Buddha for the benefit of all sentient beings becomes very spontaneous, effortlessly, and that too very spontaneously arising within you. So, when that happens then that Bodhicitta has become a full-fledged Bodhicitta. In other words say a real Bodhicitta. Whosoever generates this spontaneous, effortless Bodhicitta you are a, the person is referred to as Bodhisattvas.

So, say the all these, the prayers, the manuals, meditation manuals, we see the mention of the Bodhisattvas revered with such esteem. And we might get impression as though oh the Bodhisattva means somebody who is very high level, somewhere else. No. Each one of us we can become Buddha, Bodhisattva ourselves.

Okay, so the, then the question arises say the Bodhisattva, once you generate Bodhicitta, a spontaneous, effortless Bodhicitta, you become a Bodhisattva. Whether you are a girl, boy, educated, uneducated, whether you are Tibetan, Indian, non-Indian, whatever, whosoever, whatever. Whatever your position, no position. The moment you generate the Bodhicitta, a genuine Bodhicitta, spontaneous Bodhicitta you become a Bodhisattva. And then it says that the say Guide to the Bodhisattva's Way of Life. So, what I would suggest is that once in a while and particularly those of us the who at this moment who do feel that okay now I have to practice it, I have to practice it. So, those of us who do feel that I have to practice it and you can take out enough time for this practice, I would highly suggest you to, suggest, recommend you to read Guide to the Bodhisattva's Way of Life, chapter one. If possible on a daily basis. So, English one you read it, it's quite self-explanatory, the meaning is quite self-explanatory. Whereas in Tibetan those who, what, Tibetans or who're well versed in Tibetan because the manner in which the, in Tibetan it's written is slightly different. For Tibetan you just read it you may not understand it even though you are so well-versed in Tibetan. So, for that matter for the Tibetan you must first learn it with the help of the commentary. And there are so many teachings by His Holiness the Dalai Lama on chapter the, the Guide to the Bodhisattva's Way of Life. You must learn this first. Learn this first very thoroughly. And then read it, and every time you read it make sure that the meanings are reflected, not just for the words, for the sake of the words. Okay, I already read it, so that part I finished now I should meditate. Not just for the sake of reading. It must be for the sake of say the invoking the experiences.

So, when we read the same texts, I think this is something which I have been emphasising so much over the last, the, all these many months is that when you read a text there are three ways of reading; where the words flow but meanings are not reflected. And once the meanings are not reflected, no experience. And the second version would be words flow and the meanings are reflected and the experience may not be invoked. This is number two. Number three words come out, meanings are reflected and the experiences are invoked. And the best is number three. And to go for number three, the, some of us the who may be so keen on number three you may put so much effort but the number three may not happen. For that matter what we need is that we need little bit of the experiential, not only the learning, reflection, we need say the conviction plus little bit of experiential. With the experiential then say when you read it, where your mind's

flow in the meaning and then say the goose bumps can come in your body, tickling sensation come on your body [0:40:00] these things happen which means that the experience is being invoked. So, that way of reading is the best. For that matter, for the third it's not that easy one should be well versed in the meaning as well as the meditation. We should have some the meditation experience of Bodhicitta. Then, reading chapter one, we'll see, you will feel the weight of this and then this will just flare your say the enthusiasm to practice Bodhicitta more. Okay, so that is one thing.

Now, with this the next question is, okay, let's say that each one of us through concerted effort we're able to generate Bodhicitta, say through sevenfold cause-effect method, and through equalising and exchanging method, through these two methods let's say that today we generate a spontaneous Bodhicitta. So, with this Bodhicitta you enter into the first path, *gate, gate gate paragate parasamgate Bodhi svaha*. You enter the first path, *gate*, path of accumulation. Then the second path, third path, fourth path, fifth path. The fourth path that is path of meditation. Okay, path of accumulation, preparation, seeing, meditation, then path of no more learning. Path of no more learning of the Mahayana vehicle that is equivalent, that is the Buddha's path meaning that is the omniscient state where you become omniscient, the person becomes omniscient which is the person becomes a Buddha. Then the question arises whether the Buddha has Bodhicitta, this is a question, this is a, one of the technical questions. Okay, standard answer is yes, the moment you generate Bodhicitta from the path of accumulation till Buddhahood, so there the Bodhicitta is there with all, everyone in the Mahayana path, five paths of the Mahayana. So, that is with everyone, all. But the question is whether or not the Buddha has the fifth one, how does the Buddha have Bodhicitta? Because by the definition Bodhicitta is what? The say the very altruistic intention to become a Buddha, altruistic intention. Intention, wanting to become Buddha for the benefit of all sentient beings. So there how come that the Buddha has the wanting to become Buddha, he is already Buddha. So, this is a technical discussion happening. These are the things that we have to know, otherwise say after learning all these things and then somebody just put you into this difficulty. You may think that I don't know anything. Now look, I learned, I'm being part of Nalanda the Diploma Course and then I learned the Bodhicitta, all these things. Now, I'm just stuck with this simple question, I never thought about it. So, you may feel so demoralised and you may think that you have not learned anything. So, these small, small things we have to know that these are the technicalities there. But what, the point is after this thing, practice, after knowing all these, for the Bodhicitta, knowing the steps, know how to practice it. Then we have to practice it. And many people they even don't know how to practice. So, they, at the most what they say is okay Bodhicitta, what is Bodhicitta? To be compassionate. It's not that simple. Bodhicitta is a very specialised the, specialised form of love and affection. So, these questions are there. Say the aspiration, altruistic intention or the aspiration to become Buddha for the benefit of all sentient beings. So, this is the definition of Bodhicitta.

Then the question arises whether or not the Buddha has this Bodhicitta. Buddha has this aspiration to become the Buddha. Okay. So, there the I'll just share with you the, a quick discussion. But this should not be the priority of your learning. That is just in case if somebody else asks you these questions then you should have these answers. But even if, whether you have this answer, whether you don't have this answer. It does not matter. You know how to practice it and you have to practice it. Bodhicitta. Only it is the wisdom of Emptiness where we need to be

aware of all the technicalities, for the wisdom of Emptiness. Wisdom of Emptiness any technicality can just help us to sharpen, to let us, to help us to see the nuances of Emptiness. Emptiness is very nuanced concept. And for that matter our mind should be extremely sharp. So, any technical questions, complicated questions the, which can easily take you into the ambiguities and so forth, they are extremely helpful when dealing with the Emptiness.

For Bodhicitta, once you know these steps and once you are convinced with these steps, yes these steps, following it is very rational, it's very logical, and if I practice it no doubt my compassion will grow. So, this much conviction comes to you and you practice it, that is whole purpose. So, whereas to make sure that we don't feel demoralised if somebody, should we meet with somebody who is aware of these debates and then you are, they ask you this question, you get lost, you get confused. Okay, just to protect you from that this question is brought up here.

Okay, so the answer given was by Lama Tsongkhapa. Lama Tsongkhapa gave the answer. So, this aspiration, aspiration has two connotations. Aspiration, likewise, let's say the say view, let's say concepts, concept, view, aspiration, all these words they have the ambiguity there. So, when we speak about the aspiration, aspiration is the what aspires. What aspires is also aspiration. And then what is aspired, that is my aspiration. What is aspired and what aspires that is aspiration that you have, what aspires and what is aspired. What aspires is the causal. Causal which means that you are yet to achieve that aspiration. So, you have this aspiration. So, that is the causal state of the aspiration. Aspiration in the context of the causal state, causal, cause. Because that say for example, if I, if a young child, if a Ph.D. student wants to become a professor. So, the Ph.D. student has the aspiration to become a professor. So, the Ph.D. student has the aspiration. So that is causal state, is yet to become professor. That is the causal state. And what the Ph.D. student aspires, what is aspired is to become the professor. So, the professorship is the what is aspired. So, professorship is the resultant state. Aspiration in the context of resultant state, what is aspired. Aspiration can mean both, what aspires and what is aspired. What aspires that is the causal and what is aspired is the resultant state.

So, likewise, so now in the context of aspiration for Buddhahood what is aspired, what aspires, who aspires that is the causal in this. That is when Bodhisattva path, at the time of the Bodhisattvahood or the Buddhahood? Bodhisattvahood. That is the aspiration in the context of the causal state. So, that Bodhicitta in the form of aspiration, in the form of causal state is with the Bodhisattvas not with the Buddhas. Now, aspiration for Buddhahood in the context of the resultant state which is Buddhahood, that is with the Buddhas. So, in that context we see that Bodhicitta is with the both, Bodhisattvas as well as with the Buddhas. Aspiration if you relate this because this word is ambiguous, it has both the connotations, aspiration in the context of the causal state, aspiration in the context of what, okay [0:50:00] aspiration in the form of what aspires or who aspires. That is where? In the Bodhisattva state. What is aspired? That is in the Buddhahood. What is aspired that is with the Buddhas. What aspires or who aspires that is with the Bodhisattvas. So, Bodhicitta is with the Bodhisattvas as well as with Buddhas. So, Buddhas also have the Bodhicitta. So, this is how we have, this is how Lama Tsongkhapa gave the answer. It's a beautiful answer.

Okay, so now with this what I'd like to share with you, one thing which is so important is the say

the two realities. Then on the, okay, let's say the basis in the form of the realities, on the basis, of the ground in the form of realities, on the basis of the ground then let's say okay, if I want to say the I want to, if I want to touch this prayer flag, if a small child wants to touch the prayer flag up there in the ceiling. So, there say if the child is like way, one thousand kilometres below this prayer flag. So, the ground is not there. So, say that this floor or hall, the ground, this ground will hold the child. This ground, the floor that we have here, this floor is not the sea level, right. It is way above sea level, this floor. So, this floor is the ground with this ground, on this basis then ground to the result, the prayer flags which I'd like to touch so there is gap. So, this gap should be, these two should be where you are, where the child is and what the child wants. These two there is a gap, these two gap, this gap must be removed. You're getting it? So, what connects the two? What you aspire and you, where you are now, the reality that you are now and what you aspire is the goal, the reality that you are now the reality, these two must be connected, the gap must be reduced. In other words, these two must be connected. What connects the two is known as the path. You're getting it? Goal and where you are. For example, I'm here and okay I want to go to, okay, I'm in Tibet House now, I want to go to say National Museum where there is the Buddha relics, I want to go to pay homage, respect to the Buddha relics. So, that is the what is aspired, that is the place where I'm going to go, destination. And yet, where I am is not the destination, this is the reality that I'm in. So, from this what takes me closer from Tibet House to the National Museum that is known as the path. You're getting it? So, you should know where you are. So, okay, so from here we will go by, let's say by cycle. If I'm in for example, if I'm in Sri Lanka, right. So, when I'm in Delhi, when I'm in Tibet House I can think of cycling to National Museum. It's fine, it's just about like maybe three-four kilometres. Whereas, if you are in Sri Lanka. And from there okay last time he said that by cycling we can reach the National Museum. So, you think of cycling from Sri Lanka. Not really impossible but next to impossibility, very impossible. So, we should know the reality. We know the reality then you know what you are seeking, then accordingly you have to structure the path, right. Okay, so we have to know the reality, we have to know the goal then accordingly you have the path.

So, three things we need to know. One is the reality that we're in, the truth that we are in. And the goal that we are seeking. And the path which takes you there. You're getting it? Three things. Now the reality there are two, the path there are two, the goal there are two. You're getting it? The path, don't fight me, don't argue with me by saying the path there are five. (TL) Right. There are more than five, there are hundreds and thousands of paths are there. I'm talking about, it's in one context, in the particular context. Say the reality is two, because the reality is two, so there are two paths. Because there are two paths, there are two goals. You're getting it? Okay, and these two goals they are not separate goals. We'll understand it now.

Okay, so finally in terms of goal what we want is that I should have the, that I'm seeking total benefit, complete benefit for myself and complete benefit for all others. This is my aspiration. You're getting it? Somebody, right, the greatest of the benefit is benefit for both, the maximum benefit for others which I can do and the maximum benefit that I can give to myself. If that is accomplished, this is the greatest goal, right. Okay, so with this goal, within this goal which one individual person seeks, right, the maximum benefit for others, maximum benefit for myself. So, there are two goals there which the same person is seeking. So, for that matter there are two goals, there should be two paths. And the two paths are because of the two realities.

Now, so the, what kind of realities? This is what, okay, let's say, let's look at this flower. Okay, group A and group B. Group A looks at this object through your naked eyes. And group B looks at this object through electron microscope. Okay, group A what is this? Flower. Group B what is this? Bunch of atoms, right. And then if I ask, if I'm more precise, if my question becomes more precise pertaining to the flower, whether the flower exists? Flower does not exist. Hey, group A, what is this? Flower. Group B what is this? No flower, flower is empty. Because you are just seeing bunch of atoms. And none of the atoms a flower. So, group A sees this as a flower, group B sees this as an empty of flower, Emptiness of flower. You're getting it? Okay, say this object, group A what you say is the flower, is this the one? Hey, group A? Yes. (TL) Group B what you said is the Emptiness of the flower, is this the one? So, I'm pointing to the same object for the reference of the two labels, flower and Emptiness of flower. It's the same object displays two truths, two realities. Okay, tell me which of the two perception is correct?

**Participant:** Both.

**Venerable Geshe Dorji Damdul la:** Group A seeing this as a flower, group B seeing this as Emptiness of flower, which is correct? Both are correct. Which means both are truth. Correct, truth, same. So, both are truth, both are realities. So, the same object displays two realities. Both are realities, same object displays two realities. Now, if you see this as a, say, because there are two realities with the same object and the same object displaying two realities, is it confined to the flower or it's with everything else? Everything else, everything should have two truths each. You're getting it? The self, Dorji has two truths, Tibet House has two truths, say the afflictions two truths, wisdom two truths, compassion, two truths, right. Okay, Samsara two truths, Nirvana two truths, everything has two truths. Okay, with this we see that the reality that we, that we are in is consisted of two truths. One which is accessible to the ordinary perception, other accessible only to the fine analysis. Ordinary perception we call it conventional analysis. Oh, this is a flower. It's through, it's seen through the conventional analysis. This is empty of the flower, it's seen through ultimate analysis. What is seen through ultimate analysis is known as ultimate truth. What is seen as, what is seen by conventional analysis is known as conventional truth. So, we see that the same object displays two truths. [1:00:00]

What are the two truths the same object displays? Conventional truth and the ultimate truth. Same object. Now the same object because it has two truths, on that basis let's see that if you see this as a flower, right, if you see this as a flower. Then you can use this as an object of offering to the Buddhas and Bodhisattvas. You agree with me? If you see this as flower is empty, you cannot offer this. You're getting it? Only when you see this as a flower, oh this is beautiful, this is a flower, I'll offer this to Buddhas and Bodhisattvas. So, by knowing the conventional truth, it helps you to grow in your one set of virtues. Then when you see this as an empty of flower then all our say the destructive emotions like attachment, anger, jealousy, so forth, they dissolve. You're getting it? When you see one truth ,virtues proliferate, seeing this as a say the beautiful flower, oh I'll offer this to Buddha. So there one set of virtue increases. Then on the other side when you see this Emptiness of the flower then say our destructive emotions related to the flower, attachment, anger, jealousy, all these negative emotions they dissolve, they seem like a dream. In the dream we may just fluctuated, we may fluctuate into all these difference emotions. The moment you wake up all these fluctuations of the emotions stop knowing it's just my dream,

right. By seeing Emptiness our mind becomes very calm, cool, peaceful. By seeing the flower from there we can use this to proliferate our virtues like compassion. Okay, I'll offer this to Buddhas and Bodhisattvas who are so compassionate. And somebody, say the, somebody really is desperate in looking for good flowers. So, I'll offer this flower. So, there compassion, all these things can grow on the basis of seeing the conventional truth. On the basis of seeing the Emptiness, all the destructive emotions dissolve. You're getting it?

Now, say the mental state which helps to destroy the destructive states in the form of wisdom of Emptiness, so this we call as the accumulation of wisdom, wisdom accumulation. So, where you build this wisdom more and more you have accumulated wisdom. Whereas, the other side, seeing this as a flower, seeing sentient beings suffering, then compassion, these are the say the seeing the conventional truth on that basis you can build your merit. Merit like Bodhicitta, compassion and so forth, these all fall under the merit, *sonam*, in Tibetan we call it *sonam tsok*. And then as you accumulate them, we call it *tsok*, accumulation, *sonam tsok*. Whereas the wisdom seeing the ultimate truth it'll help to build your the *sherab, yeshe, yeshe tsok* or *sherab, yeshe tsok, yeshe* in Tibetan. In English it is the wisdom. Accumulation of wisdom, accumulation of merit. So, the wisdom seeing the Emptiness side is the wisdom and the rest of the thought processes like compassion, Bodhicitta, generosity so forth, they all fall in the category of the merit accumulation.

Merit accumulation, what exactly is merit accumulation? This is for example, let's say, if somebody has to cut a tree poisonous tree, to cut a poisonous tree say there is a very sharp axe, right. Axe is there, axe is the very sharp axe is there and the person. There can be three kinds of person. One, person who is so extremely expert wood-cutter, extremely expert wood-cutter right. But physically so weak. Meaning that the person does not have energy even to lift the axe because the person was, you know, suffering from what, the dengue or dengue for the last 20 days. So, therefore the physically so weak, does not have energy even to lift the axe. But in terms of skill, the person has a tremendous skill to cut it. Then there is a second person who is so physically so strong but does not have the skill to cut the tree effectively. Hit the axe sometimes at the top, sometimes at the bottom like this. It will never cut. Third person with the tremendous skill plus very strong body, right.

So, to cut this poisonous tree what we need is we need both the skill to hit it at the right spot and then the strength. So, the strength is the merit. For the virtues to cut the poisonous tree of the mental defilements we need both. We need say skill of seeing the Emptiness, the wisdom and then we need the energy to use this skill. That energy is the merit like Bodhicitta, compassion, generosity, all the other virtues except for wisdom of Emptiness, they fall under the category of the merit. And the other side is the wisdom. So, we, because and the wisdom is cultivated on the basis of which of the two truths? Ultimate truth. And the merit accumulation is happening because of seeing which of the two truths. Conventional truth.

Now, because of the reality there are two truths, now we have the two paths. The path in the form of wisdom, path in the form of merit. So, these two will make you to achieve Buddhahood. So, what makes you to achieve the Buddhahood is known as the path. What connects you from where you are to the destination is known as the path. So, the wisdom and the merit, these two

help you to, drive you towards Buddhahood, towards your goal. So, these two become the path.

Now, say the wisdom is like the skill or to give a more dramatic example would be the wisdom is like the very sharp axe and the merit is like the strength of the woodcutter. So, with the sharp axe what actually cuts the poisonous tree is not the person, it's the axe. Axe will cut the. But in order to, in order for the axe to cut the poisonous tree the wood-cutter must be very strong, should have the strength. So, the strength, the very sharp axe is the metaphor for say the wisdom and the strength of the wood-cutter is the metaphor for the merit.

Okay, so now we see that because of the two truths of the reality we see that there are two paths. What are the two paths? The path of the wisdom and the path of merit, two. Good. Now, because of the, there are two paths, there are going to be two results, right. Say, finally, okay tell me what is the result that you are seeking, tell me, tell me, whatever you have learnt thus far, finally what do you want?

**Participant:** Full Enlightenment.

**Venerable Geshe Dorji Damdul la:** Full Enlightenment.

**Participant:** Infinite happiness and to get rid of all the suffering.

**Venerable Geshe Dorji Damdul la:** Infinite happiness and to get rid of all the suffering. Buddhahood. Okay, what did you say?

**Participant:** Full Enlightenment.

**Venerable Geshe Dorji Damdul la:** Full Enlightenment, Buddhahood, infinite happiness, no suffering. These are all interchangeable, right, they are all synonymous. Now with this in mind let's say finally with these two things, method and the wisdom we have to achieve the Buddhahood. What happens is that with this merit, the energy of the merit then this wisdom will, can cut the self-grasping ignorance and the self-centered attitude. When these two are cut then the mental defilements are gone. When the mental defilements are gone what comes out? The Buddha nature inside comes out. It's so pure. Like the say the gold and the soil when mixed, you don't see the gold there. The gold is there but we don't see that. By removing the soil then slowly the gold will become more and more manifest, right. When the soil is removed completely then gold becomes so refined. Likewise, with the help of this wisdom of Emptiness, wisdom, supported by the energy of the merit, then the mental defilements, self-grasping ignorance, self-centered attitude, mental defilements are removed. [01:10:00] Then the gold inside, the Buddha nature becomes more and more glow, it starts to glow more and more. And finally, when the defilements are removed completely then the purity comes out fully, that is the Full Enlightenment, that is the state when your mind flows infinitely without any obstruction, total ease, it's known as infinite happiness. Because there is total ease there, infinite ease there. And then no external factor can cause trouble on you, you are freed from all suffering, right. And then somebody said Buddhahood, this is known as the Full Awakening. Buddhahood, Buddha meaning the Awakened One. Awakened from the ignorance and the smell of the ignorance.

Garlic and the smell of the garlic. Garlic is the metaphor for afflictive obscurations, and the smell of the garlic is metaphor for cognitive obscurations, right. So, these two are the defilements which make you fall asleep. So, when you're awakened, how are you awakened? All these what made you fall asleep they should be removed. So, when the mental defilements are gotten rid of you are awakened from the sleep of ignorance and the subtle stains. That is the Full Awakening, that is the Full Enlightenment, that is Buddhahood, that is the state where you have the infinite happiness and where you have no suffering. Okay, this is the goal.

Now with this goal, this goal we see that, this goal, when you achieve that goal say for you, no external factors can affect you, you have achieved the maximum goodness for yourself. And then your mind flows to all sentient beings, every atom of the universe. So, therefore your mind can actually reach out to all sentient beings. That is the maximum benefit for all beings. For example, say the somebody, the mother is here in India. And the, let's say the mother is very sick. And the children they love the mother so much. And the children are in for example say Dubai, or the say let's say in America or wherever, right. And then somehow there is complication with the visa, so the child cannot come, right. So, the child cannot really help the mother or help the father. You're getting it? Whereas if the child is right here in front of the mother, in front of the, when the connection happens, when they meet then the child already benefit the mother the most. Likewise, when you become Buddha, your mind can reach, actually meet with every atom of the universe, all minds of the sentient being, with every sentient being you can meet, with all sentient beings. So, that way you can give the maximum benefit to all the beings. So, all the beings they have the, others have the maximum, get the maximum benefit from you. And you already got the maximum benefit. This is what is known as Buddhahood. The say the maximum benefit for other, maximum benefit for yourself.

Now, what do you mean by maximum benefit of others. Maximum benefit of others, in what way you benefit others for example, by giving teachings, or by manifesting yourself. For example, say you are in your place and you want to help say the so many people in the, wherever in the world, wherever in the universe. Then you can become like a say the sun or the moon. When the moon is there, moon is one but the moon's reflections, how many reflections can be formed? Moon reflections, ten is allowed or twenty allowed? Moon's reflection what is the rule? How many reflections can be formed? 100? Infinite. Where there is water, water body there, moon's reflection is formed, right. There is no restriction to number. Likewise, when you become Enlightened you can manifest, you can benefit the beings by manifest in yourself infinitely. There is no restriction in terms of number. So, this is a benefit when you become Awakened, when you become a Buddha, this is how you can benefit all beings. Although you are just one individual like the moon but your reflections, reflections they are like your emanations, your embodiments, your emanations can just there can be millions, trillions, infinite number of emanations simultaneously without even the gap of one millisecond, right. This is the benefit. So, this is how you benefit sentient beings.

So, how is that happening? This is one. How is that happening, this is one. Then number two is your, you have the, your own maximum benefit of yourself. What is your maximum benefit? That you are able to abide in the experience of Emptiness eternally. You're getting it? That you're abide in the experience of Emptiness eternally. That is the maximum benefit of yourself.

And the maximum benefit of others is that you are able to benefit, manifest yourself any number, any form the way the beings can be benefited. You're getting it? So, there the fact that you are able to abide into this the non-dual experience of Emptiness eternally, that experience is a mental state. You're getting it? This is a mental quality. Whereas manifesting is a physical or mental? Hey, manifesting is physical or mental? Say for example even Buddha Shakyamuni, he manifests his mind, right, mind, million, infinite times, we cannot see his mind. If we have the karmic connection what can we see? We see his qualities which is physical. You're getting it? So, in terms of benefitting others it is to do with the physical. To benefit yourself is to do with the mind. You're getting it? So, mental qualities, exclusively mental qualities, they are the benefit for yourself. And exclusively the physical qualities they are for others. You're getting it?

Okay, now what are the two paths? The path of the wisdom and the path of merit. So, path of the wisdom, okay, first I'll keep, say like this in terms of the goal, now then let's say you have achieved that goal. So, that goal has two aspects. One maximum benefit for yourself, pertaining to your mind. Maximum benefit for others pertaining to your body. So, what we have now, what do we have now? We have your body, we have your mind. You're getting it? So, when you become Buddha you also have a mind, you also have a body. So, with the body, although the body and mind, both benefit others, body and mind both benefit you. But what is being said is exclusively or the exclusively for others, primarily for others and the mind primarily for yourself. And why primarily? Because the mind is something which others, Buddha's mind is something which the others cannot see, which the others cannot experience. You're getting it? So, because the Buddha's mind is something which the Buddha's they exclusively see or have a direct experience themselves. So, this is primarily personal benefit. And whereas the physical body of the Buddha, Buddha's they don't have to manifest, right. If the Buddha's manifest then the Buddha very happy, if they cannot manifest they are not happy, no. So, it is just for others. So, manifesting, the physical is just for others. The physical manifestation is just for others. So, just as we have the two bodies, Buddha's also have two bodies, mental and physical. So, the Buddha's physical body is known as Rupakaya, form body in English, form body. In Sanskrit Rupakaya, Roop. And then the Buddha's the other side, the mental, is not mind as such, it's mental, related to the mind. Related to the mind, related to the body. Related to the mind is known as Dharmakaya. Related to the mind, other side, this is known as the Dharmakaya. And within that we see that it's not necessarily mind. I'll explain this further.

Okay, when you become Buddha, you as the individual person you become Fully Awakened, you become Buddha. And when you become Buddha, you have the two qualities. There are so many qualities. We can broadly categorise them into two, one is physical, one is mental. Physical one is known as form body, Rupakaya, and the mental one is known as Dharmakaya or truth body. Truth body in English, translated as the truth body and in Sanskrit it is Dharmakaya.

Okay, now we see that the, okay, from the two truths we derived the two paths. Ultimate truth we derived the wisdom, [1:20:00] accumulation, the what, the path of the wisdom. And the conventional truth we derived the merit. Now, say the wisdom will give rise to the Dharmakaya and the merit will give rise to the Rupakaya. Getting it? Wisdom will, the path of the wisdom will give rise to the Dharmakaya. And the path of the merit will give rise to the Rupakaya. Of course, these two, they mutually benefit, they mutually help each other but primarily the wisdom gives

rise to the Dharmakaya, and the what, the merit gives rise to the Rupakaya. Okay, this is what, this is, so from this what we learned? Because there are two truths, the two paths are possible. Because the two paths are there, two results are possible, two results, two Buddha-bodies are possible. With the two Buddha-bodies, then you have the, you get the maximum benefit and you can give the maximum benefit to all other sentient beings, this is your final goal. So, this is what we need to keep in mind. You're getting it? This is one way of, this is what Arya Nagarjuna said, only because of the two truths we have the two paths, because of which we can achieve the two results, two Buddha-bodies.

Okay, now the, okay, the Deepesh la, Buddha-bodies we already explained in detail?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** No, okay. Now, the Buddha-bodies now we have to explain, we have to know. From this what we learned is that the Buddha-bodies there are two. Buddha-bodies in general, the main umbrella, overarching umbrella the label is Dharmakaya. The label for the overarching say the Buddha-bodies. Buddha-bodies in general we call it Dharmakaya. Okay, there is a, the little tricky part here, just pay attention. What is the Buddha-body also known as, referred to as, also referred to as? Dharmakaya. You're getting it? Dharmakaya, Buddha-body is same. Now Buddha-body or Dharmakaya can be divided into two, again Dharmakaya and Rupakaya. You're getting it? It's a little confusing, right. Not confusing. If I give you example, you will agree with me. Okay.

Let's say when we, I remember when I studied, not really history, when I studied social studies. When I was in school, social, the subject social studies, what I learnt was that oh early man, right. Early man. And early man, early man there are two kinds, early man, early woman, right. Early is a general label and then when you go into specifics again the man divided into man and woman. You're getting it? Likewise, Dharmakaya in general and Dharmakaya when it's split into two again Dharmakaya and Rupakaya. So, we have to see Dharmakaya in general and Dharmakaya as opposed to Rupakaya. You're getting it? So, when we speak about Dharmakaya you should be able to ask which Dharmakaya, Dharmakaya in general or Dharmakaya in the context of what is synonymous with the Buddha-body, or Dharmakaya as opposed to Rupakaya. You're getting it? Okay. So, this is what we have to know.

Now, the Dharmakaya, Rupakaya, that I have already explained. The Buddha-body which is primarily for the benefit of other beings that is the Rupakaya. And the Buddha-body which is primarily for the benefit of oneself is the Dharmakaya, in, as opposed to Rupakaya. Two.

Now Rupakaya can again be, is again classified into two. Rupakaya, again classified into two – Nirmanakaya, okay, Sambhogakaya and Nirmanakaya. Sambhogakaya translated as the enjoyment body. And Nirmanakaya translated as emanation body. Rupakaya divided into two Sambhogakaya, Nirmanakaya. Sambhogakaya referred to as the enjoyment body. And the Nirmanakaya in English is emanation body. Two.

What is the difference? The difference is Sambhogakaya is form body of the Rupakaya which is

endowed with five attributes. Okay, what is known as the five definite attributes. Sambhogakaya is the Buddha-body or the form body, the Rupakaya which is endowed with five definite attributes. Okay, what are the five definite attributes? One, the definite body and I'll explain each one of the, the definite body, then the definite Dharma or the definite teaching or Dharma, then the definite time, definite entourage, and definite place. Okay, what are they? Definite body, definite Dharma, definite time, definite entourage, and definite place.

Okay, first what is the first one? Definite body, Sambhogakaya, okay first let's begin with the definite place. The place is Akanistha. The Sambhogakaya you don't find on the planet Earth like this. Sambhogakaya is only found in the heaven, Akanistha heaven, is found only there. That is Sambhogakaya only is seen there, this is a definite place. Definite the place is decided that he or she is always there.

Then what is next? Then let's say definite entourage. Sambhogakaya is always surrounded by the Arya Bodhisattvas, always surrounded. Entourage is always the Arya Bodhisattvas. Okay, how many of you want to be there around the Sambhogakaya? Then you have to practice Bodhicitta and reach, you know, at least become Arya, Arya Bodhisattva. What is the minimum qualification of Arya Bodhisattva?

**Participant:** Wisdom of Emptiness.

**Venerable Geshe Dorji Damdul la:** What is the minimum qualification of Arya Buddha, I did not say Arya, Arya Bodhisattva?

**Participant:** Path of seeing.

**Venerable Geshe Dorji Damdul la:** The minimum the path of seeing, the Bodhisattva path of seeing. Minimum qualification required is the Bodhisattva path of seeing. *Gate gate paragate, paragate*, minimum you must reach that. *Paragate* of the Bodhisattva path, right. Okay. So, that is entourage. Next?

**Participant:** Time.

**Venerable Geshe Dorji Damdul la:** Definite time. Time say the till Sambhogakaya will remain there in, till Samsara ends. Whereas the Buddha Shakyamuni appeared on this Earth, and Buddha Shakyamuni appeared and lived for 80-81 years, right. Before Samsara ends Buddha Shakyamuni the say displayed his termination. But the Sambhogakayas they remain, they remain till Samsara ends.

Okay, what is next? Definite Dharma. The teachings that Sambhogakayas give is only Mahayana teachings, they will never give personal liberation teachings. They will only give Mahayana teachings. Okay, what next?

**Participant:** Definite body.

**Venerable Geshe Dorji Damdul la:** Definite body meaning that they are always, always endowed with 32 major marks and 80 minor marks. [1:30:00] Okay let's say what is the difference between major and minor marks. Let me give an example, let's say if the description is the Buddha's hand is very beautiful. Let's say, Hand is the major. And what makes the hand beautiful is the fingers, the nails, the hairs, then the what?

**Participant:** Knuckles.

**Venerable Geshe Dorji Damdul la:** Knuckles, right. Okay, so the colour of the complexion, the nail colour, the colour of the nail. All these things are the minor Parts which make the whole hand beautiful. You're getting it? Okay, so this difference between major and the minor. So, 32 major marks and 80 minor marks. Okay, say one example would be the Buddha's complexion. Buddha's complexion is like a say refined gold, very refined gold. Buddha's complexion, right. And then the say the, let's say the okay so the point is that every feature of the Buddha is so exquisite, so beautiful, right. And the descriptions, all these descriptions are there, for example the say the complexion, eyebrows, eyes, ears, all these things, the chin, the shoulder, all these descriptions are say well-given in Abhisamayalamkara. And then if you want to know this, already given here in this book. In this book towards the end, the glossary or the end notes, either in the glossary or in the end notes, it is there. It should be at the end notes, I think. Okay it is there. You can read through the descriptions. Okay, so these are the five definite attributes of the Sambhogakaya.

Now, Nirmanakaya, it's not that the Nirmanakaya is low quality and the Sambhogakaya is high quality. This is not the context. This is how many people who really don't have the capacity, right, who really need more training in the philosophy. This is their thinking. Oh, Nirmanakaya is low quality. So, Buddha Shakyamuni is Nirmanakaya, so he is low quality. There is a boss up there Sambhogakaya dictating. No, it's the same person. Nirmanakaya is like the reflection caused by the moon up there. So, the moon up there is the Sambhogakaya and all the reflections, they are the metaphor for the Nirmanakayas. So, the moment the water, water body, moment the water body dries up then reflection disappears. Likewise, our karma dissolves, we exhaust our karma to meet with the Buddha then the say the, say 2500 years, no, little like 2500 years ago then everyone like at around 80-81 years then the Buddha assumed passing away. It's not that Buddha passed away. Buddha is still there. Buddha Shakyamuni is still there. Only thing is that the water disappears. The water body disappears. Water body on this Earth disappears. So, reflection automatically disappears. It's not that the Buddha disappeared. Buddha exists.

So, what is that water body, the analogy, what is this analogous to? It's analogous to the karmic connection of the beings. When the karmic connection of the beings, they exhaust then the water dries up. This is like the water body. When the water dries up then the Buddha, the moon reflection disappears and then we see that the Buddha passed away. Actually, Buddha never passes away, Buddha is always there. So, if our karma, if we're able to accumulate fresh karma, individually, yourself, accumulate fresh karma, you can see the Buddha Shakyamuni right now. In fact, there are many teachers, many great practitioners who in their meditation they actually saw the Buddha Shakyamuni and they actually received teachings from Buddha Shakyamuni, right. So, we, our karma exhausts, so therefore we cannot see.

Okay, so this, so these are the two, so whereas the any Buddha who appeared without the, not necessarily with the five definite attributes are known as the Nirmanakaya, right. A Buddha but without the five definite attributes are known as Nirmanakaya. Buddha with the five definite attributes are known as Sambhogakaya. This is the difference.

Okay, now the what's the other side of the, the counterpart of the Sambhog, what is the counterpart of the Rupakaya? Dharmakaya. Okay, Dharmakaya as opposed to Rupakaya. So, here the Dharmakaya, this Dharmakaya, Dharmakaya again two. Natural Dharmakaya, natural, natural Dharmakaya, natural truth body, natural Dharmakaya and the wisdom Dharmakaya. Okay, Dharmakaya is *choe ku*. Okay natural Dharmakaya in Tibetan is *ngo wo nyi ku*, natural Dharmakaya, *ngo wo nyi ku*. Then wisdom Dharmakaya *yeshe choe ku*. *Ngo wo nyi ku, yeshe choe ku*. Okay two. So, what is *ngo wo nyi ku*, what is *yeshe choe ku*, what is natural Dharmakaya, what is wisdom Dharmakaya? All the say, look, all the Buddhas, say the mental consciousness, all mental consciousnesses of the Buddha are referred to as the wisdom Dharmakaya. All mental consciousnesses, all the mental consciousnesses of the Buddha is known as wisdom Dharmakaya. And then the natural Dharmakaya is the attributes, the two attributes of the Buddha's mind. The two attributes of the Buddha's mind are referred to as the natural Dharmakaya.

Then you may be wondering what are the two attributes? Okay, so this will take us to the further division of the natural Dharmakaya. Natural Dharmakaya *ngo wo nyi ku* again divided into, split into two. Natural Dharmakaya again split into two, divided into two. Okay, so natural Dharmakaya is the attribute of the Buddha's mind. And attribute of the Buddha's mind is what? That the Buddha's mind is freed of all the stains, mental defilements, stains, right. So, the natural Dharmakaya pertaining to the freedom from the natural stain is, natural Dharmakaya pertaining, or in other, the let's, let us make it very simple natural Dharmakaya, okay, pertaining, there is no choice. Natural Dharmakaya pertaining to the freedom from the natural stain and the natural Dharmakaya pertaining to the freedom from the adventitious stains. Natural Dharmakaya pertaining to the freedom from natural stains and natural Dharmakaya pertaining to the freedom from the adventitious stains, two. Okay, adventitious, [1:40:00] a d v e n t i t i o u s, adventitious stains.

Okay, so what is the difference between these two, these two stains? Okay, to know this let me explain to you. Say Buddha's mind also, the Buddha's mind also has the two truths. Everything has two truths, right. Buddha's mind also has two truths. What are the two truths? Conventional truth of the Buddha's mind and the ultimate truth of the Buddha's mind. Okay, very good. Ultimate truth of the Buddha's mind. What is the ultimate truth of Buddha's mind? Emptiness of the Buddha's mind. You're getting it? Okay, Emptiness of the Buddha's mind and the Buddha's mind is also freed of cognitive, afflictive obscurations and cognitive obscurations. Yes, no? Yes. Okay, all the afflictive obscurations and cognitive obscurations these are known as adventitious stains. All afflictive obscurations and cognitive obscurations, in other words all the mental stains are known as adventitious stains. All mental defilements, mental stains are known as adventitious stains.

Now, We, when we say Emptiness of the Buddha's mind, what Emptiness, Emptiness of what?

Emptiness of, it's empty of what? Empty of intrinsic reality, empty of objective reality, right. So, when we say the Buddha's mind is empty of objective reality, what is rejected? Empty meaning it's freed of, right. Okay, so I'm the, okay I'm free of, I'm the, okay I'm free of the burden. Which means the burden, you are empty of the burden. Empty can also be understood as free of, right. So, Buddha's mind is empty of intrinsic reality. You understand it? So, Buddha's mind is free of intrinsic reality. Free means free of some stains. So, intrinsic reality is referred to as the natural stain. Intrinsic reality is referred to as the natural stain. Okay, so Buddha's mind is free of intrinsic reality, Buddha's mind is also freed of mental defilements. You agree with me or not? Buddha's mind is free of intrinsic reality, Buddha's mind is also free of mental defilements. Our mind is free of intrinsic reality but our mind is not free of mental defilements. In the case of Buddha, Buddha is freed from both. Whereas our case our mind is free of the intrinsic reality but not free from mental defilements. So, the what, intrinsic reality or objective existence, our mind is free of objective existence. That objective existence is referred to as the natural stain. It's just given a say label stain, it's a the what namesake. It's a namesake, it's not really a stain. It is referred to as a natural stain but it's not a stain. Don't forget it. So, Buddha's mind, Emptiness of the Buddha's mind is known as the Natural Buddha nature pertaining to the freedom from?

**Participant:** Natural Dharmakaya.

**Venerable Geshe Dorji Damdul la:** Oh, sorry, (TL) natural Dharmakaya. Emptiness of the Buddha's mind. So, natural Dharmakaya there are two. What are they? Natural Dharmakaya pertaining to the freedom from the natural stains and natural Dharmakaya pertaining to freedom from adventitious stains. What do you mean by natural stain? Intrinsic reality. What do you mean by adventitious stains? All mental defilements, right. Now, the Buddha's mind, okay, did we learn the Four Noble Truths?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** What is the third Noble Truth. Everyone should have, now you have the Four Noble Truths on your fingertips. What are they? Truth of suffering. Truth of cause of suffering. Truth of cessation of suffering. Cessation of suffering meaning that you have ceased, you have stopped all the suffering and the causes of suffering. You're getting it? Cessation means you have stopped. You are freed from suffering. Again free, the word free is coming. That your mind is free from all your mental stains, your mind is freed from the miseries, suffering, your mind is free from the causes of the suffering. You're getting it? Your mind is free from the, your mind is free from intrinsic reality, the Buddha's mind is free from intrinsic reality, that is Emptiness. The Buddha's mind is free from the suffering and the cause of suffering that is the truth of the cessation. You're getting it? So, Buddha's mind has two qualities, one is Emptiness of Buddha's mind and the truth of cessation of Buddha's mind. Third truth is with the Buddha. Buddhas have the third truth or not? Buddhas have the Four Noble Truths, Buddhas. Of the Four Noble Truths what the Buddha does not have, tell me, which of the truths Buddha does not have? Third one?

**Participant:** First and second.

**Venerable Geshe Dorji Damdul 1a:** First and second. First one is suffering. Buddha does not have suffering. The cause of suffering. Buddha has already eradicated all the cause of suffering. So the Buddha has number three and number four. What is number three? The truth of the cessation of suffering and its causes, right. So, that one the truth of the cessation of suffering and the causes of the Buddha's mind is known as the natural Dharmakaya pertaining to the freedom from adventitious stains. You're getting it? And Emptiness of the Buddha's mind, of the two truths of the Buddha's mind ultimate truth of the Buddha's mind, which is the Emptiness of Buddha's mind. That is the, that is natural Dharmakaya pertaining to freedom from the natural stain.

Okay, let us revise this very quickly. Okay, the Buddha's body in general, technically is known as Dharmakaya. So that is the main umbrella Dharmakaya. So, Dharmakaya is divided into two. What are they? Dharmakaya and Rupakaya. So, Dharmakaya comes twice. The first one is the main umbrella, and second as the sub-set of the main umbrella. Sub-set Dharmakaya as opposed to Rupakaya. Very good. Now, Rupakaya is again divided into two. What are they? Sambhogakaya and Nirmanakaya. Very good. So, what is the difference between Sambhogakaya and Nirmanakaya? Whether or not the Rupakaya is endowed with the five definite attributes. Very good. Okay, what are the five definite attributes?

**Participant:** Definite body.

**Venerable Geshe Dorji Damdul 1a:** Definite body. Definite time. Definite place. Definite Dharma. And definite entourage. Very good. Okay, so now this is the Rupakaya, two divisions. Then the what Dharmakaya. Dharmakaya, again, divided into two. What are they? Natural Dharmakaya and wisdom Dharmakaya, *Gyana* Dharmakaya. What is wisdom Dharmakaya? All mental consciousnesses, not the sensory consciousnesses. Don't forget it. The sensory consciousnesses of the Buddha, they are not classified, they are Buddhas. Buddha sensory consciousnesses, they are Buddhas but they are not counted as the wisdom Dharmakaya. Only the mental consciousness is counted as the wisdom Dharmakaya. Okay, now what about the natural Dharmakaya? Again, it is two. What are they? Natural Dharmakaya pertaining to the freedom from natural stain and natural Dharmakaya pertaining to the freedom from adventitious stains. Okay, what is, what do you understand by natural stain? [1:50:00] Natural stain refers to the intrinsic reality, which is not with us naturally. You're getting it? It's a stain which is not with us naturally that is known as natural stain. Naturally we don't have this. Okay, so adventitious stain meaning the stains which can come and go, right. Which can come and which can go. It's not the true nature, intrinsic nature. Okay, that is adventitious. Oh, what are the, what falls under the adventitious the stains? All mental defilements. Like what? Afflictive obscurations and cognitive obscurations. Very good. Okay, now tell me, okay, done, right.

Okay, now the Buddha-bodies, Dharmakaya, so there are many discussions, teachings, two Buddha-bodies, two Dharmakayas, three Dharmakayas, four Buddha, four Dharmakayas or four Buddha-bodies, five Buddha-bodies. They are all different versions. Which are correct? Two is correct or four is correct? Okay, all are correct. You're getting it? Some say that, anyway, some people they also have debate whether or not there are only four Buddhakayas or the five Buddhakayas. All these debates are there. So, point is that all are correct. If you say two Buddha-

bodies, what are they? Dharmakaya and Rupakaya. Very good. Just give first initial split. Then if somebody talks about three Buddha-bodies. What are they? Dharmakaya, and split the Rupakaya into two, Dharmakaya, Sambhogakaya, Nirmanakaya. Very good. If somebody talks about four Buddha-bodies. What are they? Dharmakaya you split into two. What are they? Natural Dharmakaya and wisdom Dharmakaya, and Sambhogakaya and Nirmanakaya, four. Now if somebody says five Buddha-bodies. What are they? Okay, first Rupa, the, Sambhogakaya, Nirmanakaya, two, then the wisdom Dharmakaya, three. Then plus the natural Dharmakaya you split into two, natural Dharmakaya pertaining to the freedom from natural stains, and natural Dharmakaya pertaining to freedom from adventitious stains. Okay, very good.

Okay, if we achieve the Buddhahood, what is that benefit finally? The benefit is that we have the capacity to benefit all sentient beings simultaneously. This is benefit. We get the capacity to benefit all beings simultaneously. Then the question arises, okay, say parallel to question about say the creator. For the creator one question which is so often times coming is that if the creator has the power to benefit all beings, create everything, then why not the creator, create absolute peace on Earth? This is a question which troubles many, this is a very problematic. Likewise, Parallel to this complicated question to the Buddhist teachings is that what if the Buddha has the capacity to benefit all beings, why beings are still suffering? This is also the question. You're getting it? So, here we need to keep in mind this is a beautiful analogy given in Abhisamayalamkara, where Arya Maitreya said that although the king of the, although the god of the rain, rain god. It's just a metaphor. Although the rain god showers rain to all places equally, where there is a seed, germinates, where there is no seed it will not germinate. It is not the bias from the Buddha's side. From the Buddha's side the benefits are given to all sentient beings, blessings, benefits, given to all. But where there is karmic seed there, these people will, these beings will germinate. Where there is no karmic seed these will not germinate, right. So, this is the answer given, it's a very beautiful answer given.

Okay, which means that so the difference between how the god is said to be able to benefit all, everything and how the Buddha is said to be able to benefit all beings. So, with the Buddha two things are required like the sound of a clap, right. One side, one hand Buddha, one hand our own karma, both are required. Whereas, for the god it's the ultimate. It's the ultimate meaning that in the concept of the god it is the ultimate, there we have no role, right, we have no role. So, this finally, in the first place we are created by the god, advocates of the god, we are created by god, some are created as nice, some are created as evil. This is what the god created, right. So, that means everything is in the hands of the god. Whereas with the Buddha it is not everything is in the hand of Buddha. Buddha one hand, then the beings karma hand number two. Only when these two come together then the sound can arise. The water is one, the seed should be two. There should be two things. Not only water will give rise to the crops, right. With the seed, without the water again the crops will not grow. With the water without the seed crops will not grow. Water is required that is the Buddha's the what, the power. And the seed should be there from us, that is our karmic link, right. This is the analogy given.

Okay, then we'll quickly go through the five paths. Okay, so now the moment we generate this effortless, spontaneous Bodhicitta you become a Bodhisattva. *Bodhi* meaning Full Awakening, *sattva* meaning the courageous one. The courageous one who is courageous enough

to take the responsibility to become Buddha for the benefit of all sentient beings. This is the greatest of the courage in time and in space. Okay, this is known as the Bodhisattva, this is really the courageous one to take the responsibility of all sentient beings, not only one child, two children, or ten or just one group like this but all sentient beings. It requires a tremendous courage.

Okay, now as a Bodhisattva, now you're already into first path *gate*, path of accumulation. So, *gate*, second *gate*, *paragate*, *parasamgate Bodhi svaha*, five. These are the five paths. Now, the five paths, what are the five paths? Path of accumulation, path of preparation, path of seeing, path of meditation, and path of no more learning. Okay, let's say this again path of accumulation, path of preparation, path of seeing, path of meditation, path of no more learning. Five, right. So, these five. Okay, keep in mind that these five paths, when you speak about the path of accumulation or path of seeing or whatever, so these five paths they are not only confined to the Mahayana. These five paths are even with those people who follow the personal liberation, right. But we should be very precise. Five paths of the Mahayana practice. Five path of the Mahayana. Five paths of the Shravaka. Five paths of the Pratyekabuddha. Five into three is fifteen. So, this is known as the, five into three equals fifteen paths. You're getting it? Now when we say *gate gate paragate parasamgate Bodhi svaha* there, so these five paths we are talking in the context of the Mahayana path. Mahayana path these are five.

So, the first one is. Okay, let me just quickly explain the meaning of each of these paths. And then where necessary say the [2:00:00] some divisions. Okay, first the path of accumulation. Path of accumulation, accumulation. Just as for somebody to build the massive dam or massive infrastructure. So, there what we need, we have to gather the materials, we have to accumulate the materials. Likewise, to construct the castle of the Buddhahood, we must gather the materials to achieve Buddhahood. And the materials are wisdom and merit. These are the two materials for us to become Buddhas. So initially when you're going through the phase where you are gathering these two as much as possible, merit and wisdom, as much as possible that is the phase referred to as the path of accumulation. When you are accumulating the basic materials for achieving Buddhahood.

What is number two? Path of preparation. Okay, let us keep the path of preparation for the time being. Let's move to the third one, what is the third one?

**Participant:** Path of seeing.

**Venerable Geshe Dorji Damdul 1a:** Path of seeing. Okay, so look path of seeing, finally the path is a system which takes you closer towards your goal, the goal of Enlightenment. That is the path. And what say, what is Enlightenment? Enlightenment is a state where our mind is totally freed of all the mental defilements. Do you agree with me or not? Actually, Enlightenment is already there within us in a non-manifest state, it is already there. Why it is not visible is because it is obstructed by the mental defilements, right. So, what is this journey *gate gate*? *Gate* means go, go, go, go beyond, go utterly beyond and establish your Enlightenment. This is the meaning, go means journey. It's not external journey, it is an internal journey. What is that internal journey? Journey of purifying the mind of the mental defilements, journey of cleansing the mind of the

mental defilements. This journey, right.

So, now if this is journey, what becomes important is the system to cleanse the mind. A system to cleanse the mind. What is that system which cleanses the mind? Let's say if you are suffering from tuberculosis. Okay, by the way raise your hands those who suffered from tuberculosis in the past? One, two, three, four, only four. Okay, so the tuberculosis, so what should you have to do to remove the tuberculosis bacteria, what should we do? Take Paracetamol? Antibiotics? Which antibiotics?

**Participant:** Isoniazid.

**Venerable Geshe Dorji Damdul la:** (TL) Isoniazid, rifampicin, ethambutol. Okay, so these three antibiotics. We have to take these three antibiotics, right. Okay, so otherwise, other than that taking Paracetamol, resting, then eating say the eating very clean, the hygienic food and do little bit of exercise so forth, they help you but they will not help you for good. What really helps you is what? You have to do something that removes the what, what do you call that, tuberculosis bacteria. There is one the technical term there.

**Participant:** Tubercular bacilli.

**Venerable Geshe Dorji Damdul la:** Tubercular bacilli. Bacilla or bacilli?

**Participant:** Bacilli.

**Venerable Geshe Dorji Damdul la:** Bacilli, Tubercular bacilli. Yes, Acha la? (TL) Yes, it's this. Okay, tubercular bacilli we have to remove that. So just by taking Paracetamol, resting a little bit and taking hygienic food, it will not remove the tubercular bacilli. Right, Acha la, tubercular bacilli? No, no, no just take it.

**Participant:** Tubercular.

**Venerable Geshe Dorji Damdul la:** Tubercular. Tubercular bacilli. Okay, so by doing these things this tubercular bacilli will not go away. What will make them go away? These three antibiotics. You're getting it? These three antibiotics. So, likewise the mental defilements we have these are like the tubercular bacilli. To remove them we have to have the Particular medicine. What is that Particular medicine, right, what is that particular medicine? That is the wisdom of Emptiness. Finally, all these mental defilements at the ground, for example I have the headache and I don't feel like eating, weight loss, sweating, easily getting tired, these are the symptoms, right. These are coming because of the this bacteria. This bacteria is responsible for all these symptoms, right. So just to subdue the symptoms does not help to remove the bacteria. Likewise, all these mental defilements, suffering, the what, the lack of knowledge of all phenomena. These are all the symptoms. The reason is because of the mental defilements inside. So, we have to resort to the, say the very powerful remedy to overcome these mental defilements from the root. So, what is that to get rid of this root we need to know the root. What is the root? Self-grasping ignorance and the subtle stains. These are the, at the root of all the symptoms of

the sickness, ageing, death, lack of omniscience, all these things are because of these, you know, the self-grasping ignorance and the subtle stains. Now, knowing the root then you can introduce the remedy. So, the remedy is the wisdom of Emptiness. This is the remedy. And the remedy just as the root is so aggressive and so the say the very intense, self-grasping ignorance. How intense is self-grasping ignorance? So intense. And how spontaneous? They are so spontaneous. We don't need any effort, right, we don't need any effort. Self-grasping ignorance, self-centered attitude, they are so intense, so spontaneous. So, the counter-force as well should be very intense and very spontaneous, right. If the, in the Olympic, if there is a the what, the boxing fight from the two countries. One country, somebody who is so physically well-built and so well trained. And the other side is so weak and the sick, right. So, you are supposed to compete with that person. That person will easily just hit you and you will collapse, right. So, likewise self-grasping ignorance is of incredible intensity and spontaneity. So, with this the wisdom of Emptiness is so weak, it can easily, you know, say just slap you, the wisdom of Emptiness easily can be nullified. So, the wisdom of Emptiness it should be equally powerful, equally intense, equally spontaneous. What is that wisdom of Emptiness that is equally spontaneous, intense and refined? Direct experience of Emptiness which is also known as non-dual wisdom of Emptiness, also known as non-conceptual experience of Emptiness. These three are synonymous. Direct experience of Emptiness, non-dual wisdom of Emptiness, non-conceptual experience of Emptiness, these three are synonymous. Non-dual, direct, non-conceptual. So, this is only for the wisdom of Emptiness. For others these three are not synonymous, for others like impermanence, the wisdom of impermanence, non-dual wisdom of Emptiness, non-dual wisdom of impermanence, no. Direct experience of impermanence does not mean non-dual experience of impermanence. Only for the wisdom of Emptiness. Non-dual wisdom of Emptiness, non-conceptual and direct. These three are synonymous pertaining to the wisdom of Emptiness. Okay, so this is what is required.

So, when we say direct experience of Emptiness means seeing Emptiness directly. Path of seeing, which path is that one, two, three, four, five? Third one. Third path is known as the path of seeing where you see Emptiness directly. When you see Emptiness directly that is the one like the real antibiotics. The direct [2:10:00] experience of Emptiness, this is the real remedy to overcome the mental defilements, right. So that is what is required finally to really undertake the journey *gate gate paragate parasamgate Bodhi svaha*, the real journey. For that matter the it's an internal journey of purifying the mental defilements. What actually purifies the mental defilements is the non-dual wisdom of Emptiness or directly seeing the Emptiness. So, that wisdom seeing the Emptiness directly you achieve that when you reach the path of seeing. So, there the Bodhisattva is known as the ultimate Bodhisattva, referred to as the ultimate Bodhisattva. You're getting it?

Okay, now what is path number two? Path of preparation meaning that the path which prepares you to see Emptiness directly, which prepares you to have the final remedy of the direct experience of Emptiness, final remedy to see the Emptiness directly. You are preparing to the, to reach the path of seeing.

Okay, now what is number four? Number three is done, path of seeing. Number four? Path of meditation. Okay, let's say the say I'm suffering from tuberculosis and then say I'm desperate.

And you tell me that oh don't worry, don't be desperate, we have medicines. Medicines are there, you take this medicine your tuberculosis will go away, guaranteed. Is it true or not? If I take the tuberculosis medicine, these three medicine then my tuberculosis will go away? Yes? Are you sure? No? Okay, you take the medicines tuberculosis will go away guaranteed, right. 100% sure, don't ask me 100% sure like this, right. Okay, so the guaranteed. And then I take the medicine today and tomorrow I say that Gauri la you told me that I take the medicine then tuberculosis will go away, I took the medicine yesterday so tuberculosis is still with me. What will you say?

**Participant:** Maybe give some more tests and see the doctor.

**Venerable Geshe Dorji Damdul la:** Do you understand what I'm saying? Which means Gauri la did not have the experience of tuberculosis, right. You did not suffer from tuberculosis, right. So, we'll ask somebody who went through tuberculosis. Okay, so Badri ji you tell me that take these medicines and your tuberculosis will be over. So, I take the medicine yesterday, one time, I take the medicine and then I, still the problem is there, still I'm sweating, still I have the weight loss. And then I come to you, Badri ji you told me that by taking the medicines that your tuberculosis is over, I took the medicine yesterday, so still the problem is there, it did not go away. So, what will you say?

**Participant:** This medicine needs to be taken regularly.

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

**Participant:** For a minimum of six months.

**Venerable Geshe Dorji Damdul la:** Okay, this you tell Gauri la. (GL). Okay, okay, very good. Okay, so the point is that this medicine when we say that take the medicine and your problem will be over, means, it doesn't mean take it for one day, right. Take it for minimum like six months. As of now the medicine is developed to the extent that you can take it for six, earlier it used to be like one year, one and half years. Now it is six months. Later on, if it becomes so effective it can be like three months, two months, one month, later on. At the moment it's like six months. Maybe it's even less than now. Oh, it's more now? Okay, six and half months. Okay. So, let's say you have to take it for six and half months.

Likewise, you see Emptiness directly, right. You see Emptiness directly once mental defilements are gone, no. Seeing Emptiness directly is like the medicine. This medicine has to be taken over and over and over again. Likewise, you see Emptiness directly this is the final remedy to overcome the mental defilements. But to remove the mental defilements completely this wisdom of Emptiness must be meditated over and over again. This is known as doing the, no, say the generating this wisdom of Emptiness, non-dual wisdom of Emptiness, practising this over and over again is known as meditation. So, that is the path of meditation. Whatever Emptiness that you have seen directly, you have to meditate on this or you have to practice it over and over again. That is the path of meditation. With this then what happens? With this what happens? Then the mental defilements will all be gone.

Once that is gone then your journey is complete. Number five. What is number five? Path of no more learning. Why it is known as path of no more learning? At that stage now there is nothing for you to learn, you have reached the destination. That is the Buddhahood in the context of the five paths of the Mahayana. So, this is the Buddhahood, this is the complete journey. Okay, we'll stop here. If there is one or two questions. Yes, Badri ji?

**Participant:** I have a question about the image of the Buddha as depicted in the *thangkas* and statues, does that represent the Nirmanakaya Buddha or the Sambhogakaya Buddha?

**Venerable Geshe Dorji Damdul la:** Okay, this is a good question.

**Participant:** And who witnessed it?

**Venerable Geshe Dorji Damdul la:** Okay, who witnessed it, that I did not ask, I should ask the Buddha Shakyamuni. (TL, GL) Okay, so basically the, with the depiction of the *thangkas* this is a very practical question. The who witnessed this that you know you have to ask highly realised beings. For that you have to reach that level, practice it. Practice Bodhicitta, practice wisdom of, at least reach like *gate gate paragate* level then you can ask all the Buddhas and Bodhisattvas, right. And then you don't really have to ask, you are already there. You already witnessed it yourself, right. Okay, so how to distinguish which is Nirmanakaya, which is Dharmakaya, generally speaking one thing which we can easily do is for example for the Buddha Shakyamuni, for the Buddha, right, in the monastic robes this is the Nirmanakaya. With the crown, right, with the crown, generally speaking with the crown and then the divinely, the what, the attire that is the Sambhogakaya, generally speaking.

**Participant:** If one says that the general statue of the Buddha, *thangka* which wear robes that is a Nirmanakaya. It also depicts some of the 32 major marks like *ushnisha* and so forth?

**Venerable Geshe Dorji Damdul la:** No, no they are there. So, it does not mean that you are, Nirmanakaya is deprived of all of these, this is not the connotation. Somebody who has all the five that is Sambhogakaya, somebody who has Partly right, not all, can have Partly that is Nirmanakaya.

**Participant:** So, Buddha had some of the?

**Venerable Geshe Dorji Damdul la:** Not only has, all. Say in terms of time that is not there, in terms of entourage even the Shravakas, Pratyekabuddhas all were around the Buddha Shakyamuni not only the Arya Bodhisattvas. Then in terms of the entourage, in terms of the place that is not the ushnisha that is, no, Akanistha, it is there. Planet Earth. So, that way the, so but the major and minor marks they were there. With the Buddha Shakyamuni, all these were there.

**Participant:** Whether they were when he was born or did he develop them through practice?

**Venerable Geshe Dorji Damdul la:** Okay, this is good question. Most likelihood because how

the Buddha Shakyamuni manifested his emanation is more which is acceptable to the eyes of the common people. So, there he was born as a very special, very compassionate, and very intelligent, all these things were there. So, most likely how he displayed his the manifestations is done in a very natural way, not something drastic or dramatic. Yeah.

**Participant:** Geshe la, [2:20:00] what actually cause the beginning of the path of preparation?

**Venerable Geshe Dorji Damdul la:** Okay, this is good question. Let's say the, now we go into little more detail, right, more detail. Detail meaning what are the demarcations? How do we demarcate between the path of accumulation, from there what, when will I be qualified to jump from path of accumulation to path of preparation? What are the qualities required for me to be in the path of accumulation, path of the preparation? From path of preparation what should I be doing in order to be qualified as the path of seeing. From there what should I be doing to be qualified as path of meditation, right. All these things, demarcations are required. Somebody should remind me next class. Okay, one, two will remind me. I'm not responsible if nobody reminds me, right. Make sure that your name?

**Participant:** Ritu.

**Venerable Geshe Dorji Damdul la:** And there? Okay, (TL, GL) I thought there were two people who were, okay, only Ritu. Okay, Ritu ji is going to remind us of what, what is the question?

**Participant:** The path of preparation what does it entail?

**Venerable Geshe Dorji Damdul la:** Okay what does the path of preparation entail, actually entails. Or in other words say the, or in other words what are the demarcating lines between the different paths. Very good. Okay, the last question.

**Participant:** I also have.

**Venerable Geshe Dorji Damdul la:** Okay, Ritu, you also, this is question, not your volunteering, right. This is a question. Okay.

**Participant:** Geshe la I have a question on Emptiness.

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

**Participant:** It is said like all phenomena are without birth and death. Like birth and death are concept.

**Venerable Geshe Dorji Damdul la:** Okay, who said it?

**Participant:** The text.

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

**Participant:** I read in a book.

**Venerable Geshe Dorji Damdul la:** Okay, so if that is the, say generally speaking when such a text, we must be very precise. You're getting it? In this text this is how the academic papers are written, right. In this text, this page number, this edition. Okay, why I'm saying this is that always here in this hall there is a tremendous emphasis on the need to refer to very authentic books. You're getting it? Very authentic books. Some people can write very fancy books which may not be authentic, which may be very wrong concepts. You're getting it? So, what you said is can be there, not only can be there, it's there, right. So, the point is that say objectively, subjectively, objectively we see things as objectively real, we see birth and death as objectively real. But objectively on that level birth and death is not there. You're getting it? Birth and death exists, where? Subjectively. So, objectively birth and death, they are empty. This is the connotation. This is connotation but often times people, you know, the say the pick this up and then interpret it differently. Okay, maybe Ritu last question.

**Participant:** I wanted to asked about the path of no more learning.

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

**Participant:** If there is nothing more to learn or is it a path?

**Venerable Geshe Dorji Damdul la:** Oh, this is a good question. Okay, now I think we stop. (TL, GL) Okay, this is good question. How is it a path, this is a good question. Okay, anyone who likes to help me? How is it a path if there is nothing to learn? How is it a path? Anyone? Okay, the Kanu, save me, help me.

**Participant:** Because it's a path to teach, so it's not running away.

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

**Participant:** It's the path to be teaching now, others. It's the path of teaching others.

**Venerable Geshe Dorji Damdul la:** Okay, that is interesting. (TL) It is following the path to teach others. Wow, that is amazing. Ritu, is it, does it help you?

**Participant:** I'm just wondering how is it one of the five paths to reach Buddhahood.

**Venerable Geshe Dorji Damdul la:** Okay, Kanu ji I'm very happy with you but Ritu ji is not too happy.

**Participant:** One is still walking a path.

**Venerable Geshe Dorji Damdul la:** Okay, (TL, GL) still walking a path to help others.

Wonderful. Okay, here.

**Participant:** I was going to say similar Geshe la, that you're travelling on the path, but this time you have perfect knowledge, perfect power, you know, you have all the capabilities with you are still travelling or traversing on.

**Venerable Geshe Dorji Damdul la:** Very good. Okay, say the this is a very serious question. We have to think more, right. Okay, this is the question that came to me when I was doing my own studies, this is very good question. So, how is the, there is destination, right, there is a destination, path is to take you to that destination. So, that is the destination. So, how come that it's a path. That is good question. So, now what the Kanu is saying and what Gauri la two of them are saying is that say once you reach there then Buddha will not relax, Buddha still has aspiration. What aspiration? To benefit the beings, right. That is may I become Buddha so that I can rest or may I become Buddha for the benefit of all beings. So, the benefit of all beings is still not yet finished. So, it's still ongoing journey, right.

**Participant:** Thank you.

**Venerable Geshe Dorji Damdul la:** Kanu and Gauri la, how come that you got such brilliant answers. Thank you both of you. Okay, now the, okay who does the end dedication prayer?

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

Dedication prayers in the end

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# Class 52 – 5 Paths & 6 Perfections & Kayas – Part 2 of 5

## Session 1 of 3<sup>rd</sup> Mar 2019

Subject : Five Paths, Six Perfections and Kayas of Buddha  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 03 March 2019  
Transcriber : Tenzing Nyidon  
Verified by :  
Edited by :

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### Starting Prayers And Meditation

### (Main Teachings Starts)

Okay, last time we were doing the five paths after generating Bodhicitta. Bodhicitta as we defined the innate or a, the spontaneous altruistic intention, to become Buddha for the benefit of all sentient beings. This is how we defined Bodhicitta. The moment we generate this Bodhicitta, of course this is the most precious mind. And say for us what we seek is twofold; to get rid of all our the say the miseries of life and to acquire the maximum happiness. These are the two purposes, the meanings of our life. The first one for to get rid of all the miseries the we have the wisdom of Emptiness and for the infinite happiness we have the Bodhicitta. And the infinite happiness is when one becomes Enlightened, when we become Buddha. So, this Bodhicitta the moment a genuine or the effortless Bodhicitta, effortless or the spontaneous Bodhicitta arises one is entitled as the Bodhisattva. So, we revere the Bodhisattva so greatly, to the extent that the Buddha himself very clearly stated that the, at one point. Okay, so let me not go into too much digression. Anybody who generates this Bodhicitta the Buddhas, they are particularly so careful, are so concerned, so careful to make sure that the, that newly generated, newly accomplished Bodhisattva is taken care of. The so you are being, anybody who generates the Bodhicitta freshly the Buddha, all the Buddhas, they're exceptionally, exceptionally, there to make sure that you are being blessed, that your journey *gate gate paragate parasamgate Bodhi svaha* happens without any interruption. Okay, so this is very precious mind. And okay, so with this last time we did the five paths and then the, we ended with the question as to what are the demarcating lines, what are the demarcating qualities, the qualities which demarcate each of these paths. So, this is what the, what where we left.

So, we have the five paths. First one is the path of accumulation. Number two is path of preparation. Number three is path of seeing. Number four path of meditation. Number five path of no more learning. Okay, so these five paths. The first path, path of accumulation has three divisions, generally. Okay, this is just a the very standard classification, divisions. Path of accumulation and what the, why it is known as path of accumulation, why preparation, seeing, meditation, that we have done. Now, the path of accumulation has further three divisions. Simple, small, middling and great. Small path of accumulation, middling path of accumulation,

and the great path of accumulation. This is how that is demarcated. The first one, the small is the moment anybody generates the for the first time the fresh spontaneous desire to become Buddha for the benefit of all sentient beings, you are referred to as the, your path is referred to as the small path of accumulation. Then from there, so this path of accumulation it, the first time it is generated it is not that, of course it is not that stable. Then the when you move, when do you move from the path of accumulation small to the middling is when the Bodhicitta becomes stable, where it is guaranteed that now your Bodhicitta will never relapse, where your Bodhicitta becomes very stable at that point it becomes the middling path of accumulation.

So, now not only the Bodhicitta, your job is to go, to traverse this path *gate gate paragate*, so traversing this path has to be done on the basis of the wisdom of Emptiness. Bodhicitta should be the driving force and the wisdom should be the, like the actual axe to cleanse the mind of mental defilements. So, the wisdom of Emptiness must be enhanced.

Now say the from this say from the middling in terms of the wisdom, in terms of the say the Bodhicitta say once your Bodhicitta becomes quite stable then the, with the wisdom of Emptiness when it becomes, the three wisdoms, wisdom derived through learning, reflection and meditation. Okay, so there let's say that the in the second what happens, middling, what happens is that you must... just to generate Bodhicitta it is not necessary [0:30:00] that you should have wisdom of Emptiness. To generate Bodhicitta it is not necessary. But to reach to the second level which is the middling path of accumulation you must have the wisdom of Emptiness. So, some people they generate Bodhicitta before the wisdom of Emptiness, some people they generate Bodhicitta after, sorry, yeah after the wisdom of Emptiness. So, more intelligent people they first cultivate the wisdom of Emptiness then generate Bodhicitta. Whereas, those, it's a very standard answer, less intelligent they generate Bodhicitta first then followed by the wisdom of Emptiness. Now, the middling scope, middling, the middling the middle the path of accumulation, there whether you are intelligent or whether you are say intelligent one or whether you are less intelligent one, in both cases the wisdom of Emptiness must be generated in that level, when you reach the middling path of accumulation. Okay, and the middling path of the, so from this we see that there are two things; one is that wisdom of Emptiness must be cultivated at that point, then number two is that at that point your Bodhicitta becomes so stable that you will not, it's guaranteed that you will not relapse. Meaning that your Bodhicitta will not disappear. Okay, this is the uniqueness of the path of, the middling path of accumulation.

Then the great path of accumulation, there, this wisdom of Emptiness from the study, reflection. Okay, reflection, study. There are three levels of wisdom. Wisdom derived through studies or learning, wisdom derived through reflection, wisdom derived through meditation. Okay, tell me what is the difference amongst these three wisdoms? Anyone? What do you understand by the wisdom derived through learning or study, anyone? What do you understand by the, or in other words how would you distinguish between the first wisdom and the second wisdom, wisdom derived through learning and wisdom derived through reflection, how do you distinguish the two things? Anyone? Lokesh la?

**Participant:** Wisdom derived through learning is the wisdom where the correct assumption mind is generated.

**Venerable Geshe Dorji Damdul la:** Then wisdom of the reflection.

**Participant:** Reflection is where the second stage, so where the direct realisations are not there but inferential cognition is stabilised and completed.

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

**Participant:** Inferential cognition is there.

**Venerable Geshe Dorji Damdul la:** Okay, not necessary, stabilised. Okay, good, good. So, basically the thing is that first is accumulation of the information, to gather information, learning. Wisdom derived through learning we gather information. So, there you may not be convinced of the Emptiness. You just gather information, you learn. And then whatever you have learned then you start reflecting on this or analysing to see whether it makes sense. And after analysing for the first time you get a conviction that that is 100% true of what Emptiness is, that nothing really exists, everything is empty of objective existence. The first time you get a conviction, profound conviction what is that? Technically it is known as inferential cognition as Lokesh ji said. The first time you generate this inferential cognition at that point that is the moment inferential cognition pertaining to Emptiness is generated and the wisdom derived through reflection these two are generated simultaneously. In other words, the first moment of the inferential cognition of Emptiness that is the wisdom derived through reflection. So, there you will gain a tremendous conviction, yes, that is 100% true what Arya Nagarjuna, what the Buddha said, what Arya Nagarjuna said that things are empty of objective existence, that conviction is built there. That is the wisdom of? Wisdom derived through reflection.

Now from this wisdom derived through reflection, so our job is to habituate in this. Not just once but you have to keep practising this. As you keep practising this then it becomes quite natural. For example, say with the mathematical solution, if I give you some mathematical solution like two plus two plus three plus four plus five plus minus two plus three like this, if I say this slowly you will do the calculation correctly. But if I say it very fast then you will get lost. So, it's not that you don't know the calculation, the point is that your mind is not that fast. So, we have to make our mind very fast. So that requires practice. Through practice the moment it becomes fast, it becomes spontaneous, it does not require say the effort, it becomes spontaneous flow that is the wisdom derived through meditation. So, the say what makes you to go to the path of the great path of accumulation is when you get the wisdom derived through meditation. Then you will move to the next phase which is the path of, the great path of accumulation. Three.

What is next now? Path of preparation. Okay, path of preparation we see that there are four divisions, path of preparation there are four divisions. One is heat, heat, h e a t, heat. Then number two is peak, peak meaning the tip or the peak, peak. What is the spelling?

**Participant:** P e a k.

**Venerable Geshe Dorji Damdul la:** P e a k, peak. Then number three is forbearance.

Forbearance number three. Then number four is supreme of the phenomena or supreme of the qualities. Supreme of the qualities or technically it is known as supreme of the phenomena. But you can put slash, supreme of the phenomena/supreme of the qualities. Okay, four. So, path of preparation why the second path is known as the path of preparation, anyone?

**Participant:** Because we're preparing to see Emptiness directly.

**Venerable Geshe Dorji Damdul la:** Very good. One is preparing to see Emptiness, ultimate reality, Emptiness directly, right. Why seeing Emptiness directly is important? Why that is emphasised? Why the seeing Emptiness directly is considered very important, why, anyone? So, Gauri la said that path of preparation is a path where you are preparing to see Emptiness directly. So, why seeing Emptiness directly is emphasised so much, why that is considered? Yes, Manan.

**Participant:** Because the subsequent path is the path of seeing, so we have to prepare.

**Venerable Geshe Dorji Damdul la:** Okay, then we can also say path of accumulation as the path of preparation, the subsequent path is the path of preparation. So, preparing to prepare for the next, right. So, why the first path is not called preparation, right? Because every path, every path meaning first four paths, subsequent there is a higher path, right. All the, it's not that all the paths are called as path of preparation only the second one. Which means that importance is placed on seeing Emptiness directly. So why seeing Emptiness is very important? Why that is emphasised so much, why? Anyone? Acha Dawa la?

**Participant:** Because path of seeing is the cutting of root.

**Venerable Geshe Dorji Damdul la:** Exactly, very good. Thank you. So, finally all these paths, is the path or the journey of cleansing the mind. It's a journey of cleansing the mind [0:40:00] of the mental defilements. So finally, the mental defilements have to be cleansed, mental defilements have to be eradicated. And the cleansing of the mental defilements is done in two ways, can be done in two ways. One is simply suppressing it, suppressing the defilements. Other one is cutting the root. Only when you cut the root, we can expect to achieve total Awakening or the total cleansing of the mind. So, actual cutting of the mental defilements, till the path of seeing, the first two paths there, afflictions we say the, we do any form of practice of purification. So, these are to suppress the afflictions, suppress the mental defilements not really, they cannot really cut the root. So, cutting the root is actually what we are looking for. To cut the root is only done through the direct experience of Emptiness, non-dual wisdom of Emptiness. So, the non-dual wisdom of Emptiness becomes so important because that is one which demarcates whether you are, whether or not the actual say the journey of Enlightenment is happening. So, the path of accumulation, the path of seeing the wisdom of Emptiness, non-dual wisdom of Emptiness is so important that is the one which tells us whether we are going to achieve Buddhahood, not achieve Buddhahood or even Nirvana. So, that is the key for the actual journey. So therefore, it is emphasised. And the path which prepares us to see this Emptiness directly, the second path is referred to as the path of preparation. Okay, good.

Now the path of preparation which has further four divisions. The first one is heat. Heat meaning for example let's say in the winter when it is very cold, terribly cold and you crave for the say the some heat or you crave to be sitting next to a fire. And say you go to a certain place then you start to feel some kind of heatwave, a very mild heatwave for the first time you sense the heatwave. So, this heatwave is indication of what? Indication of a fire somewhere. This is indicative of that. So, now you follow this heatwave, where this heat is coming from then the heat will be, you will see the heat is increasing, the closer you go there as the heat is decreasing you are away from the source, the heat is increasing you are closer towards the source. Okay, so that what is that source? The source is the non-dual wisdom of Emptiness. That is the fire. That fire will burn the mental defilements. The non-dual wisdom of Emptiness, path of seeing is the fire which will burn the mental defilements. So, the heat means that the non-dual wisdom of Emptiness. For that matter what is required is wisdom of Emptiness is required, wisdom of Emptiness. And this wisdom of Emptiness should have unique characteristics that the wisdom of Emptiness must be very sharp and very stable, sharp and stable.

Okay now that this is more professional class, we have to know these technicalities. Okay, say the sometimes calm-abiding or *Shamatha*. *Shamatha* in Sanskrit, calm-abiding in English. What is *Shamatha*, what is calm-abiding? People say it's the single pointed meditation. This is a very naïve understanding. It's a very specialised, full-fledged version, the highest level of the single-pointed meditation is known as the clam-abiding and highest level of the analytical meditation. Single-pointed meditation, analytical meditation. So, the highest level of single-pointed meditation is known as clam-abiding or *Shamatha* and the highest level of the analytical meditation is known as *Vipassana*. This is the technical term *Vipassana*. Okay don't mix this *Vipassana*. with the popular *Vipassana* practice and what is being said here *Vipassana*. in the context of the Nalanda tradition. These two are slightly different, what they refer to is different, with the same label it's different. For example, we speak about the president of India and the president of a school, president of an institution. So, both have the same label president but the reference is very different. So, let us not mix these two things up. Okay, so the, so not to confuse between these two referents, often times I don't translate it as, I don't use the word *Vipassana*, I would rather use the word special insight. But now here because this is a specialised class, we can use the *Vipassana*. But keep in mind that the *Vipassana*, the same word has many referents, right. According to the mainstream Nalanda tradition and according to the Theravada tradition. So, there the usage of this word *Vipassana*. is different. Don't forget it. According to the Theravada tradition you can directly practice *Vipassana*. without *Shamatha*. Whereas according to mainstream Nalanda tradition the *Vipassana*. that Nalanda tradition is referring to is something very specialised that even to practice this, you cannot, there is no basis for one to practice it unless you have the *Shamatha*. So, this distinction we have to learn. Okay.

**Participant:** Geshe la just one question.

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

**Participant:** Is the, are the Bodhicitta and Emptiness meditations *Vipassana*?

**Venerable Geshe Dorji Damdul la:** Okay, this is good question whether or not the Bodhicitta

and the wisdom of Emptiness they are the practice of *Vipassana*. This is the question. Okay, this is a good question. I would say that which we, the, okay this is a good question. Okay, to be very direct I would say that the *Vipassana*, that we are talking about in the Nalanda tradition, this *Vipassana*, is more in the context of the wisdom. Wisdom meaning the wisdom of Emptiness, wisdom of impermanence, wisdom of autonomous, Emptiness of autonomous substantial reality, the wisdom element not so much with the method. Method meaning Bodhicitta, compassion, so forth. Okay, but somebody who has *Vipassana*, who has accomplished *Vipassana*. Okay when I say *Vipassana*, then people easily get confused, I will use the word special insight. But keep in mind that the vocabulary used is *Vipassana*. Special insight is the translation of this. Say, the with this somebody who has very, accomplished this special insight meditation or *Vipassana*, according to the Nalanda tradition. So there this person whatever practice the person does Bodhicitta, compassion, whatever it will come very refined and very powerful. Yeah.

Okay, now the for this the what Gauri la is taking us is into a very important discussion. So, for the wisdom of Emptiness it is both. Wisdom of Emptiness with the support of just *Shamatha*, wisdom of Emptiness supported by *Vipassana*. Somebody who has *Vipassana*, must have *Shamatha* which means the wisdom of Emptiness supported just the *Shamatha*, or wisdom of Emptiness supported by the union of *Shamatha* and wisdom, the *Vipassana*, and the wisdom of Emptiness without the support of any of these two, right. All three are possible. Okay.

But now we are talking about the path of preparation. Path of preparation, the first one. What is the first one, path of preparation? Heat. Okay, heat it is an experience where the practitioner could feel the first heatwave of the path of seeing. Path of seeing as in the path of seeing is the fire which burns the, which actually burns the mental defilements, right, which actually burns the mental defilements. Path of seeing meaning the non-dual wisdom of Emptiness.

Okay, now [0:50:00] the first wave of the heat is being felt, the first wave of the path of the non-dual Emptiness is felt. It is not still, it is not the fire. It's just the heat of that, right. Which means that path of preparation we don't have the non-dual wisdom of Emptiness which is the actual fire, we don't have it. So, we feel the first heat. What is that first heat? The first heat is the, heat is known as the union of *Shamatha* and *Vipassana*, pertaining to the wisdom of Emptiness. Initial experience of the union of *Shamatha* and *Vipassana*, focused on Emptiness or pertaining to the wisdom of Emptiness, the moment you experience that then you are promoted, you are upgraded from the path of accumulation to the heat of the path of preparation. Okay, now the what is next?

**Participant:** Peak.

**Venerable Geshe Dorji Damdul la:** The peak. Okay, now say the virtues that we do, virtues we do wisdom of Emptiness and so forth, say thus far because the say when you are in the single-pointed *Shamatha* then we are lacking the *Vipassana*. When we are focused on the *Vipassana*, then we are the what, staggering the *Shamatha*. So, the balance is not happening. Because the balance is coming to you now at the heat, because of this balance then the outcome, the peak, the next one. Outcome is that your virtues becomes of high quality, your virtues become high quality. At that point the outcome of that is known as the peak. Virtues reach the peak meaning of high

quality not the it's supreme. Supreme will come later. Because of the combination of these two, then whatever virtue that you do they become of high quality that is the number two the peak. Okay, then what is next?

**Participant:** Forbearance.

**Venerable Geshe Dorji Damdul la:** Then the next is forbearance. So, because of this virtue very stable virtue what happens is that the negativities, mental defilements are greatly cut down not from the root but greatly affected. They become weak. And what is the gravest, what is the most intense version of the negativities? It's the negativities to project us into lower realms. What are the lower realms?

**Participant:** Animal realm.

**Venerable Geshe Dorji Damdul la:** Animal realm. Hungry ghost realm. Hell realm. Okay, so the worst of the negativities they will throw us into these three realms. So, now the negativities are subdued greatly by the power of the this the peak, by the power of the peak, by the power of the union of the *Shamatha* and the wisdom pertaining to the, *Shamatha* and the *Vipassana*. pertaining to the wisdom of Emptiness. So there, negativities are greatly subdued. Now, the negativities which would otherwise throw us into, project us into lower realms are beings subdued, suppressed greatly. So, from this point forbearance, forbearance means that your mind has gained conviction that you can bear, okay, now there is no fear there pertaining, okay the I might take birth in the lower realms that fear is gone. Which means that at that point number three forbearance the say you are guaranteed that you are freed from having to take birth in the lower realms. Okay even if the say, for example, let's say okay, okay, let's say that the forbearance meaning to be able to bear this is not a metaphor to be able to bear. In other words, at that point the you are freed from say the, freed from the effect of taking birth in the lower realms. In other words, when you reach this level, guaranteed, that you will no more take birth in lower realms. This is guaranteed. That is forbearance. Okay, what is next?

**Participant:** Supreme phenomena.

**Venerable Geshe Dorji Damdul la:** Supreme phenomena or the supreme quality. Okay, what is next?

**Participant:** Path of seeing.

**Venerable Geshe Dorji Damdul la:** Path of seeing. So, the let's say we talk about, say if you could remember the stanza from Arya Nagarjuna, Arya Nagarjuna's *Mulamadhyamakakarika*, where the Arya Nagarjuna said that the ceasing of karmas and afflictions leads to Nirvana. And the karmas and the afflictions arise from inappropriate attention which in turn arises from elaborations of self-grasping ignorance and this elaboration of self-grasping ignorance will come to an end by the wisdom of Emptiness. Okay, this is what we learnt. So, there it says ceasing of karmas and afflictions. Okay, ceasing meaning to stop, stopping the karmas and afflictions. Can karmas be stopped? Karma can be stopped; can we stop the karmas? Then why ceasing of

karmas and afflictions, it says there.

**Participant:** Contaminated karma.

**Venerable Geshe Dorji Damdul la:** Okay, contaminated karmas. Now we need to keep in mind the difference between the contaminated karmas and the negative karmas. There is a difference. Contaminated karmas and negative karmas. So, the last time for the Nalanda Masters Course we made the distinction between the afflictions and non-virtuous, non-virtues. We made this distinction. Now we are making distinction between the contaminated karmas and the negative karmas. Okay, this is very important to make this distinction. What is, okay, let's say what is affliction, one is non-virtue, one is negative. You're getting it? These are all English words, non-virtue, negative, they are all English words. But in the say the Buddhist philosophy the say the Buddhist philosophy and psychology we do find these distinctions there and these distinctions when we learn in English, we need some English words. So, for that matter we can use these English words and for, it is important for us to know what they mean. You know, we should know the references, what they refer to. Once you know the references then we, don't be too rigid with the English words because the English words are translated depending on the translators what they opt to, which vocabulary they opt to use upto the translator, be little flexible. And then when you see another translate, the words used by another translator other translators we should be able to adapt accordingly. The meaning must be understood first. Okay, I think this is important.

Let's say, okay, in my say, how I present it here and how we borrow these words to distinguish between let's say afflictions and then what we learned is that the Samsara is the result of the afflictions and contaminated karmas. So, these two words come there. Then you, we also have the what is known as non-virtues, this is also there. We have ten non-virtuous karmas there, non-virtues there. And then now this concept, the what, negative karmas also coming, negative karmas. Okay, say the what do they mean, right. Okay, first we need to know say the their basic like meaning, [1:00:00] meaning of each one of them and then try to do compare and contrast between these. And see whether they overlap or they square each other, they fit each other the so well without any lapse or they just overlap but still there is a difference or they are contradictory. That we have to check. First, we need to have a little bit of understanding of the meaning.

Let's say afflictions, the first one, afflictions or some people translate this as delusions, some people translate this as disturbing emotions, some people translate it as delusion, some people translate it as afflictions. Okay, most common one is afflictions. And disturbing emotions is little say the, okay it's also fine. But know that the afflictions is one thing that we need to know, in Tibetan, in Sanskrit it is *klesha*, in Tibetan it is *nyon mong*. Okay this we have to know. So, the meaning is a mental factor the presence of which disturbs our mind. This is the meaning of the affliction. So, any mental factor the moment it arises within you, it disturbs your mind this is the meaning of affliction. Then what is next?

**Participant:** Non-virtue.

**Venerable Geshe Dorji Damdul la:** Okay, non-virtue is say the non-virtue we can think of, okay let's say non-virtue is a mental state which will give rise to the manifest suffering. Meaning the first of the three kinds of suffering. Okay, non-virtue is mental state. I did not say mental factor, right. For the affliction I said mental factor. So, there is a difference there. Why I'm using different words? There is reason there. For the afflictions I said mental factor the presence of which disturbs our mind. For the non-virtue I said mental state, right, mental state, I did not say mental factor. You're getting it? We finished Buddhist psychology. Okay, we finished Buddhist psychology. You know the difference between mental factor and the mind in general, right. And if you ask me, I will explain why in the second case I didn't use the word mental factor instead I just said mental state. Okay, mental state, then what did I say? Which will give rise to manifest suffering which is the first suffering, suffering of suffering. Manifest suffering/suffering of suffering. Because many people translate the first suffering *dug ngal gyi dug ngal* as the suffering of suffering. It is a very literal translation so that you will not get confused. Okay, non-virtue, let's say that, just tell me any non-virtuous karma. Can you give me any example of non-virtuous karma?

**Participant:** Stealing.

**Venerable Geshe Dorji Damdul la:** Stealing, let's say stealing, act of stealing. Stealing there is a physical act, then a mental act. Physical what makes the physical to come out in the form of act of stealing is the mental thought. So, this mental thought, what is that mental thought? Intention, that intention makes you to go to steal something, right. Okay, so that's that mental, that intention which drives us to go into the physical act of stealing that is the say the actual karma, karma of stealing, intention. Now this intention is one of the, which of the, which group in 51 mental factors this intention falls? This intention falls in which group? There are seven groups. Five omnipresent mental factors. Which means that because that it is, this intention must accompany a primary mind. And the primary mind must have at least five omnipresent mental factors with them. So, the primary mind which accompanies, okay, now this is we go into the technicalities. The primary which accompanies the intention of stealing, the primary mind is that virtue or non-virtue? That stealing, that intention to steal is non-virtue. So, all the mind and mental factors accompanying this, they are all non-virtues. You're getting it? All the mind and mental factors accompanying this intention of stealing, these are non-virtues. So, within that is it only mental factor, are there only mental factors or even the primary mind there. Primary mind is also there, it's not only the mental factors, primary mind is also. Even the primary mind is also the non-virtues. So, non-virtue may not be mental factor, it can be primary mind also. Now with the non-virtue we can say primary mind, mental factors. And within the mental factors, mental factor affliction and the mental factor of intention. Intention is karma. So, non-virtue can be primary mind. It can have the afflictions, it can have the karmas also. So, non-virtue is vast. It can cover the vast area. It can cover the primary minds, it can cover the mental factors. Within mental factors which are the afflictions, which are karmas. It pervades all three. Okay, this is non-virtue. What is next now?

**Participant:** Negative Karma.

**Venerable Geshe Dorji Damdul la:** Negative karma. Okay what else?

**Participant:** Contaminated karma.

**Venerable Geshe Dorji Damdul la:** Contaminated karmas. Okay, karmas here for, while we learn here, while we think of the karmas meaning action. Don't think of karma as something esoteric. Okay, say the karma is just the action. Action, physical, verbal, mental. And primarily it is focused on the mental. And within the mind, mental it is the intention. Mental karma is always the intention. Intention which is one of the mental factors, that is the karma. Okay, now mental intention it can be contaminated, it can be uncontaminated. What is contaminated intention which is contaminated is known as contaminated karmas. What do you mean by contaminated karmas, right? So, the karma we learned the Wheel of Life in great detail. You remember that? In Wheel of Life what is the second innermost circle? Second innermost circle it is the wheel of the contaminated karmas. So, this wheel of contaminated karmas is split into two. What are they? White and the black. What is that white? White is non-virtuous? White is the virtuous contaminated, because that it is in the wheel within the demon's hands it connotes contamination. If it is uncontaminated it cannot, the demon does have any hold. The fact that it is in the demon's hands means that it is contaminated. So, whatever is inside this is contamination particularly the standard positions. Don't say that some of the wheels people also draw the Buddhas inside, right, Buddhas inside. Because the Buddhas they come in Samsara to help the beings, the human realm Buddha Shakyamuni came. So, they depict the Buddhas like this. So, this is the voluntarily coming, it's not that they are pushed, they are driven into this, right. They voluntarily come, demon does not have any say in this, right. So, what involuntarily came there, they are all contaminated. You're getting it? So, this the wheel, particularly the very standard presentation [1:10:00] or the depictions they are all the involuntarily there, so they are contaminated. So, whether it's white, black, both are contaminated. White symbolised?

**Participant:** Virtues.

**Venerable Geshe Dorji Damdul la:** Virtues because it is the part of this wheel so it is contaminated. So contaminated virtuous karma. And the black one is contaminated non-virtuous karma. So, when you say non-virtuous automatically it is contaminated, no need to say contaminated. So, as for the virtues there are two contaminated and not contaminated. The white part in the second innermost circle that is the contaminated virtuous karma and the karmas accumulated by the Buddhas or the Enlightened beings through seeing Emptiness directly, the wisdom of Emptiness, the mind which sees Emptiness directly that is uncontaminated. Only mind which is uncontaminated is the mind which sees Emptiness directly. Again, I did not say wisdom. You're getting it? I said the Mind which sees Emptiness directly is uncontaminated. You're getting it? Only mind which is uncontaminated is the mind which sees Emptiness directly. So why I did not say wisdom which sees Emptiness directly is because say the wisdom, when the wisdom it sees Emptiness directly, wisdom is mind or the, primary mind or mental factor? It's a mental factor. So, while the wisdom of Emptiness sees Emptiness directly, all the primary mind and mental factor, all the minds along with this they also see Emptiness directly. You're getting it? Intention, attention, discrimination, feeling, all the mental factors and the primary mind which are accompanying this wisdom they all see Emptiness directly. You're getting it? Tejal la?

**Participant:** Geshe la I just have a question because here when we say contaminated karmas, so there, that's the mental factor of intention.

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

**Participant:** So obviously it is contaminated because it concomitant with self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** Okay, so at the moment what I said is that it is involuntarily a part of the wheel in the demon's hands. So, this is just a metaphor what I'm saying is just a metaphor. In what way it is in the demon's hands it is that it is affected by the self-grasping ignorance. What you said is correct.

**Participant:** So, what I want to ask is that for Arhats, non-Buddha Arhats they don't have self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** They don't have.

**Participant:** So even when they are non-dual with Emptiness the mental factor of intention it will not have the concomitancy of, it cannot have the concomitancy of the self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** Very good.

**Participant:** So?

**Venerable Geshe Dorji Damdul la:** So, in the case of the Arhats. Arhats meaning Shravaka Arhats and Pratyekabuddha Arhats, who have already abandoned the self-grasping ignorance.

**Participant:** Or Bodhisattva.

**Venerable Geshe Dorji Damdul la:** Even the Bodhisattva Arhats. So, say the Bodhisattva Arhats, Shravaka Arhats, and the Pratyekabuddha Arhats, so where self-grasping ignorance is gotten rid of so they still have the, say and this is one. And then they are not experiencing Emptiness directly, right. It is not that self-grasping ignorance is gone then they always go into the meditative state of Emptiness, non-dual experience/state of Emptiness, not necessary. They can come out and they can go for alms beg, alms round, they can give teachings, they can interact with people, okay, so forth. And then they can the, they can meditate on Bodhicitta and so forth, okay. So, there, are they contaminated or uncontaminated, this is the question. These minds, they've already gotten rid of the self-grasping ignorance and they may not always sit in the non-dual wisdom of Emptiness. So, when you're Arhat and not meditating on Emptiness directly at that point those minds what are they, contaminated, uncontaminated? This is the question. Yes? Otherwise what is your question?

**Participant:** Geshe la I'm confused because since we said there are minds which engage with

their objects as not necessarily seeing them as truly existent. So, I'm thinking that the contaminated karma can only be contaminated when it has the accompaniment of self-grasping ignorance.

**Venerable Geshe Dorji Damdul la:** Not necessary.

**Participant:** Okay. So, then.

**Venerable Geshe Dorji Damdul la:** Then it's easy, that part is easy. Okay.

**Participant:** Also, the Arhat part which you said.

**Venerable Geshe Dorji Damdul la:** Contaminated karmas it is not necessary that the you engage in the karma accompanied by the self-grasping ignorance, that is not necessary. For example, say it is not that we 24 hours we have the self-grasping ignorance, this is not the case. We have three, for example look at the flower. When we, Lama Tsongkhapa very clearly explained that when we look at the flower or when you look at your house, when you look at yourself, when you look at somebody, anybody, so there they can have with the same object it can say, you can have say three different say perceptions, or you get three different outlooks or you can view the same object in three different ways. One, to see the objectively existent flower. Which means, seeing the flower accompanied by the thought of seeing it as objectively real. This is one. Number two is illusion-like flower. Seeing the flower accompanied by understanding of Emptiness of objective existence of the flower. Then number three just a flower without being qualified with the intrinsic or empty of intrinsicality. Without qualifying, the flower without being qualified of any of these two, just the flower. Three. The three, all three, for us who are yet to realise Emptiness, we have only two. Either see it as just a flower not being qualified any of the two or see the flower as an objectively existent flower accompanied by the self-grasping ignorance, two. And for those people who already realised Emptiness to, so most of them, okay, those, okay let's say all those who are yet to abandon the self-grasping ignorance for them all three are possible. One time, one at one point in time, all three are possible. For us two.

So there when we see the flower as it is without being qualified by intrinsic or empty of intrinsicality the self-grasping ignorance is not there. So, still that thought is contaminated. And the intention to have this flower, reject this flower, this is a contaminated karma. Yeah. And then for as, whereas the other part about the Arhats that is the, okay I will just give you an answer but if you, most likelihood it requires lot of explanation and it you get little confused don't worry. Just in your mind keep that aside for the time being. Later on, when we do the Nalanda Masters Course then it will become more clear. Okay.

So, contamination there are so many versions of contaminations. For the time being contamination that we are learning is only the self-grasping ignorance, contaminated by self-grasping ignorance. So, another contamination is contamination of the conceptual thoughts. So, the Arhats although they don't have the self-grasping ignorance, they still have the conceptual thoughts. So, the any mind which is or affected by conceptual thoughts these are known as the contaminate, they are also contaminated. Okay. Yes, Badri ji?

**Participant:** Geshe la, you explained there are four stages to the path of preparation.

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

**Participant:** Can you explain the stage of supreme qualities?

**Venerable Geshe Dorji Damdul la:** Not yet.

**Participant:** Oh, are you doing that right now?

**Venerable Geshe Dorji Damdul la:** Of course.

**Participant:** I thought you had moved on to the next.

**Venerable Geshe Dorji Damdul la:** No, no, not yet. Okay, so we are done with. Yes, Tejal la?

**Participant:** Geshe la so just a clarification, so all ordinary being, the contamination, we say that we all, we have contamination, we always produced only contaminated karmas.

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

**Participant:** Whether in that moment it's accompanied by self-grasping ignorance or not. So, what is the qualification, like what, [1:20:00] is it because we have the conceptual thought contamination or is there some other kind of contamination?

**Venerable Geshe Dorji Damdul la:** For us influence of the self-grasping ignorance. For the influence it is not necessary that right now there should be a self-grasping ignorance, right. For example, influence of your, say influence of you brother or sister who is very influential and you go there in the brother or sister's company, you go there. And brother or sister is not there still the people will respect you a lot. It's the influence of your brother, sister, father, mother, whatever. So, the influence it is not necessary. For example, say the dream can influence us a lot, right. You wake up, still we can be affected by the dream. The dream is not there still it can affect, it can influence us. That is easy, yeah.

Okay, so we are done with the affliction, non-virtue, contaminated karma. Now the negative. Okay, negative is, negative, okay, so this non-virtue how we explained it earlier say from that point of view non-virtue and negativity these two are synonymous. From how we explained non-virtue, non-virtue and negativity these two are synonymous. Negative, negative mind, negative thoughts. So negative karma, non-virtuous karma these two are synonymous. Okay, with this what we are doing is the, we are talking about the say the supreme of the phenomena or the supreme quality. In this connection I will share with you contaminated, uncontaminated. Uncontaminated mind starts from where, starts from which path? Path of?

**Participant:** Seeing.

**Venerable Geshe Dorji Damdul la:** Path of seeing. Very good. Okay, so uncontaminated or in a loose sense, in a loose translation we can translate the state from the uncontaminated. Thus far we're always contaminated, 24/7 we are contaminated till the path of seeing. For the path of seeing then what happens we transcend. What is contaminated? Thus far we are contaminated 24/7. So, this state, the beings who are in that state where you are always contaminated, these beings are known as ordinary beings. The beings who always live in the contamination 24/7, these beings are known as ordinary beings. In Tibetan we call it the *so so kyi bo, so kye*. Okay, those beings who are 24/7 affected by the contamination, who live in the contaminated mind 24/7 these people are known as ordinary beings or *so kye*.

Okay, now path of seeing, the moment you reach path of seeing for the first time you transcend being ordinary person. Then the as opposed to ordinary person, what is that person known as who is not ordinary? They are known as superior, superior beings. In English superior, in Sanskrit it's Arya, in Tibetan it's *Phagpa*. Okay, now we see that this is the demarcating line, path of seeing, the point of the transition from the path of preparation to path of seeing, that point is the demarcating line between the ordinary beings and the Arya beings, superior beings, Arya beings, this is the line. So, now path of, that point, that demarcating point when you are on the verge to move to the Arya, the, to become the Arya being, at that point you are at the peak of the ordinary virtues, ordinary qualities. Amongst the ordinary qualities, amongst the quality of ordinary being at that point you have the supreme quality with the respect to the qualities which the ordinary beings have. Okay, so therefore, that path after the forbearance is known as the what, supreme of the phenomena or the supreme of the qualities. Qualities meaning ordinary being, qualities of the ordinary beings. Okay, so with this we are done with the path of preparation.

And then more detailed distinctions amongst these four, the more details is explained in Abhisamayalamkara pertaining to the, pertaining to how they undermine the self, undermine the self-grasping ignorance, how they undermine the self-grasping ignorance, the degree to which. And it's a very clear distinction made there. I don't want to go into this at this moment, the say. Okay just to give you a little clue because that it is fine for you to know this, to give you a little clue. We see that okay, self-grasping ignorance, say okay this is my house, this is objectively existent my house. This is again self-grasping ignorance. I am objectively existent Dorji, again the objectively, the say self-grasping ignorance. So, which of the two is easier to be gotten rid of?

**Participant:** This is my house.

**Venerable Geshe Dorji Damdul la:** Exactly, this is my objectively existent house. Object and the subject, it is easier to get rid of the affliction related to the object rather than the subject, right. Then within the subject we see, let's say, okay let's say that, okay this distinction is interesting. This is the, we study that in the context of, in the, okay, let's say, just give you a, to give you a very simple example let's say that okay let's say the  $a+b$ ,  $a+$ , Albert Einstein's famous equation is  $e=mc^2$ . So, now you say that Albert Einstein's famous equation is  $a+b=c$ . If this is what I say you know that this is wrong. Now, this is very gross. Okay, now my wrong statement, my thinking that  $a+b=c$ , this is Albert Einstein's famous equation, this is my thought. And your thought, okay let's say Tenzin la's thought is that Albert Einstein's equation is  $e=mc^2$ . Okay,

which is correct? Her version is correct. Which of the two mind exists? Which of two mind, validly exists, validly exists? My mind does it validly exist or not? Both validly exists. You're getting it? Both validly exists. But one is not valid other one is valid. [1:30:00] You're getting it? Validly exist and valid, these two are different, right. My mind validly exists meaning that it exists, it's not just fabrication, it exists. But this mind is not valid. You're getting it? Why it is not valid?

**Participant:** Because what its thinking is wrong.

**Venerable Geshe Dorji Damdul la:** Because it's thought, what it thinks and the reality don't tally. Why it is, how it is validly existent? How does it validly exist?

**Participant:** Because it's a mind. Because it exists, it's existent.

**Venerable Geshe Dorji Damdul la:** Because it actually exists. Validly meaning actually. Because this is actually. Such a wrong mind can it actually exist?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Yes. So, it actually exists, it validly exists. These two are synonymous. You're getting it? So, it's just matter of language, this is purely language. So, this is, mind exists but it's not valid. My mind, my thinking that Albert Einstein's most famous equation is  $a+b=c$ . This is a wrong equation. So, this mind is wrong. Whereas Tenzin la is saying  $e=mc^2$ , thinking that  $e=mc^2$  this is Albert Einstein's equation. This is correct, this is valid. You're getting it? Okay, now while both the minds exist. Say this wrong mind, now you think that okay his mind is objectively mistaken, his mind is an invalid mind, invalid, objectively invalid. Whereas, Tenzin la's mind is objectively valid. You're getting it? Okay, you're thinking that my thought is objectively invalid. Is it correct? Is it self-grasping ignorance or not?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, you thinking that Tenzin la's thinking is objectively correct mind or valid mind, is that self-grasping ignorance or not?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Good. Okay, while both are self-grasping ignorance which do you think is easier for you to get rid of these two?

**Participant:** First one.

**Venerable Geshe Dorji Damdul la:** Yes. Whose basis is mistaken, self-grasping ignorance related to the mistaken mind, where the mistaken mind is the basis that is easier to be gotten rid of than the self-grasping ignorance whose the basis is a valid mind. You're getting it? Don't worry about that. This is just to give you the, a clue that these are the nuances, these are the

subtleties, technicalities that we have to learn in the Nalanda Masters Course. You're getting it? Okay, this is just a little bit of say the overview of these nuances. Don't worry about this if you did not follow, could not follow anything. For the time being you are, by the way how many things are there now self-grasping ignorance? Self-grasping ignorance of the object, self-grasping ignorance of the subject, two. Self-grasping ignorance of the valid mind, self-grasping ignorance of the non-valid mind, four. You're getting it? So, now the degree of getting away degree of undermining these self-grasping ignorance they vary. Because therefore, so they vary in four ways. So, these four ways are classified into the four divisions of the path of preparation, right. Don't worry too much, it's just for, because that the say this is more specialised and particularly the. Okay, so the thing is that for all of us to prepare, okay, complications are there it's not always easy, right. To know that I'm just sharing this with you. Okay, so now we are done with the path of preparation. What is next?

**Participant:** Path of seeing.

**Venerable Geshe Dorji Damdul la:** Okay, path of seeing. For path of seeing, okay, for path of seeing and path of meditation, one thing that I'd like to share with you in common. Okay, for path of seeing, path of meditation we need to know what is known as the, can be, let's say path of seeing we can split into two. Likewise, we can split into two the path of meditation also. One is the meditative state and the post-meditative state. Medi, the path of, meditative state of path of accumulation and the post-meditative state of the path of, oh sorry, path of seeing. Meditative state, equipoise, equipoise state or meditative state is same. Equipoise state particularly for path of seeing and above the word equipoise is very the relevant. It's actually meditative state. Equipoise, how do you spell it? E q u i?

**Participant:** P o i s e.

**Venerable Geshe Dorji Damdul la:** P o i s e. Okay equipoise, equipoise state or meditative state. Okay, say equipoise state of path of seeing and post-equipose state of path of seeing or meditative state, post-meditative, upto you. The difference is in the meditative state here, from path of seeing when you speak of the meditative state or the equipoise state, which means non-dualistically into Emptiness, right. Not just casually meditating in the conceptual state, this also falls under the post-meditative state. So, for path of seeing and above when you speak of meditative state or equipoise state, it's always non-dual experience of Emptiness. What we call as okay now I'm meditating, I'm meditating on Emptiness. So, for us even if we realise Emptiness because that we are yet to cross the path of seeing, we are meditating so we say that okay I'm meditating on Emptiness, don't disturb me I'm meditating on Emptiness. Okay, so this meditation, if that's similar, this is still conceptual, it's not direct, it's conceptual. So, the same meditation, if the path of seeing is doing it we call it post-meditation. For them there's a high level of the meditation that is non-conceptual meditation or the non-dual experience of Emptiness. So, for path of seeing and above only if you are into, say into non-dual experience of Emptiness we call it equipoise state otherwise all are post-meditative state or post-equipose state. Okay, this is what we need to keep in mind. One.

Now within the equipoise state again there are two; uninterrupted path and the path of release.

Path of release or path of liberation. Uninterrupted path and path of release/liberation. Some people translate it as path of liberation, some people translate it as path of release. Okay, the uninterrupted path in Tibetan it is *bharchey mey lam*, uninterrupted path *bharchey mey lam*. Path of release or path of liberation, it is known as *nam dro lam*. *Bharchey me lam*, *nam dro lam*.

Okay, what is the difference between these two things? Okay, the idea is that, so these are what? These are equipoise state or non-equipoise state?

**Participant:** Equipoise.

**Venerable Geshe Dorji Damdul la:** Equipoise. Okay, equipoise state means direct experience of Emptiness. So, direct experience of Emptiness or the non-conceptual the, what, non-dual experience of Emptiness that alone has the capacity to uproot the mental defilements. Only non-dual experience of Emptiness has the capacity to uproot the mental defilements, be it afflictive or cognitive. Now the say so job is say for example let's say you have to get rid of the one particular mental defilement A, let's say mental defilement A. Mental defilement A you have to get rid of. So, for that you have to meditate to invoke the non-dual wisdom of Emptiness. Okay, the positions differ from, you know, scholars to scholars. So, I'm going to give you a presentation which is more standard presentation with a very slight variation here and there happening amongst the scholars. I'm going to give you the overall picture. Okay, so say that to get to non-dual experience of Emptiness, it is not that you just sit and instantly non-dual. It doesn't happen like this. So, you sit, first you go through the conceptual or dualistic [1:40:00] experience of Emptiness. And then you with say the more residing there the more you intensify, then it will be upgraded to the non-dual within the same meditative position. On the same sitting you will see that from the conceptual or the dualistic it will move to the non-dualistic. Even though you already have the non-dual experience of Emptiness before. Still this is the process how we go. Now, what happens is that at that point say the immediately before the first moment of the non-dual wisdom of Emptiness, what is that experience dual or non-dual? Immediately before the first moment of the non-dual experience of Emptiness, what is that moment the dual, non-dual?

**Participant:** Dual.

**Venerable Geshe Dorji Damdul la:** Dual. Very good. Okay now what happens is that the, so this in totality, immediately, immediate moment before the non-dual wisdom of Emptiness, plus non-dual first moment which is the uninterrupted path, plus the third moment which is the path of release, three. These three in totality, in total will remedy the mental defilements, will uproot the mental defilement. These three put together will uproot the mental defilement, right, say mental defilement A. How does it happen, how these three moments they work differently, how these three moments they contribute to uprooting the mental defilement A, how? Okay, let's say that you are combatting with the, a thief has entered into your house and you have to say the get rid, throw the thief out of your house. And make sure that you are 100% safe. So, what you do is that first you fight with the thief. With there, the thief and you, both of you are together simultaneous fighting, right. The next phase is, if you are strong, next phase is you throw him out of the house number two. Then, once the thief is thrown out then you will latch it from

inside, right. Even if you throw the thief out, if the door is not latched any time he can come in, right. So, what to make sure, how to make sure that he does not come in at all? Latch it from inside. So, there are three processes. First you have to fight. Fight meaning two of them are together, remedy and the affliction or the defilement, these two are together. Then next phase is you throw the thief out, only the remedy. Still next is not only is thrown out, it is latched from inside to guarantee that now you are to be free, you don't have to worry any, the anymore. There are three phases.

Likewise, the moment immediately before the first moment of the non-dual experience of Emptiness, there the, that mind is fighting with the mental defilement. So, these two are simultaneous. Then the first moment of the non-dual wisdom of Emptiness arises then the mental defilement A is already thrown out, which means that it is not there. It is thrown out, it is not there, number two that is when it is thrown out but you are not guaranteed that it will not come in. That you are not guaranteed, that it is not guaranteed that it will not come in because you are yet to latch the door from inside. That phase is known as uninterrupted path. You're getting it? The first one is conceptual, then next one is the non-dual, the first moment of non-dual that is the uninterrupted path. And why this is known as uninterrupted? Because no force can interrupt this mind from achieving the total liberation from this mental defilement. No force can interrupt anymore. No force can interrupt this mind from achieving the total liberation from the defilement A. Because no matter what the next moment you are going to be guaranteed, you are going to have this guarantee that that particular mental defilement, mental defilement A will not come back anymore, you will get this guarantee, you will get this the assurance. So, the moment three which is second moment of the non-dual experience of Emptiness that is the path of release or path of liberation. Which means that now you are liberated, no worry at all. It is like latching from inside. The, that particular affliction, that particular defilement will not come, invade you anymore. Yes?

**Participant:** Geshe la just two clarifications. When we say moment so that moment.

**Venerable Geshe Dorji Damdul la:** How long?

**Participant:** Can last for any duration of time or not? That is one question. And the second question was when you said that let's say affliction A, so is it that first you identify okay this is the affliction which has arisen inside me and then you meditate on the Emptiness of the particular affliction that is how you and if you have then the non-dual state then you are guaranteed that that particular affliction will not arise like that.

**Venerable Geshe Dorji Damdul la:** Very good. Okay the first one is the moment, what is the duration of the moment, right? Duration of moment depends. In some cases, it can be little long. If the fight is more or the say if you are not so strong and the if the affliction is very strong. So, the factors depending on that. So, while say you already say the mental defilement, particularly mental defilement A is already thrown away but it may take a while for you to get this assurance, now it will not come back anymore, right. So, till you get that assurance that is the if it lasts for like one hour, that moment is one hour long. If it lasts for one flip of a second within that just to get this assurance, right. For example, say for us, even if you get the, even if you finish your

Ph.D. but you get your degree after one year, three years sometimes, right. Assurance you get like after three years. In some cases, you get it right away, convocation happens and you get it. In some cases, you have the convocation but the certificate never comes to you. Some people they get only after 28 years, after 20 years, yeah it happens sometimes. You know about these stories? Yeah, it happens sometimes when the inefficiency is there. Okay, so what I'm saying is that the moments it varies.

Okay, next, the next part is do you identify the mental defilements? Okay, now this is what I have to abandon, right. And then accordingly you will put the effort. And then that is say the gotten rid of and then the fight, gotten rid of, and then assurance, these three things. Is this how it works? Answer is 100% yes. For that matter all these details are studied in Abhidharma, Abhisamayalamkara, yeah. Okay, good very good.

So now we, what we learned that the path of seeing and also, not only path of seeing, path of seeing and path of meditation in both cases we learned what? Meditative equipoise state and post-meditative equipoise state, two. The meditative equipoise state again even that there are two. What are they? Uninterrupted path and the path of release. Say if it is the path of seeing you can say uninterrupted path of path of seeing and the path of release of the path of seeing. Likewise, uninterrupted path of path of meditation and the path of release of the path of meditation. So, this is how we need to demarcate. Okay now this is something not only, not confined to the what, not confined to the path of seeing but it is also with the path of meditation.

Now, what is something so unique of path of seeing, what is unique of path of seeing? Okay, from path of meditation, what is unique of that? Okay, let's say that the, okay let's say that [1:50:00] the attachment to anything, attachment to say a place or okay, let's say attachment to your mother versus attachment to another person just the few days friendship, right. And the mother it was over many years that you developed this attachment or this affinity. And for the other person maybe say you have a common friend from there the person talked very nicely of that person A and then you really started appreciating that and then slowly a feeling of affinity is built. Okay, so the first is naturally built, okay in a loose sense naturally built over many years. And second one is that although the person may not be nice but because that the, your friend, it's common friend between you and the other person, and your friend because of the affinity to that person the person just exaggerates oh this person is so good, so good, like this. And then you think that oh the person must be so nice, then the affinity is built, right. Tell me these two affinities the which is easier to be, easier to disappear, affinity towards somebody with whom you've built this affinity over last like 20-30 years, versus affinity built because of the feedback given by another person? Which affinity is easier to be, easier to fade away?

**Participant:** Second one.

**Venerable Geshe Dorji Damdul la:** Second one. Because second one is known as, second one is not innate, it is acquired. Even the afflictions, even the mental defilements there are two kinds. Mental defilements which is innate, Tibetan we call it *lben kye*, afflictions or the mental defilements which are innate, right. Okay, innate like what? Okay how many of us, we are, who

taught us how to feel attached to say the food, house, money, and to your mother, to your father, who taught you that? Nobody taught us. You're getting it? We brought it from the past life. What we brought from the past life which we did not have, which we do not have to learn these are known as the innate. Which we or which we acquire only through learning they are known as acquired defilements, acquired afflictions, acquired cognitive obscurations, right. So, even the defilements they are of two kinds; acquired and innate. So, just as you said the affinity to the person which is just superficially acquired is easier to fade away as compared to affinity to the mother which you developed over the last like 30-40 years or 20-30 years. Likewise, which of the two mental defilements are easier to fade away or got rid of, acquired or the innate?

**Participant:** Acquired.

**Venerable Geshe Dorji Damdul la:** Acquired. So, from path of seeing uprooting of the mental defilements start. And of the two the mental defilements which are to be uprooted, these mental defilements because that it is two kinds the gross and subtle, innate and acquired which will be gotten rid of first? Acquired. So, path of seeing what it does is it gets rid of the acquired mental defilements and not the innate. So, and the path of meditation gets rid of the, only the innate not the acquired. Acquired already gotten rid of by the path of seeing. This is distinction.

**Participant:** Geshe la could you give an example of the acquired?

**Venerable Geshe Dorji Damdul la:** Okay, let's say that we study say according to Prasangika, according to reality there is no objective existence, right. There is no objective existence. And the, then how many of you, how many of us here not only you, how many of us believe that things exist objectively, right? Okay this is, who taught you that things exist objectively, right? Day one when we cry for the mother's milk, right, we are looking for the objectively existent mother's milk. Nobody taught us that, right. We brought it from the past life that is the innate. Now after coming to Tibet House, not only Tibet House even before Tibet House wherever you, you know, different, different places, right. Except for Prasangika then you start, say you study, I'll give you one example not to offend others, right, give you example of Chittamatra. Say we study Chittamatra and oh there is alayavijnana, right, I'm really alayavijnana. Thus far you never learned about alayavijnana that there is a self which is you know inside, which is intrinsically objectively existent. This is the one which manifests into all these phenomena. You never, you did not know about all these things before. Only when you study alayavijnana you come to learn this, no, study Chittamatra then you learn this. I see, so this what I'm seeing is a, I'm a boy, I'm a girl, this is not me. There is something inside me known as alayavijnana, right, something like alayavijnana and the explanations are so beautifully given, right. Wow that is amazing and then there is the, which is like the alayavijnana which is like the ocean, right, ocean. And the waves, the karma, karmic waves blow. And the ocean is stirred on the surface and waves are created, karmic wind is blown. Waves are created, these waves are the what we are seeing, all these things. Then when the wind stops then the wave go back to the ocean. Ocean becomes very placid. And then all this what I'm seeing, I'm a boy, this is Tibet House, this is India, this is the world, this is galaxy. All these are coming to my thoughts. All these are the waves on the alayavijnana. When the wind of this life for me, right, when that stops then all these waves, me, what I'm seeing, my eye consciousness seeing the flower, me seeing Tibet House, me seeing my

body, me seeing Milky Way galaxy they will all dissolve, these are waves. They go back into the alayavijnana, the ocean. Ocean becomes very placid. So, while the disturbance is happening on the surface inside there is no disturbance, ocean, beautiful analogy, right. So, this is, like this there is a mind inside, very much like this ocean which is responsible for creating all these waves of internal, external. What we see as external they are all nothing but coming from our mind. It's all just coming from the ocean like mind inside. There is one mind, particular mind not your sense consciousnesses, not the mind which thinks now, okay, I'm happy, I'm not happy this is the mental consciousness. There is a mind number eight. Five sensory minds, one mental consciousness, and number seven is the afflictive mind, number eight that is the one which is known as the Alayavijnana or the repository of consciousness. This is you, right, that means.... I see and that is the one. Finally, the whole world that you are seeing around is nothing but a manifestation of this mind. So, who you, who really you are is not you as the Gauri la, you as the girl, you as the daughter of this, that, you as Indian? No, this is just the surface waves, right. When the waves go back, they go back to the vast expanse of your consciousness known as the alayavijnana. So, that is you. Then you think that I see, that is very true, that is amazing, right. Then you start believing this. So, that is you never knew this before, you did not brought this, you did not bring this from your past life. This is what you acquired from [2:00:00] learning. Although it's not true, you know, what you learned is not true, it doesn't tell you the reality. But you thought that this is correct. So, this is a say wrong thinking say inculcated within you through being acquired through learning, not what you brought from your past lives not as an innate the thought. That is example. And then the, say this one example. So, then you have to extend it to others.

**Participant:** Geshe la, in while practising, while one is still on the path, it seems that one maybe on several of the paths at the same time. There is something called premeditation and then there is meditation and there's post-meditation. Is there something like, I mean what is our normal state of mind when we are not really taking or when we not in post-meditation? That right now I'm learning, I'm accumulating actually. And then when I practice maybe for a few moments I'm in a state of seeing. I don't know. And then I go back to that state of accumulation. So, I'm just trying to ask is this the stage in one's evolution or is it something which one goes through on a daily basis, all the stages back and forth.

**Venerable Geshe Dorji Damdul la:** Okay, so that is one. Okay, very standard, very not I wouldn't say standard. More like a what do you call it. Okay, one theory and the reality, the ground reality may vary slightly from the theory. Theory part is that say the state of accumulation, learning, and then your practice, you go deeper into the subjective mind or the objective realisation of upto what you are doing, again you come out like this. Say, let's say if one is broadly speaking one is more into the Emptiness meditation, one is more is more into the activation of subjective clear light. Emptiness meditation is the objective clear light. Say if you are on the say subjective clear light, on this again you will come out then you do your say other practices make offerings, prostrations and so forth, all these things are done. And then again you go back do the practice, meditation. So, what happens? If the practice, if the, if you are very successful in your practice, success. How do you determine the success Yes, of course as the practice deepens, as the practice becomes easier for you, as the practice deepens and as you feel like doing the practice more and more, there is more joy coming and your effect on your

emotional states they are more balanced, they are more under control? That is indication is that your practice is successful. Where these things are not happening and you start to slowly feel that it's a burden and then you just slowly think, you know, say the practice session you want to make it less, then out of practice session you want to make more, then it's not a successful practice.

Okay, given that it is a successful practice then what happens is that out of the premeditation or post-meditation it can become shorter, shorter. And the meditation can be, can become longer, longer, one. And the point is not that the meditation session should be longer, the point is meditation session should be more qualitative. Sometimes it can become, the meditation session can become more and more qualitative and session may become shorter. It doesn't matter. It will become more qualitative. So, to a point that the whole purpose, the quality, finally the it's not the amount of the mental defilements, it's the depth of the mental defilements, not the amount. So, the depth. Depth meaning the subtlety. So, to cut the subtle one, the subtler mental defilements we need the more qualitative state not the length, qualitative state not the quantity. So, the quality must be built. If that is happening then the whole purpose is accomplished. Where the quality is not happening and the duration is increasing or the quality remains the same, it is like say for example it is like say getting hammer to smash the walls. Hammer is good to smash the walls but hammer cannot smash the molecules, right. However many hammer that you try to bring it will never be good equipment or instrument to smash the molecules. To smash the molecules we need different mechanism, different hammer like the electron collider and so forth, different mechanism is required. Likewise, the quality, it's not the quantity it's the quality when you reach to a certain point. Okay.

**Participant:** My question was technically is it possible to be on several paths at the same time, or is it strictly sequential?

**Venerable Geshe Dorji Damdul la:** Several paths meaning?

**Participant:** Path of accumulation, preparation, seeing.

**Venerable Geshe Dorji Damdul la:** No, never. This is the progression, it has to be progressively going never together. It's just a matter of the, it's like the degrees. Say degree in architecture, right, architecture first year and the fourth year we cannot do together. First year, when you do the first-year architecture, second year you may be doing simultaneously you may be doing second year engineering or second year medical, whatever that you can do. But not the same stream. Same stream it must be done sequentially. Yeah. Tejal la?

**Participant:** Geshe la, the, sorry I didn't hear, our cognitive obscurations can they also be acquired or innate or are they?

**Venerable Geshe Dorji Damdul la:** Okay, so this is little off the track meaning it can complicate many of the people, particularly the Nalanda Diploma Course, this is pretty new. Masters Course this question will be very helpful, even not to the Masters Course yet, only when we are doing the Abhisamayalamkara, then all these questions will come. Otherwise it will only complicate. We'll not go into that detail as of now. And also, for the discussion, group discussion

if there are somebody attending the group discussion where somebody is doing just the Nalanda Diploma Course not the Masters Course, I request others who are doing the Nalanda Masters Course to be little sensitive to make sure that the what you are discussing remains on that level. Don't take it too high level. Otherwise people will feel demoralised. They think that we don't know anything. And it's, that is not the true, in fact when I first learned these things the I know that some of my classmates they already studied. The first year I enrolled there, some of my classmates they already studied like four-five years already and I was like just the first week. And they were talking about all very complicated topics, I just really went to the extent of the say giving up, feeling so demoralised. And luckily my teacher Venerable Geshe Lobsang Gyalsten Rinpoche, so he scolded those students who already studied these. Debate on the point which you are, he just scolded on the spot saying that debate, discuss on the points which is taught in the class not what is not taught in class. So, later on I realised that this is so precious. Otherwise if this, if I did not hear my teacher encouraging in that way, I would have easily felt demoralised and then my interest would've gone. So, therefore we should be very kind towards the people who are doing the Nalanda Diploma Course. Even though they can be very smart still unless somebody is like the Arya Manjushri where you just hear something you understand it, right. Otherwise by the standard of what we are doing even if somebody is very excellent, highly knowledge, [2:10:00] the highly intelligent still the person can easily feel demoralised. So, therefore it's so important those of us already in the Nalanda Masters Course not to go too into detail, always try to stay there in the Nalanda Diploma Course level, stay there. Because to encourage them. The whole purpose of the what group discussion is to encourage others to go into the, flow into this stream and instead of encouraging it can demoralise others. And then they may quit, they may not even the, if I, if this is my the thing, if this is my level of the understanding I don't, I could not even follow a fraction of what others are saying, right, with the Nalanda Diploma Course, how can I catch up with the Nalanda Masters Course. This could be the danger that people can easily quit. So, therefore the I request all of us who are into this group to make sure that we stay there at the level of the Nalanda Diploma Course. Always try to say make sure that whatever is around the Diploma Course stay there, one.

Then the it is also for this reason, it is not only for the people who are coming to Tibet House, also to the Nalanda Masters Course the what online and Nalanda Diploma Course online, both, that not to put up so many materials on the education portal. There is a reason why I'm not encouraging, not only not encouraging, I'm the discouraging or dissuading people from doing that, putting up so much of material there on the portal. Because you may be doing that out of, you know, concern thinking that others will benefit out of this. In actuality it can do more harm than help for two reasons. One, that the material are they valid, are they authentic? And for those who are the, we are doing, we are just doing the first year, second year, third year, very new, for us, for some people who is very new the any material seems to be very authentic. And not, many materials are not really, not at all authentic, not at all helpful number one. Number two, even if the materials are so helpful there are so many materials, so many authentic materials there. And the, and then this, then all, putting all these authentic materials can really kill the spirit of the people who are doing this course, can really kill the spirit. It's so much how can I do this. So, therefore for Nalanda Diploma Course we don't have a specific text, we can easily create text, we could've easily created text for the Nalanda Diploma Course. Then let us not think of only one or two persons who can be upto the mark. Most of the people first they need some

kind of the say the encouragement to see that okay this is an interesting and not overwhelming. Interesting meaning I'd like to do it and not overwhelming, right. It is very informative at the same time it's not overwhelming. There are so many materials, you just put up all these materials there then very informative but I cannot, I don't get this much, I can't even say many people they say that I quit this the Nalanda Masters Course because I cannot catch up, I can't even spend time to listen to the recordings. If this is why they are relinquishing then think of just imagine if so much of materials are given there. It's a matter of mind, the mind it's too much how can I do that. Okay, so I'm sorry I cannot do this. So, therefore it is of more harm.

And technically, from the karmic point of view unintentionally we can be creating karma where in the future lifetimes we can easily be dissuaded by other people. This is the karma that we are creating by doing this unintentionally. The say simply because of what you are doing if the other person who is otherwise so enthusiastic suddenly says that no I cannot really, I'm really not really fit for this. Look at this amount of the material there, how can it be possible, I can't even listen to the recordings, I don't even get time to catch up with the, listen to the recordings how can I possibly get, and all the other people they are all thorough with these materials, I'm not really there. Although that person might have the potential to otherwise really, really within like five years realise Emptiness and to get some experience of Bodhicitta the person, the person's connection, the person's potential connection, opportunity, connection with the opportunity to realise Emptiness to cut, to sever the Samsaric existence, suffering of Samsara and to light, to have the to just trigger this beacon of the infinite happiness is going to be severed. So, therefore the consequence of that karma that we're accumulating is going to be quite severe. That, so why, let's say some people, not all, in a way what I'm saying is that it can be a, it's, because it is unintentional it is not a severe karma but the say the karma is quite severe in its nature. Within this severity then the say the heaviness of the karma, heaviness may not be there but the severity is there. Severity that we, say that in future lifetimes even if we come in contact with this kind of teaching then we the we meet with people to easily dissuade you from doing this thing.

Oh, it's very, some people say for example my own sharing when I was in the first year of the I was so interested in Emptiness. And then when I go to say as just as somebody who has no exposure to any philosophy and when I go to my teacher Venerable Gen Lamrimpa in his hermitage, when I go there ask him about Emptiness. He just glows and he will just give all the answers very skilfully, just encouraging, encouraging. And then in the institute say somebody who is just like about like three or four years senior to me and who is nothing as compared to my teacher, who is just a student himself. When I asked this question to him expecting that everybody is like this as supportive, as encouraging I asked him. He said that Dorji this, you know that this is the something that will come only after ten years. So, you are just a beginner focus on that. This is what you know somebody said like.

So, therefore the moment you see like this people, person A, person B, everybody is saying like his you can easily feel demoralised and then you will quit. So, this is why you meet only with those people not with somebody who is encouraging is also because of the karmic connection. Karma, some kind of karma which you have intentionally done it or unintentionally done it to dissuade others, right. Intentionally done it is very severe and very heavy. Unintentionally done it, so therefore the Buddha said ignorance is the cause of all the miseries. Unintentional means

you don't have the intention to dissuade others. But what we do it can dissuade others, right. So, therefore what we do is that be very kind. Even the practice of Bodhicitta, practice of kindness can be done from this level where you encourage somebody, somebody who is on the verge to quit. No, it's very easy, don't worry, right. Don't worry, it's not, you don't have to read all these materials uploaded there, right.

So, therefore people who upload this out of good intention what I would suggest is that there is always a reason why the board here, Tibet House board, the board of the Nalanda Masters Course, Nalanda studies, masters and diploma course why the board is not putting all these heavy the materials. We know all the, what the materials are, we can put them easily. But this gesture will harm the people more than the benefit. And these same people by not uploading these big, big materials there these people will understand the meaning of these big, big materials very quickly. They will find the joy in exploring. Meanwhile their sense of the learning, their sense of the joy in learning, inquisitiveness, the skill in learning they will increase. And this will make all these materials very easy, not at all difficult. Whereas if you put all these heavy materials there which we did not put deliberately. I always persuaded, dissuaded the our board, Deepesh la not to put these materials up there for that reason. Otherwise I know what all these materials are, we can easily put them, these materials up there. [2:20:00] And these materials if you put there at this stage then the danger is that those people who have the capacity to understand these complicated texts very easily, like you know the within few years' time these people will be, their opportunity to grow to that extent is going to be severed, right. So, we should be very sensitive even though we are doing out of pure, the good intention. Keep in mind that why the board did not do it, there is a reason, right. So, therefore always encourage people say whether intentionally or unintentionally what can actually dissuade somebody let us not do that.

And sometimes, particularly when you are in the Nalanda Masters Course and you are in the Diploma Course, you have some very interesting questions coming up, these thought processes, the questions coming up and then the say but this is not really touched in the Diploma Course. So, if I discuss this there then they may feel overwhelmed, right. So, let us think of how each one of us how we grow. In fact, I personally, from day one I joined the Institute of Buddhist Dialectics then the Drepung Monastery how I grew. So there when I look at this, then the say when I say, when I teach somebody and the person does not understand it, it does not really overwhelm me, it does not really discourage me. This is how I grew myself. So, if I have the right to grow systematically, why not others also have the right to grow systematically rather than making them feel, you know, what is this you don't even understand this much, I already taught you in the first class, in the second class, like this. You say this then the other person will just the spirit to ask some questions will die. And then the person will slowly give up. Okay, so this is where you can practice compassion. This is so precious, so precious. So, we can think from different angles. Okay, so we have to quickly wind up. Yes?

**Participant:** Geshe la, I don't want to create bad karma, I joined the Masters Course from day one but I know in my heart, I know I'm way behind because I come for the discussion groups discussion and I know I understand the gist of it but I have no capacity, I cannot understand. I feel am I cheating myself in the Masters Course. I've been doing it for 30 years, studying but my capacity for studying is not as good as it was 25 years ago.

**Venerable Geshe Dorji Damdul la:** Okay, so thank you Jayanti ji. Okay, so basically the say the so one thing is that for the Nalanda Masters Course, no Nalanda Diploma Course if you stay there on the at level then the more and more Diploma students can, will feel like joining it. So that is a great, great incredibly compassionate act and very skilled. In the process finally for us *gate gate paragata parasamgate Bodhi svaha* that should happen. For that matter we need all different from different angles like say the finally say the six perfections, four perfections. The four perfections, first one is skilfulness. So, where sometimes although you know things, you might have to give the impression to somebody who is a new as though like you are hearing this for the first time. So, the other person will feel it's okay we are in the same page, right. And that person just feels joyous to be doing this. And then, whereas the say other person feels that you know so much, and then the person may feel so demoralised, discouraged that I'm just no one.

Okay, so skilfulness. And number two, aspiration prayer. Praying that as many can be benefitted. So, practically, okay, I'm with only four or five people around me for the group discussion. But in our aspiration prayer that this benefit, I pray that may as infinite number of beings be benefitted. Which means that practically speaking to make this practice, make this prayer materialise then say the.... in the actual act say how can we bring in more people, join us more. Only when they feel comfortable, only when they feel that okay it's a very full of fun, this group discussion is full of fun and I learn a lot, right, I learn a lot. And of course, we all begin as an ordinary Samsaric beings, the moment we feel that somebody is just knowing so much and I don't know so much and thinking that we are same. But that person is, and then we think that I'm not really for this. So, the person can slowly the back out. So, with this it's very important to include just as we said prayers that as many infinite beings can be benefitted just see how we can bring the people more and more. So, how? for example say if I, if person A from Nalanda Diploma Course enjoys the group discussion, then will tell person B hey why are you, why you're not joining we learn a lot from the group discussion, it's very enjoyable, right, there is such an environment there and B will join. And then B will tell C and D.

So, this is how slowly more and more number of the people will be benefitted. Whereas, if you just keep discussing the very complicated things and they will feel lost. The moment they feel lost then the and not only that they will quit coming, they will also dissuade the others from coming. Okay, for, it is for this reason that sometimes when somebody asks me complicated questions, I say that okay this is the answer. If I don't give the answer people will not be happy. If I give the answer many will feel demoralised. So, those who find it difficult, technical you will understand it. But for the time being if you don't understand it just let it go, don't worry about it. Why I'm saying this every now and then is that the people, their spirit of learning is not killed. That is so precious. So, therefore particularly I would say that the because keep in mind that both here in Tibet House as well as the online I know that there are many people who are new, totally new to this concept so just keep in mind that these people are there. So, meanwhile we also need to learn a skill whereby it's always not a+b or A for apple, B for ball, not always like this. So, from a for apple, b for ball, from this basic how to just slowly take them along with you to more complicated say the words. Words then the sentence, then the complicated structure, slowly take them along with you. So, they also grow with you. Rather then you take from A to Z directly and then they cannot see the link. B, C, D, they are all missing. So, therefore for them it is like we don't understand anything whereas others could understand, so I'm not really, so I just

came with the hope that it's full of fun, joy and learning. And actually, it's not happening. It's not because of their mistake, it's because of my mistake. So, I don't understand anything, so I'm not the right person, will quit. So, this is how unintentionally we can harm other people. So, therefore two things even for the group discussions I would say that for the Nalanda Diploma Course, particularly Diploma Course keep in mind that those who are from Nalanda Masters Course, keep in mind that whatever discussions are happening, keep it there on the Diploma Course level, one. And then both those who are coming to Tibet House as well as online I would request you not, say if you have some materials just discuss with Deepesh la, send him a personal email okay I have this, I think that this is the material and of course there is a reason why the board is not uploading all these materials there but I think that this material seems to be helpful whether or not the to include it. This, Deepesh la you decide it. Let him decide then we will discuss on the board. And then we will whether to upload or not upload.

Keep in mind that [2:30:00] it's not that everybody is, say some people they are just on the threshold where one thing that this, which can keep them in this Nalanda Diploma Course could be fun, joy. When this joy the moment they feel the joy is not happening, right. Okay, it's very complicated topic there but I'll not find joy there because I, there are so many things I don't really understand anything, right. The moment they don't find the joy they will skip, one. And some people they may not be looking for the joy but they look for the learning. Okay whether I feel joyous or not it does not matter but I should learn something. So, with this aspiration they come. And the, so there so much of materials there. No, how can I learn all these things. They quit. So, there are so many reasons why people can easily quit. And one action of ours can actually contribute to all these factors which in the case of the individuals with different propensities, different mental dispositions all can be say the swept out from their studies. So, therefore we should be extremely, extremely careful. Particularly those people who are more actively into this and putting so much of materials on the portal, I request to be very, very careful. And instead of putting them directly just send a request to our coordinator, see. Okay and that too, okay let me put, instead of that you can say that this is the material I've found for me, personally it's beneficial and then say the board, you decide whether to put it or not. The board will decide. Okay, these are the things that we need to keep in mind. Okay.

So, now we are done with the path of preparation, the four divisions of path of preparation. What is next? Okay, we are doing the path of seeing. Path of seeing, also path of seeing done. Then is primary, okay, so many details are there. I'm skipping all these details and it's not necessary that we have to know all these details at this moment. Don't worry about that, right. And if I say that there are so many details again you may say I'm not learning, I'm not getting full. If I don't say this then some of you may say oh it's very simple, right, I know all these things. If I say this, you will say that you are not getting full. And if I say this then oh it's so overwhelming, right. So, therefore we should be very sensitive, very skilful how much to say, how not to say and so forth, right. Okay so the path of seeing, this much for today.

And path of meditation, simple, the same thing what we did earlier. Only difference is that the what it is going to, the mental defilements after all the acquired are been gotten rid of what is left now? Innate ones are left. Innate mental defilements are left. All the *kun dag*, *kun dag* meaning the acquired. *Kun dag* the mental defilements are already gotten rid of by the path of seeing. Now

only the innate *lhen kye* are left or innate ones are left. So, innate ones are gotten rid of by the path of meditation. And path of meditation you already learned the meditative equipoise and the post-meditative equipoise. And within the meditative equipoise there are two. What are they? Uninterrupted path of path of meditation. And the path of release or the path of liberation. The, it's the matter of translation. Of the path of meditation. So, these two will get rid of the innate mental defilements. And then you reach the, once the innate are gotten rid of, then all mental defilements are gone. So, when you, once that defilements are all gone then you upgrade from the path of meditation to the path of no more learning.

Path of no more learning why, okay, why it is known as path of no more learning? We already discussed in the earlier class, that is done. And path of no more learning, again keep in mind path of no more learning of the three different vehicles path of no more learning of the Shravaka, path of no more learning of the Pratyekabuddha, and the path of no more learning of the Mahayana. Path of no more learning of Mahayana equals Buddhahood, right. Simply because the label is there path of no more learning it doesn't mean that everything is Buddhahood, no. Path of learning of the Shravakas and Pratyekabuddhas, they are just Arhatship or Nirvana, not Buddhahood. Only the path of no more learning of the Mahayana is the Buddhahood. Okay, so this is, this constitutes the five paths, right. Five paths and particularly today's the class is in response to the question asked by the Adarsh last time, right. What are the demarcating the features which demarcate one path from the other? Okay, yes Gauri la, any questions?

**Participant:** Geshe la just a clarification on as you said acquired, the example you gave is that you told that this profound concept of alayavijnana which I didn't know. But that could not really.

**Venerable Geshe Dorji Damdul la:** I see, you did not know it before? Which means you acquired it now. (GL) That is acquired, yeah.

**Participant:** But that's not a defilement. Is it a defilement because it's still conceptual?

**Venerable Geshe Dorji Damdul la:** Wow, very good question. Okay. Wow. Okay, say the alayavijnana, right, so when somebody teaches you alayavijnana they say that look at Prasangika, everything is mental, everything is this is not true, there is something there. What is that? The vast expanse of the Alayavijnana is there, the vast ocean is there. What we're all seeing they are like the waves, right. And although the waves they are very temporary, they are not the true nature, how they're displaying. This is not the true nature. What is the true nature? That is that display came into being because of the wind, wind of the karma. The moment wind of the karma stops all this will go back into the ocean. That is the true nature, right. So, what is left? When the waves, the when the wind stops waves disappear. Then what is left now? Only ocean is left. Yes, that is there. That ocean exists intrinsically. That alayavijnana, that ocean like the alayavijnana that exists intrinsically. Okay, seeing the flower as objectively real, seeing the flower, viewing the flower as objectively real, is it affliction or not? Yes, it is affliction. We learned about the contaminated karmas, afflictions, inappropriate attention and self-grasping ignorance. So, seeing anything to be objectively real that is the self-grasping ignorance. And self-grasping ignorance is worst of the afflictions. It's worst of, it is affliction. So, seeing alayavijnana as objectively real, as

intrinsically real, is this an affliction or not? Of course, it is much grosser affliction than the self-grasping ignorance. It is affliction. Yeah. Affliction, so therefore it is defilement. Yeah.

**Participant:** Geshe la, when you said that from the middle path of accumulation to the great path of accumulation if you upgrade through the, you acquire the inferential wisdom of Emptiness on the middle path of accumulation, then you habituate in it. So, okay, to habituate is one thing, what would be the kind of defining features when somebody knows that okay now, I've had my first experience of the wisdom derived through meditation?

**Venerable Geshe Dorji Damdul la:** Okay, that is.

**Participant:** Conceptual wisdom.

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

**Participant:** Sorry.

**Venerable Geshe Dorji Damdul la:** Spontaneous. For the inferential cognition we need to work with syllogism.

**Participant:** Right.

**Venerable Geshe Dorji Damdul la:** Right. So, with this syllogism, the backing of this syllogism then the inference comes.

**Participant:** Okay.

**Venerable Geshe Dorji Damdul la:** Right. [2:40:00] So, now the next one is we do without even having to work with the syllogism, right. We just want to see the Emptiness of the flower, it automatically comes. It just comes right there whenever you want it comes. Without the need for the support of the syllogism that becomes the meditation.

**Participant:** I see. So, at that point but I thought even within the wisdom derived for meditation the spontaneous and not the, there are two in that, in the conceptual wisdom derived from meditation there is the one where you still have to put effort and there is one which is spontaneous.

**Venerable Geshe Dorji Damdul la:** Not really.

**Participant:** Okay.

**Venerable Geshe Dorji Damdul la:** Not really for the meditation, the wisdom derived through meditation means whatever you have got earlier with the reflection conviction is gained but it's not spontaneous. So that is the level of the reflection. And then you practice it over and over again then it becomes spontaneous. So, this spontaneous one you, within the spontaneous one

then there are two; conceptual, non-conceptual. Okay, any more questions? Yes?

**Participant:** I ask if there is a difference between an empty mind and cognition, is there a difference between empty mind and cognition?

**Venerable Geshe Dorji Damdul la:** Okay, let us say, okay what we do, what I would suggest for all of us is that the say always whenever you say bring up a specific instance of anything Bodhicitta or the empty. What do you mean by Bodhicitta, how that is defined? What do you mean by empty, how that is defined? Defined meaning not the full definition, it's not that everything should have a definition, it's not necessary. But at least what you understand by that, at least what you understand by, if this vocabulary is used as a standard vocabulary in the class then you must refer to this according to how that is understood in the class. You're getting it? Okay, with this in mind Bodhicitta what we understood is the say very compassionate, the spontaneous altruism wishing to become Buddha for the benefit for all sentient beings. So, this is the how Bodhicitta is understood. So, with this, this mind what it thinks is that okay may I become Buddha for the benefit of all sentient beings. So, there is wanting to become Buddha. So, the Buddhahood comes to your mind, it is not empty. With the definition or with this meaning the Buddhahood comes to your mind. Not only Buddhahood, for the benefit of all sentient beings. So, it's a very the complex, sophisticated thought process which involves a goal, which involves a purpose. For which the goal is aspired. You're getting it? It's not empty. So, this is Bodhicitta.

Now next part is whether these two are same, empty. So, that part what do you understand by empty, Emptiness or the wisdom of Emptiness, what do you understand by empty that is the other part? Aditya?

**Participant:** You know, everything is Emptiness, that's what I.

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

**Participant:** I know I don't understand too much of,

**Venerable Geshe Dorji Damdul la:** Okay, so therefore what is very important is that the say for example in Heart Sutra there is mention of form is empty, right, there is no eye, no ear, no nose, everything, whatever is related there they are referred to as empty, they are no, no, meaning that they are empty, empty. Okay, so if this what comes to your mind, what is very important for us to do is that because that now we are doing this class. This class is slightly different from the usual public talks. You're getting it? The public talks, if you are able to ask the question on the spot you are lucky. If not, then later on you will not know where the teacher goes away, right. Whereas, for this class not only the class we can also the bring up in the education portal, we can also throw questions to the coordinators, we can also ask questions to the people here who are doing Nalanda Masters Course. So, the point that is that there is always the full of platforms, a great platform for us to learn all these things. So, Bodhicitta we already had the say to some extent a detailed the explanation of the Bodhicitta, the methods, the meaning of Bodhicitta, we already did it. So, that part the we already have the information. Now, about the Emptiness we

may, we really don't have the information yet but we heard about that everything is empty, everything is empty, this is what we heard. So, for this say the first, before we do the comparison, we have to know the points or the referent of the label meaning what does it mean by empty. We have to know each of these two separately. After knowing these two things separately, when you've become very confident if possible, try to compare the two yourself by knowing what these two are, compare and contrast. And if you feel like say okay according to what he said one time, so these to be similar, according to what he said another time so these two should be different. So, I'm not, I'm now confused. Then you can bring this up. You are very confident with what A is, B is. And then the only thing is when I ask the question what B is you have the correct answer, what A is you have the correct answer. And try to say that I got confused in this way, right. So, this is very important. In other words where we have hearing that in Buddhism everything is empty it simply means empty of objective existence. Empty of objective existence means nothing exists from the object, everything exists from the subject. Way like the say the rainbow, closer you go towards the rainbow, the rainbow disappears. And from a distance again you see that. Way you see the mirage. Closer you go towards the mirage, the water disappears, even the mirage also disappears. Keep distance, again you see the mirage. So, it's just a perception there you see the mirage as the water but closer towards the object water is not there, mirage is not there. So, you conclude that it's just the subject. Within the subjectivity then the mirage exists. Within the subjectivity everything exists. What from the objectivity? From the object's side nothing is there it's empty. So, empty means from the object's side. From the subject's side everything exists.

So, what is the difference between the Bodhicitta and the empty? So, this is empty. If you understand Emptiness of objective existence then the Bodhicitta is empty of objective existence. But it does exist. How? Opposite of objectivity is the subjectivity. So, it exists subjectively. So, this is how we have to do the study of the comparison and contrast, contrasting and comparison. Yeah, okay any more questions? Okay, if not, we will stop here. Yeah, do the dedication prayer.

**Participant:** Let's turn to page number 278, additional dedication prayers.

**Dedication prayers in the end**

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# Class 53 – 5 Paths & 6 Perfections & Kayas – Part 3 of 5

## Session 1 of 6<sup>th</sup> Mar 2019

Subject : Five Paths, Six Perfections and Kayas of Buddha  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 06 March 2019  
Transcriber : Tenzing Nyidon  
Verified By :  
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### Starting Prayers And Meditation

(Main Teaching Starts) [00:23:05]

Okay, thus far what we did was Bodhicitta and for Bodhicitta, of course, there are the steps. Bodhicitta is the aspiration primarily for others wanting to become Buddha for the benefit of all sentient beings. For that matter for the Bodhicitta to really feel this much of love and affection towards others and seeing the pain, seeing the miseries of others to reach to that level of understanding what is very important is to have the same experience pertaining to yourself. Only if you have the experience yourself then when you see the same thing in others then the intensity of the empathy can possibly come into being. So, for that matter the when the your aspiration is driven, Bodhicitta the aspiration is driven for others, wishing to become, wishing yourself to become Buddha for the benefit of others. But then the aspiration directed primarily for yourself wishing yourself to be freed from suffering that we call it renunciation. So, to what extent the Bodhicitta is intense, to what extent the Bodhicitta is the powerful and stable and so forth it is determined by the intensity and the power of the renunciation. Renunciation as we already discussed in this, many sessions ago, many say months ago that renunciation keep in mind that people have the, some people they have a very naïve understanding of renunciation. Understanding renunciation to renounce your happiness. This is the wrong connotation. It, the renunciation simply means to renounce your miseries not the happiness. But of course, I'm not going to go into detail with this.

Now with this sense of renunciation, wanting to give up, wanting to get rid of the suffering, aspiring to get rid of suffering for yourself then when you see the same thing with the others, the suffering in others then we desire that other sufferings should be gotten rid of. For that matter who will take the responsibility? I will take the responsibility. How? By becoming fully Enlightened, to acquire, by achieving that state of the capacity, potential to guide other beings by the sharing the wisdom to dispel the darkness of ignorance within others. Okay this is Bodhicitta. And just as a say, let's say as a, not really as a reminder more as a the side remark is that we need to learn this the Bodhicitta, the on a daily basis how can we possibly practice this. So Bodhicitta, wisdom of Emptiness the difference often times which I used to differentiate between the two the Bodhicitta is something that you can learn very quickly. But then in terms

of practice and in terms of experiencing that it will take time. And then the, it must be grounded on the rational thinking. And the, just this I think this afternoon during the lunch time I was meeting with a group of friends and there is one gentleman who asked me that, the discussion was more on say how to change our thinking, meaning how to change our emotional thinking on the basis of the say the question asked, initial question asked was that the how can we deal with the hurts, for example, say like the weather excessive heat, excessive cold or say somebody is on a very strong antibiotics, steroids and the, and of course the radiation, chemotherapy and so forth, there's a the excessive say the destruction of your bodily cells and so forth. So, these are all the hurts. So, how can we deal with these things, this is so real.

And so, this was the question. Then the answer that was presented is the, is to deal with the finally the point is the weather, Delhi for example in the month of May, June, particularly in June temperature may go to like 47°C. It's, and simply because you're thinking negative no the weather is so bad, this is worst weather, worst place to be in the world, in the planet. If you think like this, the weather will not go down, temperature will not go down. Temperature will remain the same. And then the extra point is that your mind becomes agitated. And the moment your mind becomes agitated then the what happens is that the your thinking, agitation that is related to the physiology, our body, and the physiology is just disrupted. Once the physiology is disrupted your immune system goes down. Your immune system goes down you become so vulnerable to contract any kind of illnesses. Okay, this is the reality. So, with this the point is even if the weather is good, so what, so why we crave for the good weather? So that I will be more happy. Finally, what we seek is not the weather good or bad, finally what we seek is happiness. If this is what we're seeking at least with the given situation if there is a way from which you can run away from 47°C, you run. [0:30:00]

Whereas if you cannot run you have to somehow stay here. Then the thing is why should you have to add to the problem? Already 47°C is there, you can run away. And then this problem is there whether you are happy, unhappy, whatever this problem cannot be evaded. And then you feel agitated, why, I'm the worst, this is a hell, this is, I hate this. Even the usage of the words very negative, they will only the say invigorate the agitation within yourself. So, with this agitation invigorated within yourself you become very unhappy. So, all these negative consequences will follow. So, now the point is that we want, finally the point to be in a good weather, to have the good food, to be in the say the whatever good environment, facilities, so forth. It is for your happiness. If that is what we are seeking, still even in the worst of weather, still you can maintain happiness it's a way of thinking. So, the thinking for example let's say somebody who is in the say like the 50°C. And then somebody who is in the middle of the terrorist attacks, somebody who is trapped in middle of the terrorist attack so the weather is just nothing. There is an immediate threat to their life, the death. Any, whether or not I will see myself the next moment, two minutes later when there is a shelling, heavy shelling happening.

And so as compared to that I'm very lucky that its just a physical heat there otherwise there is no immediate threat there to my life, I'm so lucky. You see this situation, you will become much more calm and happy. You will feel so say the grateful to the situation here. And the fact that this is the capital of the nation and then security is there as compared to the border area. So, from that I'm so lucky to be in Delhi. So, this way of perception will simply keep your mind at

peace. When the mind is peace the bodily, the physiology is rectified. With this the immune system is boosted. Eating good food will not guarantee that your immune system will be boosted. Eating food, good food will simply give you energy. And the say the immune system is directly related to your thinking, stressful and so forth. So, this is directly related to the immune system. And immune system decides how prone you are for sickness and so forth. So, this is what we discussed.

And then the one gentleman, the who is very creative he said that okay is it like, how can we distinguish this thinking from say somebody is saying that okay everything is nice, we don't have to worry. And then it's like creating a false illusion of the perception of the world and then you feel a sense of say comfort. Okay, so this is like this or not?

So, the my response was that okay let's say that temperature is 47°C. And then somebody comes and say that oh no it's not 47°, it's actually 22, you are, its your thought which makes you think that its 47, its 22. But I'm sweating, but I feel so hot. It's because you are thinking, right. This is distorting the facts. So, if you distort the facts then cognitively you are getting a wrong information. So, with this cognitive wrong information and then on that basis whatever emotion arises it is very shallow. And the moment you discover the reality your emotion will go back, the stability is not there. Whereas if you know that 47° is 47 that you don't alter it but it's much better than 50°C. In some places it's 50°C, in some places even some people they are trapped, innocent people they are trapped in the say the heavy shelling of the terrorist. And then the in some places people are trapped in the wildfire. And is some places people are trapped in tsunami. So, as compared to this I'm so lucky that in Delhi the danger of flood is not there, danger of wildfire is not there. And earthquake, danger is there. What else? Then terrorism it's much less as compared to other places. So, from that point of view there are so many points, reality, the facts, there are facts, without having to distort the facts, seeing the facts there are so many ways and manner in which we can really feel grateful that we are in Delhi. So, this is very different from fantasising or say the being, living in the world of illusionary facts. Okay this distinction we have to make.

Now with this, let's say on this basis then you cultivate renunciation followed by cultivating Bodhicitta. Once the Bodhicitta is cultivated, not really cultivated, once you know how to cultivate this then it's very important for us to actually practice it. Practice it, it will take time to really feel it. It is not easy, it will take time. And once the say once you have a little bit of say the feel of what a Bodhicitta is, it may not be so intense as yet. Say once you have little feel of this, okay, finally whatever is the case experientially its little difficult for me to feel it. But intellectually I can feel that this is the wisest thing to do. And then you keep doing this and of course say for example the attending the His Holiness the Dalai Lama's teachings where His Holiness talks so much about Bodhicitta and his experience. So there this will, all these factors we have to, for example to build a house we need so many the factors, not only the cement, the steel and the bricks, yeah, we need so many things which may not directly be related to the structure of the building. For example, all the scaffolding, they are required. And finally, once the building comes up then the all the scaffolding will be of no use. But they are necessary. So likewise, the say the all these factors, like say the on the road when you go there, when somebody is begging for example the elderly person or somebody who has the physically the crippled and then they are

you know begging for some money, you give me some money. So, these you know the practical the gestures of being the expressing compassion.

And then attending His Holiness's teachings. And nowadays even if you cannot personally be there you can still listen to His Holiness's teachings through the internet, through the webcast. And then reading books on Bodhicitta, reading books on the biographies of the earlier teachers, the, who displayed very powerful say the qualities of compassion. Even for example say the reading the biography of Jesus Christ, it's amazing. The, it doesn't matter. Finally compassion, the seed of compassion has to be activated. You read whatever thing and some people they simply create some scenario, create some stories and yet they display beautifully display compassion. And then watching the episodes of the Buddha Shakyamuni, the 54 episodes of Buddha Shakyamuni, the what, its TV serial which you can download them nowadays. Watch them. It's so beautifully the done, the produced. Particularly the compassion side, so beautifully done. Very powerful.

So, the, with these see that the with the experience not really day by day, not really week by week or month by month, for sure in the lapse of like one year, two years, three years, forty years time if you have been consistent with this practice then you will see that this is the most wonderful practice, Bodhicitta. The most wonderful practice, the most meaningful, the wisest practice and the, this is the sole say the factor of one's living a life. This is the purpose of my living my life. [0:40:00] You will feel it, one.

And then the say once you at least have some glimpse of the beauty and the pervasive very expansive feeling of the ease that you get out of this practice of Bodhicitta then it is the advisable to the engage in what is known as the taking aspirational Bodhisattva vows and the then followed by the proper Bodhisattva vow. Bodhisattva vow there are two kinds. One is aspirational Bodhisattva vow. And the other one is proper Bodhisattva vow. If you don't qualify with anything, you just say Bodhisattva vow that is the engaged Bodhisattva vow, that is the proper one. Whereas the preliminary, the precursor to that or the preliminary practice to that is the aspirational Bodhisattva vow. And for us to take the aspirational Bodhisattva vow this is not really, it does not require any kind of commitment, you do not have to be pledged, you do not have to pledge to any kind of commitments, it's very easy. Meanwhile the benefit is tremendous and then it constantly activates the seed of compassion within you. And, so this will prepare you to actually engage, to actually take the later on to take the aspirational, the engaged Bodhisattva vow. Okay, so this is one thing.

Now the next is engaged, aspirational Bodhisattva vow and the engaged Bodhisattva vow. When you speak about the engaged Bodhisattva vow, engaged meaning that okay now say I have some experience of Bodhicitta, now it is high time, what is Bodhicitta? May I become Buddha for the benefit of all sentient beings. This tremendous feeling of love and affection towards all sentient beings and wanting to become a Buddha, very spontaneously wanting to be a Buddha, now, may I become Buddha. How? This is next question. How? How are you going to become Buddha? Okay so there keep in mind that this Buddhahood like the gold mixed with the soil. The gold is already there within that, within this mixture. Now the job is what?

**Participant:** To remove the soil.

**Venerable Geshe Dorji Damdul la:** To remove the soil, to separate the soil from the gold. To separate the gold from the soil. This is our job. Okay, how to do that? The gold is already there within you. May I become a Buddha, this Buddhahood that you are seeking is already there within you in a dormant state. Only thing is let it come out like the gold mixed with the soil you will not see the gold but the gold is there. And we the ordinary beings we may not see the gold there. But the gold experts will see the gold there. So, how will the gold expert prove there is a gold there? By removing the soil and then that gold inside to slowly glow. And then when the soil is removed completely the gold inside will glow the blazingly. Okay, so this the if the Buddhahood is inside. So, how should I make it come out? Because the pledge, the commitment that I engaged in is may I become Buddha for the benefit of all sentient beings. And this mindset, Bodhicitta is extremely, extremely precious. And okay, so the benefit all these, we can read chapter one of Guide to the Bodhisattva's Way of Life by Bodhisattva Shantideva chapter one A Guide to the Bodhisattva's Way of Life. Chapter One. You read this and all the benefits will be seen there. And even these benefits just don't think that they can be like a so, like a say the exaggeration. Not at all. You practice it and even if you feel it from distance, even if you feel it just vaguely you feel it. You will see that what said there is so, so true. Even like you know .00001% of the Bodhicitta if you could feel it, you could feel tremendous peace, tremendous happiness and such meaning of one's life. Okay, this is what we need to keep in mind.

Then the question is that how can I really be become a Buddha? For that matter the say just as really how can I make a castle, how can I make, how can I become Buddha, how can I make the beautiful castle? For that matter we need all materials likewise for achieving Buddhahood we need the all the forms of materials. Materials to put it very simply last time we did that to simply, to put it very simply we can categorise all these materials required for us to become Buddha into the two components; one is the merit, component of the merit, and then number two is component of the wisdom. The wisdom accumulation and the merit accumulation. So, now to, these two factors or the components wisdom and the merit. The wisdom *sherab*, merit *sonam*. So, these two components to make it more detail then we'll come to understanding what is known as six perfections and four perfections, total ten perfections. To go into more detail. Okay, so what are the six perfections, what are the ten perfections? This is what we're going to learn today.

Before we go into more detail, we need to distinguish between in what way the, these two classifications are done. Six, one grouped into six and the other grouped into four. Why two sets? Why not clubbed into one? Why not make it just ten perfections directly rather than six plus four? So, this the reason is that, okay, to become a Buddha it is like, it is not to look for the Buddhahood from somewhere else, from outside as, I think, I'm sure I mentioned this in the class earlier, the sutra, the Buddha himself said it and then later the great Indian master Arya Nagarjuna's disciple the Acharya Nagabodhi, who again paraphrased what the Buddha said in the sutra saying that the Buddhahood is not bestowed upon you by anyone, line one. Line two, nor is the cause of the Buddhahood helped by anyone for you. Let me say this again. Acharya Nagabodhi, actually it was said by the Buddha himself in the sutra and paraphrased by Acharya Nagabodhi who said Buddhahood is not bestowed upon you by anyone. Nor the cause of the

Buddhahood is being helped by anyone for you. It is through discovering the Buddha nature within yourself that you become a Buddha. Okay, so this from this we see that one it gives such a, it boosts our say the inspiration, it boosts our morale of the goodness and the morale that okay I can, I have the seed of perfection, I have, by no means I am inferior. There is no basis for me to hate myself, there is no basis for me to dislike myself. In fact, just as I revere Buddha Shakyamuni, the seed of the reverence which the, in the basis of which I revere Buddha Shakyamuni is also within me, the Buddha nature is within me.

Okay, now how to awaken this? This is to be awakened by the two sets of the practices known as the six perfections, the set of the six perfections and the set of the four perfections. [0:50:00] And as we discussed earlier that why these two sets are classified say our job is to discover this Buddha nature within yourself, to discover this seed of perfection, seed of ultimate seed of happiness within yourself, to discover that. And the say to discover that the process has to again has two sides; one to discover that say to grow yourself, one, to discover that in ways of growing yourself number one, then number two to help others to discover this. One to discover this potential and to grow yourself towards Buddhahood. Number two is help grow, help others to grow towards Buddhahood. Two.

The first to grow yourself towards Buddhahood, to discover this Buddha nature and to grow yourself towards this Buddhahood, ultimate treasure of happiness we have the six perfections. And to help others to grow towards the Buddha, Full Awakening or the Buddhahood we have the four perfections. So, this is how the two sets are classified. One for one's own personal growth towards Buddhahood and the other to help others to grow towards Buddhahood.

Okay, so six perfections and try your best, this is so important, try your best. In our life, one we have to have all these six perfections plus four, so the, four perfections on our fingertips. One, we need to have all these on our fingertips. And then the just on a daily basis say make some commitment that I will try my best to engage in these six perfections plus four perfections to the best I can, one. And then the next is going to the details, the nuances, going to the nuances is of each one of these perfections. Okay, so some of you already know what the six perfections are, what the four perfections are.

Okay first let us enumerate what the two sets are, the set of the six and the set of four. So, tell me what are the set of the six, the first six, in other words six perfections, what are they?

**Participant:** Generosity.

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

**Participant:** Morality.

**Venerable Geshe Dorji Damdul la:** Ethical discipline or morality.

**Participant:** Patience.

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

**Participant:** Joyous effort.

**Venerable Geshe Dorji Damdul la:** Joyous effort.

**Participant:** Meditative concentration.

**Venerable Geshe Dorji Damdul la:** Meditative concentration.

**Participant:** Wisdom.

**Venerable Geshe Dorji Damdul la:** Wisdom. Okay, four, let us, no six. What are they? Generosity, ethical discipline, patience, joyous effort, meditative concentration, and the wisdom. Okay, these six. We, in the first place we need to make a point that we have these six on our fingertips. Okay, is there anyone who likes to share with us as to why in the first place, why we have to practice something known as the six perfections? Although, we may not be able to go into detail, it does not matter for the time being, just tell me say why we, why we have to, you know, practice these six for, what for? Anyone just give your thoughts. Why I, why we are doing this the discussion or interactive discussion is to the make sure that we become confident in what we are saying. At least first we have to know intellectually how that works. And then once you know intellectually how that works and then on the basis of the cultivating a sense of urgency and through your, little bit your experience here and there and so forth, then you will see, yes, I know that this has to be practiced, these six perfections have to be practiced. And the, and for this purpose now I could feel the urgency, then you are ready to jump into this practice. So, therefore say we have to the say, how stable is your practice is determined how stable is your cognitive conviction. Say, meaning cognitive conviction meaning the logical the reasoning, the premises or the reasonings grounded on the logical thinking. So, how strong that logical thinking is that determines how convinced you are in this practice. Okay, so my question to you is why in the first place, just speak your mind, we are not expecting, we are not really looking for what is the perfect answer, just speak your mind. Why do we, if somebody tells you or if something comes in your mind that oh, I have to practice six perfections, why? Anyone, very quick. Anyone, why, just give your thoughts. You may not have heard about these things at all earlier. Don't worry. Just give your thoughts why do we have to practice six perfections, why? Anyone? Richa la you want to say something?

**Participant:** Geshe la, I was thinking from point of view that how does a diamond get made, its own, diamond in nature. So, a diamond its raw material has to face tremendous pressure inside the earth so that it gets converted, it transforms. So, I was thinking if you want to transform the ordinary self into Buddhahood, Buddha, true Buddha essence then it is a transformation, its process and for that we need these.

**Venerable Geshe Dorji Damdul la:** Okay, the transformation from the ordinary state of our being to the state of ultimate happiness or the ultimate Buddhahood, ultimate Enlightenment, Awakening for that matter we have to practice these six. Very good. The Ritu la?

**Participant:** The thought comes by that these perfections would cut mental defilements.

**Venerable Geshe Dorji Damdul la:** Okay, so these, with the help of these six perfections mental defilements will be cut. So?

**Participant:** So, that leads us towards Buddhahood.

**Venerable Geshe Dorji Damdul la:** Then this Buddhahood will come out. Okay, very good way of putting it. Say the, by engaging in these six perfections mental defilements will slowly be cut, eradicated and then the soil is taken out then the gold automatically manifests. So, the Buddhahood becomes manifest. Whole purpose of our engaging in this practice, six perfections, is to manifest this seed of perfection which exists in us. Very good. The Manan?

**Participant:** So, I was thinking since the purpose of the six perfections is that, aspiring to reach Buddhahood, so it's like we have to, let's say if we want to grow something in soil. We have to cultivate the ground, it has to be fertile ground to attain that result. So to attain Buddhahood we would expect these qualities to be present in that state we might not be there now but we are cultivating the fertile ground for Buddhahood to arise within us.

**Venerable Geshe Dorji Damdul la:** Okay beautiful example given. Say to cultivate a crop we need to make the land fertile. To cultivate the crop of Buddhahood, right, from zero to the crop of Buddhahood we need to make the land fertile. For that matter the we need to make our mind fertile with the six perfections. So, these will then germinate make the seed germinate into full Buddhahood. Okay, beautiful. Okay, anyone else? Okay, yes Zomkyi la?

**Participant:** I think these are the basis for not having a non-virtuous karma.

**Venerable Geshe Dorji Damdul la:** These are the basis for?

**Participant:** For not having a non-virtuous.

**Venerable Geshe Dorji Damdul la:** Okay for to get rid of the non-virtuous karma.

**Participant:** So, these are the basis. If we get patience, don't get angry. If you are patient also.

**Venerable Geshe Dorji Damdul la:** Okay, so the practice of six perfections will help us get rid of the negative karmas, non-virtuous karmas. Only when the non-virtuous karmas are gotten rid of [1:00:00] then it will leave space for us to, for the Buddha nature to come out. Very good. Anyone else? Okay, Gauri la.

**Participant:** Geshe la, also as you said wisdom and with merit. So, wisdom perhaps you try and achieve through seeing Emptiness and for merit, you know, to we try and practice the perfections, so the.

**Venerable Geshe Dorji Damdul la:** Other perfections.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Out of the six the wisdom is the number six. The remaining five we have to practice this for the merit. Okay, this is again a wonderful way of presentation. What you have learned earlier. We said that to cross the ocean of Samsara, to cross ocean of imperfection we need to have the two wings; the wing of the wisdom and the wing of the merit. So, the merit consists of the remaining five, generosity, ethical discipline, patience, enthusiasm, meditative concentration. So, and then the wisdom is one side. So, these two come together with these two wings then you can cross the ocean of imperfection so that you will reach the state of perfection. Beautiful way of saying this, putting it. Thank you. The, Kanu la.

Okay, so why, say why we are doing this interaction is that people give different, different views and we see that all are coming, boiling down to the same point. Yet, they are coming to the same point from different angles, it's very beautiful, it makes our thinking very rich. This is so, in fact this is better than me just unilaterally saying one thing and then everybody contributing to this, giving different, from different angles. It makes our thinking much richer. Okay, Kanu la.

**Participant:** Geshe la, basically even I thought the same thing that you just said. But the structure is strict in this way, in this model, is it the case that the first two is merit and the last two is wisdom. And with the third and fourth patience and joy are related to both, but patience is more towards merit and joy is more towards wisdom?

**Venerable Geshe Dorji Damdul la:** Okay, very interesting. Okay now the Kanu la is going into the professors understanding, very deep. In fact, this is something which we have to go through, right. We are not just to leave it there, right. For example, we say okay where should I, say you are in Delhi, you want to go Dharamshala. How should I go to Dharamshala? Okay, go through Chandigarh and you leave there, right. And the person reached Dharamshala, no, reached Chandigarh. He said to go through Chandigarh, now how to, what to do? Again, the detail is missed, right. So, now we have to go into detail how of the six perfections, number six is the wisdom that is fine. What about others? Others are they all merit or within that there are some wisdom, some merit also? Then this is what the Kanu la is going into detail. This detail is so, so precious. You're getting it? So, this is the detailed thought process required for us eventually. For the time being Nalanda Diploma Course even if you just understand that okay number six is wisdom, the remaining five they are the merit. It's fine. Once you finish the Nalanda Diploma Course and then even before finishing the Nalanda Diploma Course if you are able to deal with how Kanu la is dealing with that say the wisdom is purely wisdom, the remaining five are they fully in the category of merit or within that some can go into the wisdom also, right. Okay, this is a very detailed the discussion which Kanu la was going to. It's very precious, very precious. Okay, so this we have to deal with.

And in fact, I would say that I'm not too sure if we will finish all the six perfections plus the four perfections today. The, if not, one of the yes or no, whatever one of the next sessions I would request Kanu la to remind me, right. Within the six perfections number six wisdom categorically it is wisdom. And the remaining five are they fully merit or within that there are some which also goes into, some which also go into merit, the wisdom. This is a very good question. Thank you.

So, the again keep this in mind when others give their answer, let us not think that okay this is not the, this is their answer point of view, okay, I don't care, right. Don't think like this, just listen to what they have to say. They can be correct, they may not be correct. It does not matter. If they are not correct, in what way you think they are not correct, right. So, if you are not happy with the answer given by somebody then just in your mind you must think of how that is not correct. In the process, when you say that how that is not correct, your mind is working. That is precious. Finally, your mind should be working, your mind should be actively thinking about how that is correct, how that is not correct. And if you, okay, this is very different angle of presenting it, it's beautiful, it's amazing. The moment you appreciate it your mind is already gone into the nuanced with the other person went through, you already got this nuance. And if the other person, if you think that the other person's answer is wrong, then how it is wrong, think of it, how it is wrong. Okay, it's wrong because of this, this, the moment you think, you're again, your analytical skill the inquiries, the skill of the inquiry that gets strengthened in you. Finally, the ability to think that is very precious. That will take us to see Emptiness.

Okay, so with this the first let me say that how the everybody here, those who gave the answers the in fact there are all these answers they come down to the same point. The point is that finally the Buddha nature is within us. And even that don't take this for granted. For the time being for the Nalanda Diploma Course this is fine. Okay, we all have the Buddha nature, whether Buddhist, non-Buddhist, whether girl, boy, educated or uneducated, young, old, from this nationality, that nationality, from this religion, that religion. Everyone has the seed of perfection. Okay, so for the time being you heard about it, even that is so precious. Then later on instead of just leaving it there, whatever you have learned you must be convinced how logically, experientially this is something true, right. This is what is so important. For the time being if you go too into detail then many people get lost because they are just newly introduced to this concept. For the time being it's good enough. Okay we have to do with the example, we have the gold inside but because that the gold is mixed with the soil so we don't see the gold.

So, our job is remove the soil from this gold. Which is, the gold is a Buddha, the metaphor for Buddha nature and the soil for the mental defilements. So, our job is what? Finally, our job is starting from the beginning what is your, what is the agenda of your life? Finally, the agenda of my life is very simple, I want to get rid of all my fears and I want to have the maximum happiness. And this is applicable, true to, to whom? This is true to everyone, whether you are boy or girl, educated, uneducated, Buddhist, non-Buddhist, it doesn't matter, to everyone this is true. If this is you're the basic, the basic agenda of your life then the question is whether or not that is achievable, whether or not that is feasible. So, the answer the Buddha gave is yes, it is feasible. It's not that only if you are Buddhist you can have it, if you are not Buddhist you don't have it, you cannot. This is not the answer. Answer is that anybody boy, girl, educated, uneducated, Buddhist, non-Buddhist, it doesn't matter, anybody who believes in Buddha, not believe in Buddha, anybody, everyone has this seed of perfection. Okay, then whether you activate this or not that is upto the individual. Nobody can force anybody. So, this is the idea.

So, with this, if this is the reality that each one of us, we have this seed of perfection then the why it is not visible? Because that is mixed with the soil of the mental defilements. So, what is our job? Our job is to remove the soil, to see, to remove the soil and then to discover this

**[1:10:00]** Buddha nature inside, the treasure inside, the gold inside. Okay, how to get rid of the soil, this is the question. How to get rid of the soil? Getting rid of the soil is our, getting rid of the soil from this the Buddha nature, the gold of the Buddha nature that is our job, that is our journey. So, we say *gate gate paragata parasamgate Bodhi svaha*, go, go, go beyond, go utterly beyond and establish your Enlightenment, establish your Full Awakening, establish your ultimate happiness. So, go, go means this is journey, it's not like external journey, it's journey of the mind, journey of cleansing the mind. This is the journey. So, finally if somebody asked what is really, really the purpose of your life, the meaning of your life is to undertake this journey of cleansing the mind, this is the job for everyone. Whether you do it or not that is upto the individual. Nobody can force anybody. Whether you do it or not that is upto the individual. But this should be the, this should be our journey. For a wise person, anybody who is doing this is known as a wise person. And anybody while aspiring to get rid of all the fears, while aspiring to have the maximum happiness and not doing that this is unwise person or the ordinary person. So, how do we distinguish unwise and the wise is not the basis of how much mathematical calculation the person can do so fast, this is not the point. Somebody who is able to actually engage in the activities which will actually help the person to get rid of the mental defilements. That is the wise person. And anybody while wishing for, while wishing to get rid of all the miseries, while wishing to have the maximum happiness, and not putting any effort towards this end. This is unwise person. As simple as that.

Okay, now what should a wise person be doing? In what way the person should be cleansing the mental defilements, how? Okay, so for this mental defilement, don't think that okay this is something hidden. No, it's very obvious. Say for example the anger that we have, attachment that we have, the jealousy that we have, or the fear, anxiety, stress, tension, any undesirable things go in your mind, these are the mental defilements. Okay, how many of you have in your life you have experienced mental defilements in your life? Raise your hands. Any of these feelings. The desire, jealousy, anger, depression, stress, anguish, anxiety, just raise your hands. Okay, we all have this experience. This is mental defilement. So, what is that journey? The journey of cleansing these mental defilements. This is how we have to start.

Now, okay be very honest, be very, very honest let us not flow from the, let us not begin from the air, let us begin from the ground, from there we start to build. Okay, let us be very honest. Okay, let's say that the, if you are in a situation, say we're all very young, let's say we all, we're all very young age six, seven, right. Say we are in a situation where say you are, let's say you are a part of what, the game competition, game, right. Running or whatever, whatever games. Okay, did you involve yourself in any of these competitive games in school? Not necessarily inter school, not necessarily within the classroom and so forth. You all, for example, let's say what is that? Musical chair. What is that game musical chair? Gauri la you want to explain it, musical chair?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** By the way, in the first place do you know this? Of course, you know this. (TL) Explain this to us.

**Participant:** Geshe la, there is a row of chairs and it's one short. And they play music, then you round. And then as soon as they stop everyone has to grab a chair. And the one person who is left out gets out.

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

**Participant:** Removing chair.

**Venerable Geshe Dorji Damdul la:** Okay, so there, so say you and another person. There are seven people and only six chairs, right. And the music stops. And then you have to grab a chair. And say all five they are able to grab one chair each and then you and your, another person grabbing at the same chair. So, what will you do you let go or you push the other person?

**Participant:** Push.

**Venerable Geshe Dorji Damdul la:** Push the other person. Okay, this is, okay what is your tendency when you were age five, six. Would you push the other person, try to push your, even though you may be so weak. It doesn't matter. You try to, at least you try to push the other person or you give the, you just no, no, take it, I will the give up. So, what do you do? This is the game, right. Okay, so this is we push. We push means I want to, the chair not you. You're getting it? This is virtuous or non-virtuous?

**Participant:** Non-virtuous. (GL)

**Venerable Geshe Dorji Damdul la:** I want the chair and not you.

**Participant:** According to the **game this is virtue**.

**Venerable Geshe Dorji Damdul la:** No, no. According to now, now doing Nalanda Diploma Course virtuous, non-virtuous?

**Participant:** Non-virtuous.

**Venerable Geshe Dorji Damdul la:** Non-virtuous. You're getting it? This is just a simple example. Okay, in the game you may not feel offended. But this is what happens in our life, competition, promotion, all these things are like this. There is only one seat and how many people come up, come for the interview, 10 people, 20 people, 30 people they are all competing for the same thing. You're getting it? And then the what is promotion? All these things are designed on that basic principle. So, what I'm saying is that our mind, where our mind, finally the what is this mind, when the all the mental defilements are gone, how does this mind behave? The mind behaves in a beautiful way where you will feel the total ease. Total ease meaning your mind simply flows towards all beings with so much of love and affection. This is how the mind behaves in its natural state when the defilements are gone. But now at this moment how our mind behaves, moves towards all beings with tremendous love and affection with ease or creates a barrier. How does it behave? It always creates barrier. I should get the seat, the chair and not

you. You create a barrier. This is how our mind behaves. Okay, so in other words our mind, the tendency for our mind to behave in a destructive way or constructive way, which of the ways our mind is more tuned to? In a destructive way. You're getting it? Which means that I should get the seat not you, that is destructive. So, our mind the tendency is to behave in a destructive way, this is how our mind works at the moment, for the moment. And this is not your true nature, don't forget it, this is not your true nature. So, let's say destructive means it not only destroys others, it also destroys yourself. And the first person to be destroyed is yourself. Guaranteed this destructive thought will destroy yourself. Others not sure. For example, say when you have a little bit of say the fight or conflict with somebody at the workplace and you cannot say anything so harsh. And coming home then your thoughts start to become so aggressive in thoughts, becoming so angry, agitated. And the other person really does not know whether you are agitated, right, or you are enjoying, with your friends, the person does not know. But you are the one who is suffering. Other person does not know that you are suffering. But that anger makes you so agitated, that makes you suffer. So, the first person to be destroyed is yourself with these destructive thoughts.

Now the job is that mental defilements have to be removed. What is that mental defilements? Nothing other than what we display as anger, attachment [1:20:00] jealousy, craving, anxiety, stress, anguish, all these are the mental defilements which we have to get rid of. And these mental defilements, what is the nature of these mental defilements is to push others away from you, right. I'm the most important and you don't deserve it. So, in other words to push others. Okay, so this is how our mind works at the moment, right. So, what is the gate gate? It is to, journey of the, mental journey of cleansing the mind. Cleansing the mind of the mental defilements. What mental defilements? All these defilements which we can see 24/7 in our day to day life. So, these mental defilements which is so visible to our mind, if you look at it we see that this mind say in the façade of, in the, with the intention of giving maximum happiness to yourself, with the intention of getting rid of all the fears what it does is that it pushes others away from you. Okay, the happiness that you're seeking you see others as a threat to gaining the ultimate happiness for you and you see others as a source of creating problem on you, so you want to push others away from you. Okay, you reach out to others but by pushing others. That is non-virtue.

Okay, now the next is that finally when you have the Buddha nature come out your mind becomes 100% virtuous. Virtuous meaning you reach out to others by embracing not by pushing, right. Reach, okay in both cases, for example, Bodhisattvas reach out to others, and when waging wars, when fighting, waging wars or with the conflict at home you also reach out to others. You reach out by destroying others. Whereas Bodhisattvas they reach out by embracing others, right. Both are reaching out one pushes others away from you, one embraces others, two. Finally, when the Buddha nature comes out it is full of peace, full of joy, infinite happiness. And what is that state like? This is a state where the mind reaches out to infinite beings, embracing the infinite beings. This is the nature of the infinite happiness. Okay, now if this is the what I am trying to achieve *gate gate paragate parasamgate Bodhi svaha*, right, by following this journey. This journey is actually journey of finally reaching out to the infinite beings by embracing infinite beings. If this is my journey what am I doing now? I'm doing the opposite, I'm reaching out to others by pushing others not embracing, right. So, pushing others this is opposite of embracing.

Do you agree with me? Okay.

Now imagine that we are say we are in a, on a train from here we are going to Bodhgaya, right. Say we are at the point zero, say the x axis point zero and x and the minus x, right, x and minus x. Okay, point ten from zero and minus ten, minus ten is further away from Bodhgaya. So, we are supposed to go into Bodhgaya. And then the say there is a say the minus ten where the train is going towards the minus end, minus ten, right. Actually, we should be going to plus ten. So, we're in the middle, Delhi, middle. And then going towards Bodhgaya is going towards plus one, plus two, plus three, plus four, five, six, seven, eight, nine, ten. That is closer, closer towards Bodhgaya. With the intention to go to Bodhgaya, actually we are going towards opposite of Bodhgaya, minus one, minus two, minus three, minus, okay. And then the number ten this is a dead end. Dead end and then you will fall off the cliff. Okay, so if you are in a train, and if you realise that you are going in opposite direction which is actually taking us away from Bodhgaya, away from the ultimate happiness. Going away from ultimate happiness and then not only away from ultimate happiness, it will off the cliff. Okay, what should you do? You should now change the course and directly go back to ten? Hey, no experience? What will you do, tell me? You are in a big train.

**Participant:** Jump off.

**Venerable Geshe Dorji Damdul la:** You jump? (GL) Don't jump. You cannot jump.

**Participant:** Pull the chain.

**Participant:** Stop.

**Venerable Geshe Dorji Damdul la:** Okay, you are the driver you don't have to pull the chain. What will you do? You will just change course? Hey? What will you do, you are in a train you will just change course like this, take a U-turn? Hey? No sound. Just raise your hands those who have the experience of going on train, train journey? Okay, this is my wrong question. Who have no experience of train journey, raise your hands? Okay, Manan ji no train journey.

**Participant:** I mean the driver part.

**Venerable Geshe Dorji Damdul la:** No, no, as a passenger. (GL) I said train journey. How many of you did not have the experience of train journey? Okay, everyone had. Okay, say if you are on the train and then, and now imagine that you are the driver and it is going on towards the dead end and then falling off, right, falling off. So, what will you do? You will take a U-turn because otherwise it will fall off, you know.

**Participant:** Brake.

**Venerable Geshe Dorji Damdul la:** Okay, I'm happy. With the car you can take U-turn but the train you cannot take U-turn. You're getting it? Train you have to stop. First stop going towards the wrong direction. You're getting it? Only when you stop then the train has two big engines,

front and the back. You're getting it? Then, only when the train comes to total halt then the train can revert, the what call it, reverse, right, reverse. Okay, our mind, how our mind works is worse than the heavy trains, right. Our mind at the moment it is going towards minus ten, negative karmas we are so addicted to negative karmas, negative thoughts, right. So, it is in a full swing. So, what should we do? First, we stop it. First, we stop this mind of going towards the wrong direction. What is that metaphor going towards the wrong direction? Engaging in negative karmas and non-virtuous karmas, non-virtuous thoughts, these are the going to the, these are the, for these the metaphor is going in the, the train going in the wrong direction. So, first we have to stop that.

Okay, let's say and given that this purpose, the purpose of this practice is to achieve Buddhahood. So, we have to first lay the ground. What is the ground? That you should be loving towards all beings. You're getting it? First loving towards all beings. And not only that you love, let others feel the love. Okay, if there is a young child, he is, who is so scared of anybody around him or her and then you are in a position to help the child but the child does not trust you, right. So, how will you make, how will you gain the trust of this child, how? Hey? How, what will you do to gain the trust of this child?

**Participant:** Offering something nice.

**Venerable Geshe Dorji Damdul la:** Exactly, offering. Don't say okay don't worry you are five years old, later on when you say I'll help you to get Ph. D, I'll help you to, you know, finish your professorship. Don't worry. If you say like this then whatever deposit that I have I'll put in your bank, don't worry. This will help you to, do your, finish your Ph.D. The child will not feel anything, It doesn't mean anything to the child. Give a chocolate, give something which the child likes. And when the child cries you go there, show genuine love and affection. And whatever the child needs, whatever the child feels the need, you be there [1:30:00] to give that. And then the slowly the child will feel connected with you. So, this is how we have to do. We have to feel the connection, it's not just from your side but let others also feel the connection.

So, that connection that for to, first we have to build this connection, this is the fabric of the Bodhisattva practice. This whole journey *gate gate paragate parasamgate Bodhi svaha*. This journey, we are not talking about the journey of the Shravakas and Pratyekabuddhas. We're talking about the journey of Bodhisattvas, Mahayana practitioners. So, for that what is important is to feel the connection with all beings. So, what connects you with all the beings is the giving something. So, therefore the first perfection is? What is the first perfection?

**Participant:** Generosity.

**Venerable Geshe Dorji Damdul la:** Perfection of generosity. Generosity, perfection of generosity. This is to make connection with the beings. Okay, once you are connected then the actual journey starts. What is the actual journey? Don't think of okay there must be some special journey. No, there's no special journey. It's just the journey of removing our mental defilements. And what are the mental defilements which is so visible what we have anger, attachment, jealousy, craving, fear, anxiety, stress, all these which disturb our mind. So, these are to be

cleansed. So, these are the, in other words, non-virtues. Okay, this I'm talking, I'm not talking to you in a technical sense, in a very loose sense, yet, something which we can understand, then yes, the six perfections make sense. You're getting it? First, we have to say the, you see how our mind works. Now you feel connected with all the beings, right. And then in order to really help all the beings by becoming a Buddha, your mind should, you know, reach out to all beings by embracing everyone. Does it really embrace everyone if you look at how the mind works? No. It pushes others away from me.

Okay, first that pushing others away from me is like the train going in the wrong direction. When the train is going in the wrong direction, first what should we do? We should stop the train going from the, going towards the wrong direction. It cannot take U-turn, right. So, likewise first we have to stop all the negativities, stop the negativities. That is the practice of what is second the perfection? What is the second perfection?

**Participant:** Ethical discipline.

**Venerable Geshe Dorji Damdul la:** Ethical discipline. It is primarily to refrain oneself from the negativities, right. Refrain oneself, stop engaging into the negativities. Okay, that is and say the train, train trying to stop, trying to say a train sees the person there on the track from distance the train is trying to stop it urgently, right, somebody pull the chain. Ritu la, yes? Ritu la, you have to pull the chain, if you see somebody there on the track, right, then what do you do? Pull the chain. Then the what? The drivers will be alerted, then they will do an emergency brake. With the emergency brake the train then suddenly stops. What happens? Not only it takes time, it will give a shriek sound, right. Even the cars when they stop, they give a shriek sound, sudden, right, Gauri la.

**Participant:** The brakes.

**Venerable Geshe Dorji Damdul la:** When you put a sudden brake, or suddenly you put a brake on then what happens? It makes a?

**Participant:** Screeching sound.

**Venerable Geshe Dorji Damdul la:** Screeching sound, right. Okay, what is this screeching sound like?

**Participant:** Like a cat's claws on glass.

**Venerable Geshe Dorji Damdul la:** No, no, just say it. When I say create a joke, don't say that create a joke, this is how to create a joke. Create a joke means somebody has to, okay, it's fine. Okay, anybody, Gauri la, can you? No? (GL) You don't know what is the screeching sound, right? Anyone? Manan? Kanu? Do you know what is screeching sound like when the car stops suddenly, what is the sound like? (TL, GL) Suman?

**Participant:** Sound of screech? (TL, GL)

**Venerable Geshe Dorji Damdul la:** Okay. Richa? Okay, Kumud la? Okay, Deepesh la?

**Participant:** Can I get the mic so I can make it? (TL, GL)

**Venerable Geshe Dorji Damdul la:** Okay, it's fine, it's fine, okay.

**Participant:** Can you get the mic for me? (screech sound !!!) (TL, GL)

**Venerable Geshe Dorji Damdul la:** Okay, which means that it is not easy to stop, right. It's not easy, it's so difficult to stop it. Okay, so negativities the first job is stop the negativities. When to brake, put a brake to negativities it is, it goes against the natural force. So, there is a tremendous opposite reaction. Opposite reaction is pleasant or unpleasant?

**Participant:** Unpleasant.

**Venerable Geshe Dorji Damdul la:** Very unpleasant. Because it is very unpleasant what is the next perfection?

**Participant:** Patience.

**Venerable Geshe Dorji Damdul la:** Patience, right. When the unpleasant is felt you should be patient. So, the practice of patience is very important, that is next. Okay, so when you feel the screeching sound, right, screeching sound, oh no, no, so now there is no way so now let it go, right, you then again let go of the brake, there is no point, right. The wisest thing to do is be patient. Even if screeching sound is there, you feel the say the unpleasant feeling on you, mentally you could feel it, right. Okay, let's say somebody, let's say we are used to doing something and then you see that okay this is not a good habit I need to control this. You try to control it. How difficult it is to control? How difficult it is to control a bad habit or any habit? Very difficult.

Okay, one time, in fact this is very interesting the when I was in Drepung Loseling Monastery, in my monastery as a student. The because of my ulcer problem, those days, now no ulcer problem. Those days ulcer problem and for that I cannot, I could not take any cold items, no chilli, no cold item, no stale food. I always drink hot water instead of cold water. And the south India weather is not as bad as Delhi but the weather used to be very hot. Even in the very hot days still I take only hot water, not cold or the room temperature water. I did not know that it gives rise to some form of addiction. I did not know that. When I realised that was that then the there was a teaching happening, teaching of His Holiness the Dalai Lama happening in Sera Monastery which is like 14 hours driving distance from my monastery to Sera. My monastery is close towards Hubli, Mungod and then Sera Monastery is closer towards Mysore, Bangalore. So, by bus it will take about like for 12-14 hours. So, we all went there for the teaching of His Holiness the Dalai Lama. And then the say there in my monastery I had my own the small kitchen, with the gas and with the water, I can just boil. So there no facilities just a place to sleep, that's it. And then the water, we could not get the hot water, the drinking hot water. Then the time I used to drink hot water, at that time I could feel a very, very unpleasant feeling, I could not really bear it

that I'm not getting this hot water, drinking hot water, I could not get it. This very unpleasant feeling was coming to me. And then I realised this is meaning of addiction.

Okay, so likewise the say to undo a bad habit is not easy, is the resistance. Now you will find your mind resisting that. So, for that we should have the practice of patience [1:40:00] this is the third perfection, practice of patience. Okay, now with the patience, you with the ethical discipline you try to stop the non-virtues, with the patience you are able to say the bear the resistance of the mind. Okay, finally you succeeded in stopping the train. Now, what will you do? Now this train comes to total halt, what do you do now? Now go the opposite, right. When it is moving in the wrong direction you cannot directly go the opposite. You have to first come to a halt, stop, completely and then move towards the opposite that is feasible.

Okay, now opposite, what do you mean by opposite, going opposite is opposite of non-virtues. What is opposite of non-virtues?

**Participant:** Virtues.

**Venerable Geshe Dorji Damdul la:** Going to virtues. Okay, going to virtues. Okay, virtues to go to the virtues, let's say okay the how difficult it is to go into virtues, tell me. How difficult it is to go into virtues?

**Participant:** Very, very.

**Venerable Geshe Dorji Damdul la:** Very difficult, right, very difficult. Okay many people they complain about okay say the I feel lazy, right. The practice, I started to do the practice but after one week slowly I start laxing, I start becoming more and more lax. And then the I can't really do that. Tell me how many of you have this problem? Okay, to be very honest let's say most likelihood all of us, how many of you have sat for the class X board exam, CBSE or what that other one is, IS?

**Participant:** ICS.

**Venerable Geshe Dorji Damdul la:** IS? ICE?

**Participant:** ICSE.

**Venerable Geshe Dorji Damdul la:** ICSE. Okay how many of you sat for the exams CBSE or ICSE? Okay, how many of you never sat for any exams? Okay, we all sat for exams. And when the sitting for exams, as the board exam is approaching like okay two weeks or three weeks now, right. Oh, now I have to fix timetable. You make the timetable, right. And how many of you could follow the timetable so well for the next three, till the exam? Okay how many could not follow the timetable so well, raise your hands? Okay, Pooja la? Tejal la, you could or could not? Okay, tell me, why you cannot, why you could not follow the timetable which you yourself set? Nobody set the timetable for you, right. Why you could not the follow this? The first two days so good, right? First two days is so good, particularly day one is very good, then day two is little

tired. And then three, then the everything become chaotic. Okay, why you could not follow the timetable so well, why? Give me reason. Manan ji, you'd like to give me reason why?

**Participant:** I overestimated my ability to stick to my plan.

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

**Participant:** Overestimated my.

**Venerable Geshe Dorji Damdul la:** You overestimated. What do you mean by overestimated?

**Participant:** While setting it that's like thinking I'll be, on this day I'll do this, the next day I'll do that. But invariably you realise you fell short of what you thought were capable of. But.

**Venerable Geshe Dorji Damdul la:** No, day one you succeeded.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Day one you succeeded, why not day two?

**Participant:** Because, yeah, because.

**Venerable Geshe Dorji Damdul la:** No, no day one you succeeded means day two also, why not?

**Participant:** Because you lose the momentum.

**Venerable Geshe Dorji Damdul la:** Why loss the momentum? Okay, anyone? Ritu la you would like to say something?

**Participant:** Laziness.

**Venerable Geshe Dorji Damdul la:** No, no, don't jump to laziness.

**Participant:** No because you get lazy and you get, go back to your old habits.

**Venerable Geshe Dorji Damdul la:** Okay, anyone else?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Yes, Badri ji?

**Participant:** One tends to get complacent.

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

**Participant:** Because one feels that one has done enough the first day. (TL, GL)

**Venerable Geshe Dorji Damdul la:** No, that is not true Badri ji. No, no. (TL) No, day one you were able to do that. Day two yes, now I will do the same thing, then you cannot. The follow up is not happening, right. Not because that okay, I now done, I did enough day one, finish, no. Urgency is there. Anyone?

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

**Participant:** I planned a week back. See I started doing whatever that's what I was doing. Next day or ten days afterwards my whole thought process changes, I'm thinking something else.

**Venerable Geshe Dorji Damdul la:** No, no, if you are not thinking of something else then you can do it?

**Participant:** I, my mind goes through some changes.

**Venerable Geshe Dorji Damdul la:** Okay, if your mind changes then that is different story. But if you are committed to this and still, we cannot the follow up, why not? Yes Bhuti la Okay, speak through the mic.

**Participant:** Maybe it's my mind.

**Venerable Geshe Dorji Damdul la:** Not maybe. Tell your experience.

**Participant:** It has more habit.

**Venerable Geshe Dorji Damdul la:** Which habit? What habit?

**Participant:** The bad habit.

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

**Participant:** Not sticking to the schedule.

**Venerable Geshe Dorji Damdul la:** Not sticking to the schedule. Why not? Okay let's say the, for you celebrating Tibetan New Year.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Right. And for some celebrating the Diwali, for some celebrating Christmas. Okay, the towards the end, say the momentum of oh I like this, I like this, this is Christmas, this is you know Diwali, this is Tibetan New Year, I'm so happy, happy. How many days you like Diwali, Tibetan New Year, whatever you enjoy you like it just one hour or you like it ten hours or one day, two days?

**Participant:** Two days.

**Venerable Geshe Dorji Damdul la:** No, no, you like the Tibetan New Year just for one day or one hour?

**Participant:** Three days. (GL)

**Venerable Geshe Dorji Damdul la:** You want three days. One day is too short, right. But for the timetable it's set for your exam, even one day is too difficult, right. It's too much, one day is too much.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, you're getting the my point. For Diwali we never say that Diwali, Tibetan New Year, Christmas, we never say that one day I'm already tired, now day number two I'm already tired, I'm not used to this. Whole year I've been studying, right, not celebrating Diwali, not celebrating New Year, we never say this, right. Still we want more days. For the, whereas for the exam timetable that you set, you say that oh I cannot really follow the timetable. After day one, now everything becomes the, everything simply gets dismantled. Okay, anyone else, why? Yes there, your name?

**Participant:** Dipti.

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

**Participant:** It's because we know that it's we want to be virtuous but it's hard to challenge ourselves. So, even though we accept the challenge to follow through.

**Venerable Geshe Dorji Damdul la:** No, why should we have the challenge?

**Participant:** Because its easier to be non-virtuous than it is to be virtuous.

**Venerable Geshe Dorji Damdul la:** What do you mean by easier to be non-virtuous?

**Participant:** That.

**Venerable Geshe Dorji Damdul la:** Okay, look so all these answers coming they are coming very naturally. You're getting it? They are so precious. Now, we have to think little beyond these natural thoughts. What do you mean, why, what do you mean by easier to be non-virtuous? What do you mean by that?

**Participant:** This state, our state is like our affinity is towards enacting.

**Venerable Geshe Dorji Damdul la:** Okay, in the non-virtuous way.

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** Let's say what is your affinity? Affinity is to celebrate Diwali or the affinity is not to celebrate the Diwali.

**Participant:** It's to celebrate non-stop.

**Venerable Geshe Dorji Damdul la:** Okay, celebrate Diwali this is your affinity. How did you build this affinity? You practiced the celebrating Diwali for ten years? You did not practice it. We don't need any practice, right. Okay, (GL) so why celebrating Diwali is so easy, celebrating Tibetan New Year is so easy, celebrating Christmas is so easy?

**Participant:** Is it because of pleasure?

**Venerable Geshe Dorji Damdul la:** Exactly. This is the point. You're getting it? Okay, what perfections we finished. Hey, what perfections we finished? (TL, GL)

**Participant:** Generosity.

**Venerable Geshe Dorji Damdul la:** Practice of generosity. [1:50:00] Practice of ethical discipline.

**Participant:** Patience.

**Venerable Geshe Dorji Damdul la:** Practice of patience. Now we are with joyous effort. So, Dipti what did you say? Pleasure. You're getting it? When you feel the joy and the pleasure you just feel like doing it. You're getting it? For the virtue we have to cultivate the joy. We have to cultivate the pleasure in doing virtue. You're getting it? What is that? This is known as enthusiasm, the next perfection. For the virtue, right.

Okay, let's say virtue, let's say you are in aeroplane which is like 300 kilometres per hour. And you want to get out of the Earth's orbit, right. What do you call it? Escape velocity, right. Escape velocity. So, you want to get out of Earth's orbit. So, you are in the aeroplane which is 300, which runs 500 kilometres per hour. Okay, you keep going against the Earth, can you escape the Earth 500 kilometres per hour? Can you escape? Keep going, keep going away, away from Earth, can you run, can you escape Earth's orbit?

**Participant:** No.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Okay, which means, okay Badri ji you should have some idea, or some engineers.

**Participant:** Geshe la for.

**Venerable Geshe Dorji Damdul la:** Yes, yes, please say this again. Okay just hold this mic.

**Participant:** We'll go at a distance and when fuel is finished then we cannot beyond that.

**Venerable Geshe Dorji Damdul la:** When the fuel is finished. This is what you said?

**Participant:** Yeah.

**Venerable Geshe Dorji Damdul la:** No, let's make sure that fuel is enough, right. Say the rocket, for a rocket to escape the Earth's orbit let's say that it requires say  $x$  amount of fuel, let's say.

**Participant:** That is there then the maybe it can cross.

**Participant:** No.

**Participant:** Threshold velocity.

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

**Participant:** We need threshold velocity to escape the orbit.

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

**Participant:** And we have to move vertically not horizontally.

**Venerable Geshe Dorji Damdul la:** No, no, sit, sit.

**Participant:** In order to escape the Earth's orbit you need to have a threshold velocity moving vertically not horizontally.

**Venerable Geshe Dorji Damdul la:** Okay, let's say two factors are required. One you have to, okay it doesn't matter vertically, horizontally, no difference. You're getting it? For the Earth, with the respect to the Earth vertical, horizontal, it just makes no sense. You're getting it? Vertical is horizontal with respect to other person. Horizontal is vertical with respect. (TL) Okay it is just keep going with the escape velocity. This is the point, right.

So, there is a specific, speculate, the say there is a specific velocity, only at this velocity you move only then you can cross this is known as the escape velocity. The velocity required, or the speed required to escape from the Earth's orbit. Without this you cannot. You just keep moving, keep moving, you are actually moving around the Earth. You're getting it? You will never cross the Earth.

Okay, so say that you keep doing some virtue. Okay everyday virtue like okay 500 kilometres per hour everyday, you know, keep moving with this velocity what will you do? You will revolve

around the planet Earth, right. You will never get out of this. So, likewise with the amount of virtue that we are doing it is like velocity which will always trap us in Samsara all the time. Whatever virtue that we do unless we do a very intense virtue, intense, very intense virtue like the escape velocity virtue, we cannot get out of Samsara, we cannot get out of the say the mental defilements. So, for that we need a very intense virtue.

How can this intense virtue be built? Say even for one day exam (TL), right, the timetable we fail, we cannot have the intense virtue. How can one have the intense virtue? When you have the exertion, when you have, when you feel tired or when you feel so joyous? Only when your mind is so joyous then your virtues can, whatever thing that you do, right, whatever you do, if you feel the joy then this will just make you accelerate in this, right. So, for us to have this virtue strong enough to escape you from Samsara and towards, and escape from the cognitive obscurations and the afflictive obscurations, to escape from both these obscurations we need the virtue, very intense virtue. That intense virtue we can cultivate only if there is a joy in doing it. So, therefore we need the joyous effort. Effort where the joy is constantly being enriched or engendered. Joy constantly increases that is known as the joyous effort. This will make our effort the what, effort top the tirelessness. Tireless effort, effort without any tiredness.

Okay, now your mind is prepared. Your mind is, your now, your mind is already stopped from non-virtue and your mind has a tremendous joy in virtues. Okay, very good. This is now what your mind is like. Now what Manan said. Your mind, your the land has become so fertile with all the pesticides all removed and all the fertilisers added, right, now the land has become so fertile. Now what are you going to do with this land? What you're going to do with this land? Plant a very healthy, nutritious seed. Plant a very healthy, nutritious seed in it. Then it will germinate Alfonso seed, right. Okay, the Flowering Dharma group you have an Alfonso group, right. Lhamu la you have an Alfonso group, right. Okay, so you plant a very healthy Alfonso, mango seed there. Then it'll grow to a very healthy, strong the Alfonso tree. So, what we have to plant on this fertile land of the mind where all the pesticides are all removed, no, not pesticides, pests all the pests are removed. And the mind could feel this tremendous joy in going into virtue. So, this is now who you are, right.

Okay, so with this now what seed you're going to plant in this fertile land of the mind is what actually cuts the mental defilements. Hey?

**Participant:** Wisdom of Emptiness.

**Venerable Geshe Dorji Damdul la:** Okay, don't look around. The wisdom of Emptiness is the one which actually cuts the mental defilements. You're getting it? Okay, so this preparation to stop the mind from the negativities and then to make this mind very powerful, so joyous, powerful by making joyous to engage in the virtues. So, with this what are you going to do? Now, you have an incredible good car or train which has tremendous fuel to go towards the desired goal so what you're going to do? So, there, so what will remove the mental defilements? The wisdom of Emptiness. Now we have to plant this seed of the wisdom of Emptiness. This wisdom of Emptiness is the wisdom to remove the darkness of the ignorance and the subtle stains. To remove the darkness of the afflictive obscurations and the cognitive obscurations.

This is the wisdom of Emptiness, that is required to remove the darkness of the mental defilement. And the mental defilements they are of two kinds. What are they? Afflictive obscurations and the cognitive obscurations. Which is grosser, which is subtler? Which is grosser?

**Participant:** Afflictive.

**Venerable Geshe Dorji Damdul 1a:** Afflictive obscurations are the grosser. First, we have to get rid of that. And then we get rid of the subtle one. What is the subtle one? [2:00:00] Cognitive obscurations. Okay, so the wisdom of Emptiness should be introduced as the light to dispel the darkness of the afflictive obscurations and the cognitive obscurations. Good. So, this wisdom of Emptiness is like the light. And this light should have two qualities. One, the light should be so bright, the light should not be feeble, it should be extremely bright. Let's say that it's so dark and you have to read, you have to say really figure out which is the painting of Michelangelo and which is my painting. I also paint and Michelangelo also has painting and you have to distinguish which is Dorji's painting which is Michelangelo's painting. You're getting it? And the light, the candle is extremely feeble light, the flame is so feeble, right. Do you and then my painting is not too, not that bad. When I was young I used to paint a lot, right. Of course, not to the standard of Michelangelo, far, far away from his standard. But then ordinary people cannot really distinguish. Okay, let's say if the light, it is through the light, in dark you cannot distinguish which is my painting, which is Michelangelo's painting. But with the light, but if the light is very feeble. Can you think that you can distinguish these two paintings? Which is which? You cannot. For that you need a very bright light to look at the nuances of the paintings. You're getting it? Okay, we need a very bright light, one. So, light must not be feeble, it must be a very bright light.

Number two, if this light, the candle that you use, very bright candle but if the candle is flickery, the flame of the candle is flickery because of some wind from the corner, it is flickery. Again, it's so disturbing that you cannot distinguish which is which. So, light not only that it should be very bright, it should also be very steady. You're getting it? So, this light to dispel the darkness which obscures you from distinguishing these two paintings. This light must be so bright and must be so steady. Only then you can accomplish this state of the, you can get this joy of appreciating Michelangelo's painting. For that matter the steadiness of, what is the next perfection?

**Participant:** Meditation.

**Venerable Geshe Dorji Damdul 1a:** Meditative concentration. Perfection number five meditative concentration this will build the steadiness of this seed, of this light you are going to plant on this fertile land of the first four perfections. This mind must be so steady. The steadiness is built by the fifth perfection, perfection of the meditative concentration. This is training that we have to go. And then not only that it should be very steady that this light must be so bright. And the brightness is the brightness of the wisdom that is the sixth perfection, brightness of wisdom. So, with this what happens that the darkness of the self, darkness of the afflictive obscurations and the darkness of the cognitive obscurations will be gotten rid of. Of course, with the basic motivation of the Bodhicitta which is the whole trigger of all these six

perfections. Because of the Bodhicitta spirit. With this Bodhicitta spirit motivation then the this wisdom preparing the ground with the help of the first four perfections, then the seed of the beautiful light of the wisdom, so steady, so bright is introduced. So, these will then guarantee that the mental defilements, afflictive obscurations as well as the cognitive obscurations will be gotten rid of.

Once that is removed what happens? So, this process, the process of removing the mental dirts, removing the two obscurations, that process is explained in the form of this mantra *gate gate paragate parasamgate Bodhi svaha*. So, finally once the mental defilements are gotten rid of fully that is the state when you reach the *Bodhi svaha*, what, the path of no more learning, the Buddhahood, the Full Awakening where you seed of perfection has become manifest in its full form.

Okay, so this is the six perfections. Now for each of the perfection we need to know little bit of say the classifications or the divisions. First, let's do it very quick, the first the generosity, the perfection of generosity is of four kinds. Generosity, four kinds. Now the divisions. Four kinds. One, generosity of material resources, number one. Number two, generosity of love and affection. Number three, generosity of protection or generosity of fearlessness, protection/fearlessness. It's a matter of translation. Then finally the generosity of Dharma. Okay, generosity of material resources, generosity of love and affection, generosity of protection or fearlessness, and the generosity of Dharma. Okay, within Dharma we can further divide this into generosity of the teaching on Dharma of renunciation, Dharma of Bodhicitta, Dharma of wisdom of Emptiness, and the Dharma of the non-duality of the bliss and Emptiness. Dharma of renunciation, Dharma of Bodhicitta, Dharma of wisdom of the Emptiness, and the Dharma of the non-duality of bliss and Emptiness. Okay, so that is generosity.

What is next? Ethical discipline three, three divisions. One, the ethics of refraining from negativities. Then the ethics of gathering virtues. Number three, ethics of engaging in the welfare of sentient beings.

Okay, what is next? Okay, patience. Okay, patience, okay, the first patience of enduring the pains, enduring hardships, patience of enduring hardships. Patience of not paying heed to the perpetrator. Then finally the patience of bearing the difficulties of the Dharma. Okay, let's put it like this the patience of the fortitude towards Dharma, fortitude with Dharma. Okay this may be little complicated for you. What is the first one patience, first one?

**Participant:** Patience of enduring hardships.

**Venerable Geshe Dorji Damdul la:** Okay so there for example say the patience of bearing the hardships meaning that when we practice Dharma, you are bound to face with little bit of problems, difficulties here and there. So, there so okay let's say [2:10:00] okay going to Dharamshala to receive teachings from His Holiness the Dalai Lama. And then you go there. Then you don't get a proper place to stay, right. And then the travel. And the, okay, maybe Bodhgaya would be a better example. Going into Bodhgaya is huge crowd. Then you have to wait two and half hours there. And by the time you get into the teaching site you are already tired, right. And then the people shouting, right. Okay and then so much of dust, right. Then

everyone in the mask. Okay, so there the say, and then even the place where you put yourself up. So there the facilities are not as good as your, the facilities in your house. Okay, so there and then what happens, how your mind reacts? Our mind reacts with the little bit of agitation. So, there we should be exceptionally careful that no matter what whether you go there, not go there, agitation must stop. Agitation should not happen, right.

And some people it's so wise that okay going there two and half hours waiting there you become so tired, then go into the, and then so much of crowd, noise, dust, and then you cannot hear the teaching. And then you go into a more secluded place where you don't have to wait for two and half hours, you go there. This is so wise, right. Whereas if you feel that the crowd it really overwhelms you, don't force yourself. We should be very practical. Don't force yourself. Whereas, if you don't mind, it's little fun with the crowd, right, you have to wait, sometimes you have to struggle for your seat. This is my seat, right. Another no, no, right. So, all this and then you find it little fun, it's fine, right. Whereas if you find it really overwhelming and disturbing then no point. Rather go to a different place, sit in a quiet place, may not be too close within this crowd, away from the crowd, still you can listen to the teachings of His Holiness, right. Okay, we should be very skilled.

And then say the hotel, the place where you put yourself up, there the facilities are not that good. And then you feel agitated. So, there we need little patience. This is known as patience of bearing the hardships or the difficulties. Okay, this is the meaning. Okay, now some people, this is always the problem with me. The problem with me is that I say this, people who actually should be listening to this, they don't listen to this. People who should not be listening to this, they listen to it, take it very seriously, right. And then they have, the physical disabilities, problems are there, okay, we have to wait for two and half hours. No, I have this, how can I stand in two and half hour, I have this knee problem, I have this problem. No, no, no, Geshe la said that you know the patience of bearing the challenges. I have to do it. This is too much. This is going to the extreme. You're getting it?

So, what I meant is somebody who is very healthy. Okay, let's say this is one thing waiting two hours and this thing we have to really check if it is really worthwhile. Whereas, the say somebody who does not mind waiting there for two and half hours, who does not mind, right, struggling for the seat a little bit, this is my seat, this is my seat and so forth. And then who does not mind, or who does not really feel so much tired there and still can attend His Holiness' teachings. And then on that basis you're able to empathise with others, now all these people they come all the way from, you know, far away places, they are all waiting for like two and half hours, I really empathise with them, right. If this is what is coming to you, this is so good. Whereas if you really feel overwhelmed. In my case I would be overwhelmed to be very honest. I have to wait like two and half hours with such a crowd, the dust, I would really feel overwhelmed, right. Okay, what I'm saying is that if this is a, is and there is nothing hard and fast situation. Fast, you know, rule. It is entirely upto your mentality, your mindset, your propensities, your predispositions. Okay, whereas if you feel tired two and half hours, by the time you reach there you are so exhausted. And then the best thing is, you know, don't over exert yourself. Better go to a place little further away from the crowd and then still listen to the teachings take your own time. That is very wise.

Okay, the hotels and travels and sometimes the if you travel by the what, the train, six hours late, 24 hours late sometimes. In fact, I also remember myself waited for about like six or seven hours later. Finally, we gave up the train ticket we went by the road, by bus. Okay, so these things happen, then the agitation. Finally, agitation must be stopped. Agitation is the enemy which destroys your virtue. With the agitation then the patience is lost, that is the point. So, where you don't give into the agitation that is the patience, right, that is the patience. Okay, what is next? Second?

**Participant:** Not paying heed to.

**Venerable Geshe Dorji Damdul 1a:** Not paying heed to the perpetrator. Okay this is something very, say literally, okay, I think we'll stop here, right. It's already eight. Somebody should remind me where we left. Okay, we'll stop here. Yeah, end dedication prayer.

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

# Class 54 – 5 Paths & 6 Perfections & Kayas – Part 4 of 5

## Session 1 of 13<sup>th</sup> Mar 2019

Subject : Five Paths, Six Perfections and Kayas of Buddha  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 13 March 2019  
Transcriber : Stanzin Yangdol  
Verified By :  
Edited By :

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### Starting Prayers And Meditation

#### (Main Teaching Starts)

Okay, last time we were doing the patience, the three divisions. The divisions or the classification of the six perfections and then for the, by the way what are the in the first place what are the six perfections? Generosity, ethical discipline, patience, joyous effort, these has many translation what are they? Joyous effort, enthusiasm, perseverance, very good then what next? Meditative concentration, five meditate concentration number six: wisdom. Okay six perfections then we have additional four perfections total ten, six plus four and what are the remaining four? Skillful means, aspiration prayers, power and discriminatory wisdom okay, so the six perfections plus four perfections. And first tell me the why the ten perfections they are split into two groups, why anyone? Why split into two groups why don't we club them altogether and say it as ten perfections? Why split into two groups, why? Gauri la.

**Participant:** Geshe la, because the six perfections are to help ourselves to reach enlightenment and once..

**Venerable Geshe Dorji Damdul La:** Remaining four.

**Participant:** Are to help other people.

**Venerable Geshe Dorji Damdul La:** Okay, very good. Okay, let's say the six perfections they are primarily this is the key word, 'primarily'. Six perfections and the four perfections both the sets help you to achieve enlightenment but primarily six perfections they are primarily this is the key word, to help yourself, to help germinate your potential to achieve enlightenment, to help germinate your potential to awaken the Buddha nature primarily. Whereas the four perfections they are primarily to germinate the Buddha nature of the other beings so this is the difference and all the ten perfections they help you, they help the individual to germinate one's Buddha nature and they also help others to germinate the Buddha nature but the six perfections are primarily to help germinate the Buddha nature in yourself and to help yourself to become Buddha and remaining four perfections are primarily to help germinate the Buddha nature of

others. Okay so this is the difference. And then we explained each of the four perfections, six perfections and the explanations I am not going to go through again. Now, the divisions as for the divisions the generosity, how many kinds are there?

**Participant:** Four.

**Venerable Geshe Dorji Damdul La:** Four, what are they?

**Participant:** Generosity of the material resources.

**Venerable Geshe Dorji Damdul La:** Okay, generosity of the material resources.

**Participant:** Generosity of love and affection.

**Venerable Geshe Dorji Damdul La:** Generosity of love and affection.

**Participant:** Generosity of protection.

**Venerable Geshe Dorji Damdul La:** Generosity of protection or the fearlessness.

**Participant:** Generosity of Dharma.

**Venerable Geshe Dorji Damdul La:** Generosity of Dharma. Okay, those who were absent last time you have to listen to the recording, we are quickly reviewing what we did last and ethical discipline divisions.

**Participant:** Three.

**Venerable Geshe Dorji Damdul La:** Three, what are they?

**Participant:** Of refraining from negativity.

**Venerable Geshe Dorji Damdul La:** Ethical discipline of refraining from negativities, of gathering virtues, gathering meaning that say virtuous even though it is small this is not to be ignored for example, however tiny [0:20:00:0] the diamond is nobody will ignore that. Even though the diamond is tiny will not ignore the diamond say just it is very small it is like one penny. No. Diamond, one set of diamond however tiny that is we will cherish this. Likewise the virtues are more important than the diamond so therefore we have to gather the virtues meaning that any virtue be it very small we still gather this seeing this as more important, more precious than the diamond. Okay, what is the third one?

**Participant:** Engaging in the welfare of sentient beings.

**Venerable Geshe Dorji Damdul La:** The ethical discipline of engaging in the welfare of the sentient beings. So, finally we come to realize that it is through, finally what we seek is we seek

the total eradication of all problems the fears of life and acquire the maximum happiness these are the two goals of everyone. And of cause if you achieve the maximum happiness automatically all your fears are gone, but if your fears are gone it does not guarantee that you have the maximum happiness. So, to have the maximum happiness it is through letting your mind expand. How your mind expands is through reaching out to the infinite sentient beings so your mind expands infinitely. Okay, so for that matter the ethical discipline of engaging in the virtues of others. So, seeing that engaging in the virtues of others that is the way and the manner in which my mind expands and for that matter finally it is of my own benefit.

And in fact recently somebody came up with a very good question: the question is that this is extremely important question and this must be dealt with and lama Tsongkhapa actually dealt with this question in *Lamrim* the great treatise on the stages of the path of enlightenment three volumes. It is dealt with in the second volume so there what is said is that say the. Okay what we have been seeing finally is that there are two things, on one hand we began with the question as to what is the agenda of your life, what you want in your life. This is how we begin just don't imagine that you are already into Tibet house, you are already into Nalanda diploma course for this last many months just don't imagine that, just imagine that your just anybody, anyone, somebody who have no exposure to these Buddhist philosophy, psychology and the practice of compassion and so forth just totally naïve of all these things with no exposure to these. So, somebody ask you what do you want in your life? And you many say that I want car, I want good food, I want good companion, I want good house, I want a good job you may have divergent thoughts on this. Then the second question: why do you want this, why do you want money, why do you want good car, why do you want good house, why do you want good job, why? Answer is so that I will be happy. Somebody ask you the same question why do you need these? Then all the answers boil down to the same point that is I want happiness and then I want happiness and I don't want suffering this is the basic drive which makes us to engage in any kind of activities or actions now this is one reality.

On the other hand there is a tremendous emphasis on the teaching of compassion, particularly in the Mahayana teachings be it Tibetan Buddhism or Chinese Buddhism there is tremendous emphasis on practice of compassion. And again somebody ask this question to me about how to distinguish between the emphasis of compassion, in what way the sophistication, the difference and the sophistication of the practice of compassion between the Theravada tradition and the Tibetan Mahayana Buddhism and Tibetan Mahayana Buddhism versus the Chinese Mahayana Buddhism what is the distinction? Okay, so I can speak behalf of the Theravada tradition and the Tibetan Mahayana Buddhism but my more interaction of cause I am being trained in the Tibetan Mahayana Buddhism and I am being exposed to the Theravada tradition, I have lots of friends there in this tradition. And with the Chinese tradition to be very honest I didn't get that much of opportunity to interact with them so I am not the right person to speak as to what degree of sophistication there in terms of the methods to cultivate compassion in the Chinese Mahayana tradition so that I have no clue. Otherwise okay with this, what I would say is that in the Tibetan Mahayana Buddhism there is tremendous Mahayana, *maha* means the great, great in terms of your goal achieve full enlightenment as opposed to partial personal liberation. Then in terms of the path, the goal, the path and the purpose say the goal in terms of the full enlightenment as opposed to partial liberation., for the personal liberation.

The path say the six perfections plus four perfections total ten perfections the vast array of the practices of this ten perfections as opposed to just three higher trainings. Three higher trainings meaning the *sheel* which is the discipline, meditative concentration, the *Samadhi* and the *pragya* the wisdom so, these are the three higher trainings this is what those who seek personal liberation. they practice. Whereas for the Mahayana practitioner if somebody is really Mahayana practitioner be it Chinese tradition or Tibetan tradition, if somebody is a genuine practitioner then one is supposed to be practicing not only the three higher trainings, three higher trainings is the ground these must be there on the top of that then the six perfections plus ten perfections, the vast array of practices are there so that is pertaining to the path.

Then pertaining to the trigger, motivation, what triggers you to follow this path? Those who seek personal liberation is that so that I should be freed from suffering 'T', only one person. So the basic scope, the reason which drove you to engage in this practice is very small for me just one person. Whereas the Mahayana the basic aspiration or motivation is for all beings, achieve enlightenment for all beings. So, in terms of these scope of the beings for whom you are working the being is just infinite *maha* in nature so the scope of the number of beings involved in terms of your aspiration for whom you are working that is *maha*. And that in terms of the path that you are following the three higher trainings plus six perfections, ten perfections so that makes the path *maha* or the great. And then the goal say for it is full enlightenment rather than the partial enlightenment so it is for this reason that this is known as the Mahayana. Okay so because this is Mahayana practice now we are going back to the main point, because this is Mahayana practice the emphasis should be on compassion, other cherishing, cherishing others, compassion, Bodhicitta and so forth. This is one thing then the on the other hand how we began our practice, how we began this whole journey was with the motivation that I want to get rid of my suffering I want to have the maximum happiness this is how we began and [0:30:00:0] then some people they go into the personal liberation and some people they go to the Mahayana path.

So those who go the Mahayana path now the dilemma is there, the dilemma how we initially began the journey with the selfish interest, I want to be freed from the suffering I want the maximum happiness this is how we began the journey. And then we ended up with the compassion, Mahayana practice compassion the ground which says no to self-centered attitude so this is the dilemma. With this dilemma then every time we talk about compassion we say that okay we should be compassionate towards others because being compassion towards others you get the maximum benefit again the self-centered attitude is coming right. So, the question coming from one of the participant of Nalanda diploma course is that while the Mahayana teaching is fully focused on compassion but then when you look for how to cultivate the compassion then the discussion is on, so that I will have the maximum benefit. So, again even the compassion seems to have the ground, is grounded on selfishness okay, so this is a very good question, very important question. And I like to address this very quickly here: one, to have maximum happiness for you there is nothing wrong in it don't forget it. Don't forget to have maximum happiness for yourself there is nothing wrong in this. This is how we began the journey, there is nothing wrong. Now, say how to cultivate this then we will say practice great compassion so the very practice of great compassion, benefit others and benefit all sentient beings so you are aiming for all sentient beings, wanting to help all sentient beings. While you wanting to help all other sentient beings, helping others and simultaneously it gives you the

maximum benefit this is win-win, this is beautiful this is win-win situation. And if there is a choice among three things one: to seek personal liberation., number two: to seek your say to seek. Okay, let's say to seek, one to have the personal liberation., number two: to help all other beings not helping yourself, number three: to help everyone and help yourself which is the wisest choice?

**Participant:** Third.

**Venerable Geshe Dorji Damdul La:** Okay, let me reiterate this point this is so important unless we gain conviction in this what we practice becomes very shallow, can potentially become very shallow and very shaky. Often times this is what the one thing that I have to be so patient about, I have to meet lots of people who are into Dharma practice, Mahayana practice and practice of *tonglen*. What is *tonglen*? Giving your own happiness to others and taking the suffering of others right and then the fact that what we are discussing now as to why say even to benefiting others the maximum is the maximum benefit to yourself. Unless you gain this conviction in this fact your practice of compassion can become very very shaky and not only shaky it can potentially easily lead you to burn out cases. You are getting it? Okay, so some people they say that oh! No, it's Mahayana practice, compassion, there is selfishness, okay its fine. If you don't want the selfishness this is so good right, go with pure benefit others and they yes *tonglen* practice then they engage in *tonglen* they in two days time they collapse you know, they go into burnout. Right oh! No, this is too much I cannot take it anymore right and then it is one thing burnout. Number two: oh! Compassion you go out and you meet with very very selfish, nasty people right and then you give everything right. Oh! You don't have clothes you give clothes, you don't have money you give everything and you give one thousand rupees. No, I want ten thousand rupees. Yes, ten thousand rupees. No, I want house. You give the house, your own house you give and then finally the rain and then heat oh! I also need a house. At least I cannot be in your house? No, get out. When you meet with such a selfish person after you practice the maximum love and affection right then you feel that I am disillusioned by the practice of compassion.

You are getting it, this is the reality these are two potential dangers one can possibly meet with, if you are not realistic, if you don't look for a win-win situation. Right. So, therefore those people is very simple, to make things simple the basic question is we are talking about compassion at the same time why compassion? The ground is selfishness, the ground is self centred attitude because it will give you maximum happiness, again it will give me maximum happiness, ground is selfishness. So what is wrong with it? Okay, so this is contraction it is fine with contradictory so if you don't want to be in this, if you don't want to mix compassion with the selfish interest then only three choices. First choice is personal liberation, right don't care of others, personal liberation. Second choices go for entirely for others just sacrifice everything of your right and then you win or lose, other win, you lose number two. Number one is you win other lose this is personal liberation. number two is you lose other win, number three is win-win. Which is the wisest choice first, second, third? And the first one is what? I win you lose but I win what, partial. I only partially win and the second one is I lose you win, you win is also partial. Then the next one is I win you win, I 100% win, you 100% win which is the wisest tell me?

**Participant:** Third.

**Venerable Geshe Dorji Damdul La:** Third one, this is common sense. So, there is nothing wrong in the first place when you are compassionate towards others make sure that you are happy, don't forget it. If you are not happy how can you export happiness to others, if you don't have gold how can you export gold to others, don't forget it make sure that you are happy, this is so precious. Okay only when you are very realistic in the first place some people in fact, one time it was first situation that I came across somebody talking about this, somebody who is very compassionate, extremely extremely compassionate. I was travelling with my friend and his wife and his wife was exceptionally compassionate, very compassionate helping the local poor children so compassionate and then I said that you are very compassionate and what she said is that I am not really compassionate I can see that I am feeling guilty that when I help others it gives me so much of joy, happiness. In fact what I am doing for others is actually doing for myself, for my own happiness so therefore sometimes I feel guilty. Okay this was the first scenario that I encountered when I could not articulate how to convince her or what she is doing is correct. So, now later on we come to see that many people they are coming with this kind of some practical, experiential say the sharing and some intellectual sharing so they all come to the same point saying [0:40:00:0] that when I help others there is a tremendous joy, happiness coming in me right and then intellectually what we see is that compassion towards others this will give you the maximum happiness. You should be compassionate because that gives you maximum happiness so all these three they come to the same point as so like they say helping others deep inside there is desire for maximum happiness for yourself and keep in mind that this is not the meaning of selfishness.

Selfishness means seeking your personal interest, disregarding the interest of others this is selfishness right. Helping others and getting the maximum happiness yourself this is not selfishness, this is a by-product of benefiting others, this is a beautiful by-product of benefiting others. Selfishness is where you work for your personal benefit disregarding the interest of others this is the meaning of selfishness. Okay, so with this going back to the point is okay so we are talking about four kinds of generosities then the three kinds of ethical discipline. Okay three kinds of ethical discipline, number three is the ethical discipline of engaging in the welfare of others, ethical discipline of engaging in the virtues of others. Okay, so there when you say the okay whether you go to engage in helping others, welfare of others when you go there it's very difficult so therefore the tendency is for us to just quit. No, you have to this is very important this is the ethics right ethic of refraining from the negativities, ethics of gathering virtues, it's not easy. Ethics of refraining from negativities is not easy, negativities we are so addicted we are going through a chronic illness of being sucked into the negativities. So, now you have to stop it, it is not easy it is like a train full swing moving and then to stop it is not easy so it is like stopping the negativities because it is not easy so you had to do it unless you do it whether we like it or not. So, when we have a tumor inside your body you have to go through surgery. When you are healthy you don't want somebody to prick a needle to your skin, to your body but then when it comes to the tumor then the surgery, even to cut, open heart surgery all these things we have to do. Okay so likewise whether you like it or not if you want the maximum happiness, if you want to get rid of all the suffering this is how we have to proceed that to stop the negativities although the negativities are like chronic illness for us, number one and then to do

virtues is very difficult so therefore difficult still we have to do it that is the ethics of gathering the virtues. Then say the final for what? For the maximum happiness if that is your goal then cherish others maximum, engage in the welfare of the others that is very difficult. Yes, of course it is difficult it is not easy it is very difficult.

In fact once very recently I met the one lady who is great, great supporter of the Tibetan students and I was so, so, so impressed by one of the qualities which she has, which she displayed in my eyes, I was so impressed. So that perhaps would be one of the very precious quality of the Bodhisattva's so that is that say if you are in need of my help, this I am creating a scenario, you are in need of my help and then I come to help you okay so how do you do that? Okay, don't worry I will help you this is one attitude, okay today I will do it today I will help you but don't expect me to do the same thing every day one, number two is okay I will help you which is better?

**Participant:** One.

**Venerable Geshe Dorji Damdul La:** Second one is better right. The first one say okay there are so many degrees right one, who are you? right, (TL) why should I, tell me why? What will I get? So, this is one the next one is okay this time I will do it but I am also in difficult situation okay. No, this time I will do it but don't expect me doing it every day for you number two, number three: okay I will do this time I am in difficult situation myself had it been the case that I have no difficulty I will do it every day for you, but I am in difficult situation okay progressively it is becoming better. You are getting it? Okay, then other one don't worry I will do it, don't worry I am there I will help you, okay which I best?

**Participant:** Last.

**Venerable Geshe Dorji Damdul La:** Last one is best. Can you imagine another scenario which is still better than this one?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul La:** Yes, how?

**Participant:** Yes, sure I will help you and I will also help you in such a way that you will be able to help yourself, you will become self sufficient.

**Venerable Geshe Dorji Damdul La:** Did you hear that? Can you imagine another scenario which is even better than this? Yes.

**Participant:** Geshe la, I will help you and I keep helping you.

**Venerable Geshe Dorji Damdul La:** Amazing, I will help you don't worry, I will keep helping you wow this is amazing. Can you imagine a scenario even better than this? Yes, Manan.

**Participant:** I will help you and keep helping you and I will also enable you to help other thereafter..

**Venerable Geshe Dorji Damdul La:** Amazing not only that I will help you, not only I will keep helping you I will also enable you to help others amazing. Can you imagine another scenario which is even better than this? Deepesh la you want to create a scenario.

**Participant:** I will help you till Buddhahood.

**Venerable Geshe Dorji Damdul La:** Wow, I will help you till Buddhahood right amazing. Can you imagine better than this? (GL) Yes, over there.

**Participant:** A situation which the other person doesn't need help at all.

**Venerable Geshe Dorji Damdul La:** No no, the other person doesn't need your help at all.

**Participant:** Yeah but there is no entirely self-sufficient....person according to me would be someone doesn't require your help at all.

**Venerable Geshe Dorji Damdul La:** Okay, you help him in such a way that others person become so independent right that the person doesn't require your help anymore.

**Participant:** At all.

**Venerable Geshe Dorji Damdul La:** At all, that is when the other person becomes a Buddha. Okay, can you imagine a scenario better than this? Yes, Badri ji.

**Participant:** You help the person even before they ask for help.

**Venerable Geshe Dorji Damdul La:** That is quite dangerous. (TL, GL) okay this is amazing it's beautiful it is amazing you see that the other person is need of your help but before the other person feels that I need the help right the other person discovers that, you discover that first and you help already, right. Okay, this is also amazing sometimes be very careful otherwise other person will slap you. Who are you? Otherwise this is amazing. Lokesh La.

**Participant:** Geshe la, you yourself gave a hint that we should create win-win situation. So, while I help me, I also get help so that we can sustain this whenever possible.

**Venerable Geshe Dorji Damdul La:** So, I help you so that I will also benefit help from you.

**Participant:** Yes, so I should get some benefit [0:50:00:0] back.

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

**Participant:** It could be happiness also or something else also so that it can be become

sustainable in long term.

**Venerable Geshe Dorji Damdul La:** Okay, I will help you but you must also help me otherwise I cannot help you for long. If you want me to help you for long then you keep helping me. Okay, this is thus far is not the best one somewhere in the middle. Okay, in fact the Badri ji said I like to share story with you and this is real story, extremely important still my question still not answered about this question.

There is an uncle and the nephew and the uncle went through very difficult times, uncles generation very difficult time and then the uncles generation somehow they were in a position to give the maximum education to their children, younger generation and then the nephew he was very decent person and very educated and then he rose into the positions, very high positions in the government, bureaucrat, bureaucracy he became a high level bureaucrat then because the uncle generation went to very difficult face of their life, very difficult time so meaning financially. So, the uncle the money wise spending is very difficult. So the uncle had a very small scooty right okay so the scooty doesn't run on water it will run on petrol and uncle was putting petrol for what two rupees petrol. Two rupees petrol is like 20ml petrol and the nephew came to know about this and the uncle was exceptionally kind to that nephew when the nephew was going through his childhood studying. So, the nephew came to know about this and if the nephew goes there to tell the petrol pump person fill the tank and I will pay, uncle is going to be very unhappy because it is very expensive for the uncle. So, what the nephew would do is that coming to know about this okay finish then the nephew would go to the petrol pump person the staff and tell the staff in future if my uncle comes to fill his petrol tank with petrol and whatever he ask okay petrol for two rupees, take the two rupees and fill it full and tell him that yes, okay I already did it for the two rupees and then whatever you put there you keep a separate bill for me and I will pay it without his knowledge.

This is amazing love and compassion so uncle doesn't feel offended one and the uncle doesn't fill that oh! He is also spending why should he spending this is a huge amount this problem is not there and the uncle is benefited right. So, look at the very big scenario is the benefit from all different angles okay this is one thing, this is how we can potentially benefit others maintaining the what anonymity you are getting it. Maintaining anonymity that the beneficiary doesn't know that you are benefiting so where expectation in return is not there, there is no expectation of return. One of the greatest aspiration, one of the greatest skill of the Bodhisattva should be no expectation in return for what you did this is one of the things the qualities of the Bodhisattva should be learning to be practicing.

Okay, now my, the main question still remains: is there another approach which is far better than what we all discussed thus far. Okay so this is what I sensed in that lady very educated so well of and then so kind to support the Tibetan student educations. She is literally like a mother to all the Tibetan students there in that locality. What I sensed was.. I was awestruck to see this quality in her, okay what she does is for example if I need a help from her the moment she is so smart the moment I utter something, she sensed what I want. The moment she sensed what I want she will create the scenario in such a way that it is my kindness not her kindness, it is my kindness that she is able to get the opportunity to do that for me right. She is creating this scenario in such

a way that the credit goes to me not to her. Okay, I will help you means the credit goes to? I will help you means, me right (TL) and the worst is that okay you better do help me you are getting it. Okay, I will help you means the credit goes to me where she doesn't take the credit she does it in such a nice way that the credit goes to the other person right and that I am the beneficiary actually no she is the benefactor she design in such a way that she becomes, it is an impression that she is the beneficiary and other the actual beneficiary is the benefactor this is how she creates this, it is a beautiful skill it's amazing. you are getting it.

This is another very beautiful say the....okay, often time's people feel reluctant to receive benefit from others because often times the ego right (TL) then seeking help from others interrupts your ego. So, now if somebody does that for you where you become the benefactor and the other person who actually is the benefactor becomes like the beneficiary, gets impression as of as though like beneficiary then your ego is not hurt right wow so good, you are still benefited you get the credit of being the benefactor right. So this is how she does, it is so beautiful, it is amazing. Okay in this connection, I like to share one story these are the things we need to seek inspiration and in fact somebody becoming Bodhisattva is also dependent originated. Everything is dependent originated and because that this is all cognitive one, it is affective that naturally feeling that affective and this affective become so well grounded and firm because of the cognitive confirmation, cognitive conviction that one gains, this is so important okay. So, to build the cognitive confirmation so that the affective confirmation, affective flow happens of the unconditional compassion towards other so this requires for the cognitive you have to learn, to learn we have to hear from other. So, all this what we are doing here this sharing I benefit from you, you benefit from me our sharing that is the mutuality of the benefit we are learning all these things and we hear about these things.

So, while for example say the, somebody who is a politician that to very popular politician, then the he or she takes his or her child always with her wherever there is a very important diplomatic relations happening, international relationship happening the child is always taking with the father or the mother, the child learns. Why? Because the child is being exposed to the factors depending upon which the child will learn all these diplomatic relations, this is what happens, this is how except for some gifted people. Otherwise it is mainly through this so the thing is that we have to create the factors [1:00:00:0] depending upon which we learn these skills and then enriching of these skills make us a Bodhisattvas. So again this is an even to hear these things are so precious for us. So, with that in mind say the, I like to share a story pertaining to this where it is not exactly that you are giving credit to others but what we are talking about is that you are giving credit to other impression is credited that other are the benefactor while actually you are the benefactor and the impression created is that you become like the beneficiary and other become like the benefactor okay this is a beautiful practice.

So what happen was that once there was the say okay there was a group of beggars and this group of beggars whenever they go for alms begging they always get something nice everybody is happy. So, one time suddenly what happen is that this group wherever this group goes they don't get any alms and the chief of this group was very smart so, what he or she said was that okay amongst us there must be somebody who is karmically deprived of getting alms. So because of that person we as a whole we are not getting it but of course the chief could not distinguish who

that person is so what the chief did was to split the whole group into two. Group A send to east, group B west and group A is getting good alms group B is not getting, group A again split into two and then within group B, B1 and B2, B1 is getting B2 is not getting, B2 again split into two finally it comes to a pregnant women and then the child was born. This child it so happen that the child was born with the say very unusual characteristic where the no matter how much you give bath to the child, child stinks so badly. And then the child starts to grow older age four, five, six then how long can the mother keep serving the child, feeding the child so finally the child had to go for alms begging himself when he was doing that nobody could stand the smell so everybody was throwing stones to this child and this child became so scared of human beings, he started to have a phobia to see human beings.

So, what he did was that he ran into the forest, the moment he see a human being its simple traumatize him so this was his situation. So, he just survived on the forest whatever you get from the forest the fruits, roots or whatever this is what how this body survived. And then say the emanation of Buddha it was ripening of one of the virtuous karma of this boy and then emanation of the Buddha sensed that this boy was suffering terribly the moment he sees human beings he runs away. So, the emanation of the Buddha what he did was that he emanated himself as a stinking boy and then he also started to go through the forest and then the other boy saw him and he start to run and then he said that please don't run away, please help me. How can I help you? I am the one all the human beings they just dump me. He said "no, please help me, I stink a lot and human beings are beating me." Oh! Same as me right (TL) so he was so happy that there is a company it is not that I am alone, there is a company there so he went closer and he could smell the same thing.

He was so happy, now we are friends so he started to you know become friend with him and two of them were together and then say helping each other, getting foods, just sharing, talking like these. And one difference the other body sensed was that the second boy what he talks is very sensible right it's not garbage, it's very sensible. So he started to learn things because in the process of talking the first boy started to learn a lot from the second boy and actually what the second boy was teaching was all Dharma, how the transform our mind and so then he realized what impermanence, about the suffering nature of Samsara, about the selflessness of person, selflessness of phenomena all this things and the first boy started to practice and then seeing Emptiness the first boy became so confident, his all phobia dissolved. This all phobia is because of my believe in things to be intrinsically real, phobia dissolved the moment the phobia dissolved his friend disappeared right.

So therefore from this we say that this is how the Bodhisattvas they practice, they come in the disguise as of like they are worst they who you are right, as of like they need your help rather than you needing their help. So, this is very profound practice of compassion right I will help you , No. right, so this is the one example and these are the things that we need to learn and somebody generally speaking, somebody who reads material on compassion more, who practices compassion more, who talks about compassion more right so there this person generally speaking this person there is greater likelihood that this person is more happy, that this person naturally displays compassion. Likewise, any tradition, I am not talking about the individual, I am talking about the tradition any tradition which talks about compassion more, which in the culture

the compassion is being like a normal discussion happening everyday day to day discussion happening. If this is what is part of that culture or the tradition then generally speaking the people who are following the tradition those people tend to be more compassionate in general. This is so precious where if I be okay I could speculate that if that is the tradition where compassion is not at all discussed only about Emptiness, not only Emptiness you can spot any other tradition say Chittamatra philosophy, Emptiness of the external reality and then some other traditions talking about the cosmic energy, cosmic consciousness and then say some the luminosity of the mind right or say the Emptiness of the intrinsicality any tradition including Buddhism right.

So there you just emphasize so much on this part and the compassion part is not being discussed as much, then the tendency is that the chauvinism can come in, the tendency for the people to be chauvinistic can come in and it is not that all these followers they are as good as the pioneer of this tradition right. And among the followers [1:10:00:0] some who are very blind followers they can easily end up into becoming chauvinist and then all these fights happen, it is very dangerous. So, therefore it is so important that every tradition whatever tradition Buddhist, non-Buddhist any tradition it is so important that if this world wants to be, if you want to find this world a better world, world of peace and harmony, no fight, no wars it is so important that this tradition must encourage so much of compassion. Encourage, practice, talk about compassion all the time, this is so important.

It is for this reason that one thing that I can share with you is the Jainism for example because of there is a tremendous emphasis on *ahimsa*, violence in Jainism is so less, and the violence they are not created by the pioneers of the tradition founders. No, violence was not created, created by the blind followers of these tradition. So where the compassion is so much less emphasized so therefore even from Buddhist point of view if I talk about say that if somebody creates a tradition where ultimate reality Emptiness it is so profound. So, if you keep on talking about Emptiness all the time without emphasizing on compassion at all there is a potential danger that the follower of that tradition some of the follower can become very chauvinistic and then all these the wars of hate can happen, even within Buddhism that is what I am saying and then this we can extend to all other tradition not only Buddhism all the tradition.

So therefore it is so important particularly the leaders of the all the traditions, now is the time for the leaders to speak more about compassion and if possible compassion grounded on reasoning, grounded on logical reasoning, this is so important. Okay, so I think it is for this reason that His Holiness Dalia lama today emphasizes so much on universal ethics. Universal ethics: ethics of compassion which universally, which should be accepted universally so that is the reason so this is so important in today's world okay little bit digression but it is very important.

Now the next part is the okay questions at the end. The next part is now done with the ethical discipline. What is next?

**Participant:** Patience.

**Venerable Geshe Dorji Damdul La:** Patience. Okay in fact last time we were doing about the

patience. How many kinds of patience are there or in another words what are the divisions of patience?

**Participant:** Three.

**Venerable Geshe Dorji Damdul La:** Three. Patience let me the Tibetan word for patience is *zoeṣa* has several connotations it is not only patience it is very important to know this. People just blindly translate it as patience it has many connotations: fortitude this is amazing quality fortitude. Okay, in English patience has the connotation of forbearance that is fine, but the fortitude it is very different connotation. Say one is forbearance and the fortitude as the additional quality where you are able to bear you has the forbearance plus the pro-activity in engagement. Patience can be very passive okay I don't care it is fine I am not effected you can be very passive but fortitude is a very active state forbearance plus pro-activity is there. Okay, so to translate the *zoeṣa* as patience directly, blindly is not really good idea. So sometimes it has the element of patience as well as of fortitude so we need to think of both but then if you translate it is as fortitude again it is not good so we have to see to situation, see to context.

Okay, say there is a threat and everybody is so apprehensive so much of fear is there and then say the member of the family the father, mother, brother, sister whosoever has the greatest of the fortitude comes in front with so much courage there. Fortitude also has the elements of courage there and no matter what is happening there say threat to one's own life still you remain there to defend. For example say some of the soldiers there is a tremendous fortitude there defending the border right. So, say among the family members when there is threat there somebody is even the social animals in the wilderness when there is threat there all the hundreds of the same kinds so one or two they go in front and defend the whole herd. So this is the fortitude, this element of courage there. Patience per se does not necessary connote courage there fortitude has the courage. Okay, so these nuances are there now with this one of the three patiences or the fortitude that you are talking, the third perfections.

**Participant:** Patience to bare your hardships.

**Venerable Geshe Dorji Damdul La:** Patience to bare the hardships then.

**Participant:** Patience of not being heat to the.

**Venerable Geshe Dorji Damdul La:** Patience of not being heed to the perpetrators. Number three? The patience to bare the intricacies and the sophistication of the Dharma okay I will explain each one of them. Sophistication and the intricacies of the Dharma.

**Participant:** Second one.

**Venerable Geshe Dorji Damdul La:** Second one, the patience of paying no heed to the perpetrators. Okay, what is the first one?

**Participant:** Enduring the hardships.

**Venerable Geshe Dorji Damdul La:** Enduring the hardships, okay so when we go through difficulties, difficulties are bound to be there in your life and particularly say if you nowadays with all these gadgets with all these you know what you call it? The social media right you get all these information so quickly, so easily. Many, many of the successful people okay we see only the success behind the success all the hurdles, all the challenges, the fears and the desperations they were all there which were unseen, hidden from our eyes we only see the success you are getting it. Okay, sometimes it is good particularly when you go through difficulties and quite sever difficulties which can potentially draw us into depression it is good to have to say to talk other people and ask them to send you the clips of those people who are today seen as very successful but the hidden story [1:20:00:0] has it that the person went through a very very difficult childhood right. And if you can imagine those challenges that this person went through during the childhood then what you are going though is just nothing so then you see that you feel it so light, you can easily save you from falling into depression right.

Okay this is very important and another thing about today's world is that while it can be because the things are so convenient and things are moving so fast, right and easy. Okay moving so fast and things become easy within short span of time you can just accomplish so many things so there but the basic human tendency, the basic human limitations they are still with us. Now, some people who are successful in one way. For example industrial revolution, because this revolution took place in?

**Participant:** England.

**Venerable Geshe Dorji Damdul La:** England, because it took place in England what is that? Revolution of technology, industry. So the England was able to conquer the whole world because of this benefit, this privilege of having the industrial revolution happened in England. Had it been the case that it happen in Tibet right (TL) Tibet would have invaded the whole world and today everybody must be speaking Tibetan right. So, this is the luck of the Britishers, ill luck of the Tibetans or whosoever right. So what I have been saying is that because of this element right then the person or the community gets the opportunity to just what conquer the whole world so likewise say the, what was I saying?

**Participant:** Modern times and things....

**Venerable Geshe Dorji Damdul La:** Okay yes, so the thing is that with this people who are little good in the gadgets and so forth right. Okay so forth they have the tremendous benefit to become billionaires just within one or two years, easily. Whereas the others become the servant of that person, you are getting it. Meanwhile the world is going so fast there are many people who cannot catch-up with this. When we speak about Japan, wow it is so developed. Yes that is true very developed from distance if you look at Tokyo it is like a toy. It's beautiful just like a toy it is not like a city it is like the toy city everything is so meticulously very precise, so good outside inside everywhere. But it doesn't mean that everyone really lives to that standard, so many suicide cases are happening because the basic limitations of the human beings remain the same. And those who are not privileged to have that particular quality, particular characteristic or the particular knowledge whatever so those people find it so difficult to catch up with the standard

of living of the particular locality. So everything is being whole wealth of the world of the locality is being just gathered by one person, one family and everybody is becoming poor and what should they do? And many commit suicides have it been the case the wealth distribution is done in a nice way this is no reason for the people to commit suicide and Punjab so many farmers are committing suicide.

It is very sad stories. Had it been the case that and of course the world is in the process of say the progressing, process which mean that it is not fully progressed yet. In the process then some the for example these the new development technology and these digital world it is such an equipment to make just few people, handful of people to become so rich and others become the slave, others become so poor and then what we see is only the what is on the social media and we actually don't see what is there committing suicide why? Okay, even the seeds that they use, the farmers use the seeds they cannot produce themselves, they have to buy it from somebody who just owns everything. Right. This is very pathetic situation. So, somebody following the Bodhisattva path we have to know all these things. It is not that I go to Himalaya I just practice the Emptiness and then Bodhicitta. Real Bodhicitta means self engaged Bodhicitta where somebody really has to be there to know the world and then see how to protect the world.

For example and if the Bodhisattvas they are the ones who are able to gather the wealth of the world right in the today world if the Bodhisattva are able to do that it is very lucky for the world. It doesn't matter the person can become a billionaire and then can have limousine car, BMW car its fine can have bungalow it is fine because that this person is able to stay in such a place with limousine car or whatever and then this person can easily use this wealth to the world. For example, one thing which is so inspiring to me was President Carter I was so fascinated to learn how much he was helping the poor people in Africa, to give clean water so that people and to treat that particular illness which is so commonly wide spread there in that area, amazing so these people, noble people if they are the ones to really have the whole wealth of the world that is amazing. Okay, so the point is that this is world where the multiplicity is there in terms of the knowledge, in terms of the qualities, in terms of the equipments and so forth. Okay, so the point is what about the enthusiasm?

**Participant:** Patience.

**Venerable Geshe Dorji Damdul La:** Patience.

**Participant:** Hardships.

**Venerable Geshe Dorji Damdul La:** Okay, explaining that patience, yes okay. So the patience of enduring the hardship. okay hardship let's see that the because of this situation we see that the hardship is prevalent and we are bound, even the younger one we are bound to go through the hardships. So when we do go through hardships it is very important to see okay so number one: is that we should have the skill to deal with the hardships so there the patience is required and how this is the next question, how? As I said earlier the relativity, seeing things in relative terms, so seeing the people who we call as the successful people actually being through very difficult times [1:30:00:0] in the childhood if you see these things then when we see the relativity, then

we see that our problem that we are going through is not as serious. What is next? Patience of?

**Participant:** Paying no heed.

**Venerable Geshe Dorji Damdul La:** Okay, the patience of paying no heed to the perpetrators okay this is another thing. Usually the problem that we face is pertaining to the people and this person was unkind to me, this one person was nasty to me and so forth. So there say the finally we need to learn one thing which is how say the like the sound of the clap how not to be affected by the external factors and then the people who are there being nasty, being unkind towards the self. So we see that we easily see these people and then they say the same problem if happened very naturally to you and then same problem created by another person; we become angry towards that person not to the natural disaster. Okay, just tell me did you come across such a situation where, same thing, same problem happen to you one at different times, different places one created by one person, one naturally happened through natural calamity whatever and then where mentally you feel so affected by the same problem because of the other person and not as much affected by the people. Did you notice that? Can you give me some examples?

In fact, I remember it was very funny, there in Lajpat Nagar so the top floor there was all the water tanks were there and except for one water, there was about six water tanks there and except for one all water tanks they overflow one day or the other they overflow and then because of that water goes towards the pipe and then go through the on the road, it flows on the road and it is little disturbing when the water flows on the road is little disturbing. Then the people down there, they will complain so once they complained it to the MCD. Oh! water is overflowing and then water how many buildings are there? How many houses are there? About like eight houses are there and the first floor they have the tanks in the subway not at the top. Otherwise the six houses, six flats they have the water tank at the roof top and except for one I am not too sure otherwise all the five they overflow one time or the other and then the blame goes only to at the top floor. Say that because this is there problem, so the complain went to the top floor and okay so this is one thing and water flow is normal, that it is little less. And then during the monsoon water flows, water logging happens nobody complains, nobody is irritated. you are getting it, no one feels irritated but with this just little water flowing, the it feels irritated why? That is related to somebody and the monsoon water logging is happening you cannot really walk still you are not irritated because it is naturally happening.

Okay what I am saying is that we can easily be affected when related to somebody which we call as the perpetrator. Okay, so there now the point is that pay no heed to the perpetrator meaning that you are not being affected, you should not be affected by the perpetrator. Okay so this is known as the patience of paying no heed to the perpetrator. Any questions related to this? Any questions, so the point is that say we should have a sense of fortitude, we should have a sense of forbearance pertaining to the hardship one and we should not be so affected, we should pay no heed to the perpetrator two. Okay let's say these two things and then the third I also share with you the third classification okay this is what we have to practice right. If I say that if this is what we have to practice then what question can potentially come in your mind anyone? Okay so this is what we have to practice, yes I will practice it or you have questions.

**Participant:** Yes.

**Venerable Geshe Dorji Damdul La:** Related to this? What is the question?

**Participant:** Question is if we ignore the perpetrator and practice fortitude the one many be encouraging that person to act that person in that manner.

**Venerable Geshe Dorji Damdul La:** Okay, so if we ignore the perpetrator then we are encouraging the perpetrator to do more, to behave in the same nasty way more. Okay, any other questions, anyone? Okay, this is so important the one thing that I shared with the I don't know whether this group may be Nalanda masters course participants was that the a presenter, a person who give a lecture finally to have the maximum happiness we have to meet with the reality, we have to have the meeting, we have to have the union with the ultimate reality. Unless we meet with the ultimate reality we cannot have the maximum happiness, this is what he said, so what could be the question?

**Participant:** How, Geshe la.

**Venerable Geshe Dorji Damdul La:** This is very important. So the point is that we say often times we don't know the correct question to ask so when somebody says that you have to have patience, you have to bear the hardship. Okay, so I have to bear the hardship right so we should learn how to ask the correct question. What could be the correct question? How to bear, or how can I be convinced that I should bear or otherwise say the way Badri ji ask how can I bear it, I cannot bear it you are getting it. How can I learn, how can they convinced that I should bear it? Why should I bear it? So, these questions must be asked, this is so important. If you don't, finally the conviction must be gained. Conviction will come to us only if we write the correct answers, we get the correct answer. To get the correct answers we need to ask the correct question for that matter what I said is that we have a sense the practice of patience of bearing the hardship. We have to have the practice of the patience of paying no heat to the [1:40:00:0] perpetrators we have to practice it. Okay what could be the question? We have to practice it, I have to practice it right. Say bearing the hardship and also not paying heat to the perpetrators so we have to practice it. Any questions?

**Participant:** If he provokes you for fight then what you do?

**Venerable Geshe Dorji Damdul La:** Okay, if somebody keeps provoking you then what will you do? Okay you can ask the question in any form but the questions must be asked because you find it difficult to practice it, right. Unless and until we know how to ask the correct we will never get the correct answer. If you don't get the correct answer we will never be convinced and if we are not convinced we will never put effort to engage in this practice and without putting effort what we will learn is just learning and finish it has no relevance to our practice. Okay, so for this, what the Badri ji ask and the Aditya ji asked they are asked in different forms but finally the question is how should I practice it? I am bound to face with difficulties and I may not be convinced to do this practice. How can you be in the position to convince me that I should practice this. you are getting it, these are very important points okay. So for the perpetrators okay

we have to ask question why you don't feel like practicing patience of paying no heat to the perpetrators, why not? Ask this question, you ask me the question and I ask you the next question. It is not like question answer between two persons it can be within yourself okay I need to practice this fine I can practice it but why should I let him do what he likes, why should I. okay, these questions will come to you and the answer is that what makes you not feel like practicing the second kind of the patience. What makes you not practice it? Anyone, Aditya what did you say?

**Participant:** If you get provoke again and again what will you do? Because I want to say this, lot of teachings are there around you.

**Venerable Geshe Dorji Damdul La:** Exactly.

**Participant:** I have you know, very difficult to practice it.

**Venerable Geshe Dorji Damdul La:** This is what I am saying.

**Participant:** And if all those teaching this question come up again and again in my mind.

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

**Participant:** Okay and now if you are practicing here it is different, here in the class...

**Venerable Geshe Dorji Damdul La:** No, let's not go to that extent, let us say that I learned lot about this but it is very difficult to practice you are getting it. This is what we all agree or not? We agree on this point than how to solve this problem. How to solve this problem anyone? So this is basic problem there, what is the problem as Aditya ji rightly pointed out that we learn about these things a lot but it is so difficulty to practice. So, how to practice it how to overcome this difficulty in practicing? Okay, Vinni ji.

**Participant:** I think we go about slowly and little by little we try to improve ourselves from all the learning and in our day to day living we try and practice you know all this little bit about compassion, understanding, helping.

**Venerable Geshe Dorji Damdul La:** Okay, so we start slow, start small don't start big right but the first hurdle is there that I don't want to do it. Why should I practice it? Right even the small one also I don't want to do it. Okay if this is the challenge so how to overcome this anyone? Gauri la. This is very important okay did you follow the question? The point the dilemma as rightly indicated by the Aditya ji that we learn all these things but it is very difficult to practice. So the question is how to overcome this difficulty in practicing in other words how to motivate one to practice this.

**Participant:** Geshe la, through learning and through finding reasoning to gain conviction and reflecting in our own minds and discussing with others and trying to logically find reasoning so that it can enable us to progress.

**Venerable Geshe Dorji Damdul La:** Okay, look for a logical reasoning, look for a convincing reasoning which will convince me that okay I should practice it. you are getting it. Lokesh ji.

**Participant:** Geshe la, what I found useful with personal example what I have found is that reasoning doesn't work for me at least.

**Venerable Geshe Dorji Damdul La:** Okay, reasoning does not work for you okay that is interesting. (GL)

**Participant:** Initially quite better is that I compare my situation of not being patient in many situations and how much of energy I will spend in fighting or defending or not being patient and I compare myself with experience of being patient. Although it looks like difficult for sometimes because of the clashing of rival happening but overall I felt that I end up being happier because of excising that patience many experience that I can basically feel like that. So, through this experience I can slowly develop a habit that it is I end up being happier when I am practicing patience as oppose to....

**Venerable Geshe Dorji Damdul La:** So, you use the logic that the second one is better for you then the first one this is how you use that.

**Participant:** I don't know whether that is logic or basically an experience.

**Venerable Geshe Dorji Damdul La:** No, you use that logic right.

**Participant:** Okay yes.

**Venerable Geshe Dorji Damdul La:** I see. Lokesh ji does not agree with the logic of the reasoning and he use the logic right (GL, TL) to say that the second one is far more meaningful than the first one. Okay, very good anyone else? Yes, over there.

**Participant:** Geshe la, so whenever I practice patience what I keep in mind is impermanence because suppose if a person is provoking you it will last for just a few minutes it will not continue, it will come to end. So, although the outside factors it is bound to come to an end.

**Venerable Geshe Dorji Damdul La:** Okay, so by reflecting on impermanence even if there is somebody provoke me will not, that person cannot provoke me for 24\*7 right person will also feel tried. So even that will also pass, it will also disappear, it's also impermanent so it helps you to maintain your calmness. Good, anyone else? Okay yes.

**Participant:** Geshe la, we can bring these as examples when we are harmed by others, we can bring these as examples for difficult people when we practice for Bodhicitta. so that when we are practicing the equanimity and practicing on special recollection of kindness of others and familiarize ourselves with such difficult situations and people and then the practice of Bodhicitta makes us clam and strong and then patience comes naturally.

**Venerable Geshe Dorji Damdul La:** Okay, can you give me a very simple example.

**Participant:** Like one of the difficult person was very harsh to me and saying harsh words. So if I take that person as an example of difficult person when I am reflecting on Equanimity or special recollection of Kindness to others [1:50:00:0] and then that you can focus that okay that person was harsh but he is giving me an opportunity in order to identify that it is something inside me or in a way it is coming back to me for what I have done so in a way he is giving me an opportunity to repay his kindness.

**Venerable Geshe Dorji Damdul La:** Okay, so this is a very good practice say the other person is in a way, the difficult person is in a way like making me become stronger.

**Participant:** It makes me stronger and then next time when the same situation comes, my mind might get agitated for few moments but I am reminded of the reflection and then again focus on that and do the meditation and agitation subsides.

**Venerable Geshe Dorji Damdul La:** So agitations subsides.

**Participant:** Agitation subsides and the patience it comes gradually, it is not like that it comes in one sitting.

**Venerable Geshe Dorji Damdul La:** Okay, so did you all hear this? This is again a very important point made so we will after listening to some of the participant then we will try to summarize everything where everything fall.

**Participant:** However Geshe la I feel but since we are talking about contemporary time there should be a rider that because a lot of people face a severe domestic violence or so there should be along with compassion and patience to not pay heed to perpetrators when I think all sort of serious abuse happen.

**Venerable Geshe Dorji Damdul La:** This is a very important point raised don't forget it, let us not forget this. Okay Nilisha ji do you have something to say?

**Participant:** Yes, Geshe la, patience is a very strong virtue. Yesterday, I was in a situation when I was hit by somebody saying something very strong in the family. So, I was very aware because being aware helps when you are not swayed by the moment. So, it is a very fresh memory so first I looked up to the person who is saying I didn't react. So what happened when I didn't react and this all happens said very correctly it comes only through practice it doesn't come all of a sudden.

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

**Participant:** Yes, so that statement I felt I get quiet and after sometime I understood that you rebutting somebody or saying something at the heat of the moment is actually cowardice, being coward in the Dharmic way, in the correct way. Not saying and making a point so that the person understands forever you know that power of Dharma pays much more powerful than

really uttering something which they will forget after sometime.

**Venerable Geshe Dorji Damdul La:** Okay, so in fact there are so many important coming up from this discussion so when others are giving their views, experiences and let us not just ignore, because it is not that I say something and that is complete. This is not the case that everybody comes up with the different nuances of the experiences they are so precious right. For example sharing of the Nilisha ji's very profound and then what the Reema la was sharing was so profound then the issue by the Richa la is extremely extremely important point. Okay so lets us explore and then yes the main framework created by us by Aditya ji that it's so difficult to practice and what Vinni la said that we have to practice don't be too ambitious to practice everything over night let us you know begin small. As I always share with the people that as long as there is a progress happening that's good. Progress can be like 1%, 2%, 0.2%, 0.1% as long as progress is happening this is so good. You are getting it.

Okay, now going point by point what I would say is that in the first place okay why should I practice patience, one. Number two: what exactly is this patience? Then number three, but these complications are there the reality domestic violence and so forth these complications are there still you are going to say that okay pain no heat to the perpetrators is this what we should be doing? And then as a say the little bit of addition to this then the other person will become even more start to take more advantages of the situation and situation can become so out of control, violent so how to be very realistic. Okay so one is what is patience, number two is how to practice it, number three is the related dilemma how to solve the related dilemmas. You are getting it? In other words what I am saying is that we should be very realistic and first know this intellectually, very realistically and then try to see that yes from this I am very convinced that this is something that I have to do right.

Then next one is when I do this its little difficult then the methodology how you are going to do it. When you do this then the one party, one group gets the maximum benefit right they can then abuse the whole system. So how to remedy the dilemmas? How to overcome the dilemmas? Okay so these are the points that we need to learn, first of all it is patience, one. Okay if it began by saying that okay just ignore yourself keep helping others if this is how we began the journey then what we said earlier was that it can potentially become very shaky, your practice will become very shaky. So the ground must be that who are you day one you are born, are you born with altruism or you are born with selfish interest? Day one you are born, start from there. What is the benchmark for example let's say this flower I am always using the flower I am never being kind to the flower, right, okay do you understand, what I am saying? I am always using this as a flower as the example but I never petted this okay why? Whatever we do there must be a reason, whatever we do, and whatever we voluntarily do there must be a reason. You are getting it.

So what it is the reason? And even for the reasons they should be some benchmark there, there should be some foundation. What is the foundation for all these things that I should practice I should not practice why should I practice? I should practice whatever you say, what is the benchmark? What is the final ground? The final ground is that I want happiness I don't want suffering this is how we began don't forget it. So, this should be the ground, if this is not the ground if you say oh help others and then but the reality is that we have a selfish interest there

within us. This is reality. Then when say that you see that you become so isolated, nobody is there to take care of you, you have done everything for others and nobody else is there that are rather taking the maximum, optimum the benefit from you, take advantage of you then you can be disillusioned. [2:00:00:0] Then you will say that okay now it is just pointless to practice compassion, it is pointless to practice Bodhicitta, this is all because we started, we didn't start from the ground we start from the air so way in the air so we have to start from the ground. What is the ground? I want happiness I don't want suffering who is that? Buddhist or non Buddhist?

**Participant:** Everyone.

**Venerable Geshe Dorji Damdul La:** Boys or girls?

**Participant:** Both.

**Venerable Geshe Dorji Damdul La:** Elders or younger? Everyone this is the reality with this reality for your own good what do you mean by I want happiness, I don't want suffering. I don't want suffering meaning I don't want agitation, I don't want mental agitation you are getting it. Finally, practice of patience is to cut down on your agitations. Who doesn't want agitation? Indians or non-Indians? (TL) Everyone you are getting it, we forget these basic realities. Everybody wants to be away from agitation. Agitation is because of the lack of patience. Say somebody who doesn't have the patience how does the person behave? So agitated, upset right. Do you like these or you want calm? We want calm, we want calmness you are getting it. It is not for anyone else it is for you, this is what we have to be convinced. Now for that matter, right say the one thing is that finally what we want is that I want somehow it is not easy as what Vinni la rightly pointed out, it is not easy that the good things will happen overnight.

No, it can take a while but finally what do you want? You want to get rid of 50% of suffering or you want to get rid of 100% of suffering? if possible 100% of suffering and not only just remove the 50% of the suffering for example in this life okay this life is fine but if the same problem were to continue in the next life or after 10 years, or after 20 years. It is a disaster right. So, people who only think about today they are known as childish. Small children they can only think about today they cannot think about what after five years, what after twenty years, what after 30 years right. So, therefore people who can really think far away in time, far away in place, these people are known as the matured, evolved people. So now far away in place and time it is not talking about somebody else, talking about your own benefit, the benchmark, the final yardstick is whether you are getting the happiness, whether your happiness is increasing, whether your suffering is decreasing this is the point. So with this in mind the point is that the patience finally we don't want agitation, agitation has to be stopped and with the impatience agitation only multiplies with the patience there is a chance for agitation to subside. Finally, what you want it I want my agitation to subside not to multiply this is one thing. So, on that basis and what can create the agitation? Agitation when I meet with the hardship, agitation when I meet with the perpetrator right okay this is one thing.

Now, the next thing is that what is really happening is for that matter then we have to study the

psychology. Psychology we have finished, okay with the psychology we have talked about the five omnipresent mental factors. And how say impatience arise, how patience arise right just look at the mechanism impatience arise, how do patience arise? And impatience you can see that physically, verbally and mentally. Patience also physically, verbally, mentally you can see that now these things you can see means the physical, verbal expression are there so these expression these are driven by the thought processes you are getting it and these thought process, how the thought process work? So, we work basis on the five omnipresent mental factors. What are the five omnipresent mental factors?

**Participant:** Contact.

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

**Participant:** Attention.

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

**Participant:** Discrimination.

**Venerable Geshe Dorji Damdul La:** Discrimination.

**Participant:** Feeling.

**Venerable Geshe Dorji Damdul La:** Feeling.

**Participant:** Intention.

**Venerable Geshe Dorji Damdul La:** Intention, okay so these how many what to get rid of suffering completely raise your hands? Then you have to learn five omnipresent mental factors. Okay, I need to get rid of my suffering but only the five omnipresent mental factors is very difficult to know, I don't want to learn it then this is contradictory. You have to learn these five omnipresent mental factors, what are they?

**Participant:** Contact.

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

**Participant:** Attention.

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

**Participant:** Discrimination.

**Venerable Geshe Dorji Damdul La:** Discrimination.

**Participant:** Feeling.

**Venerable Geshe Dorji Damdul La:** Feeling.

**Participant:** Intention.

**Venerable Geshe Dorji Damdul La:** Intention very good. These five omnipresent mental factors these is how it works. Okay let's say you meet with the perpetrator first your consciousness comes in contact with the perpetrator right contact. Then is it that person? Then you pay attention, is this the same person, attention. Then what happens? Yes this is the person the difficult person, nasty person number three. Then very unpleasant feeling is triggered, with the unpleasant who feels excited about the unpleasant feelings? Or who doesn't want the unpleasant feelings? Nobody wants unpleasant feelings you are getting it? So, what happen is you see the person then you pay attention to this yes this is the difficult person then the very unpleasant feeling comes, then what happens? Intention to run away or push the person because you don't want the person near you, push or run away. If you are weaker you will run away, if you think you are stronger you want to push right, push or run away okay, fight or flight okay this happens. So, this is what is happening. Now, what happens? Okay, the same person how many of you had that experience the same person at one time in your life was very close to you and another time of your life was the worst of the difficult person? How many of you have that experience? Okay, I am using the very extreme okay, one time just see the person you feel unhappy and the another time right so some reason whatever you see the person you feel nice. So how many of you had that experience with the same person? Okay, how many of you never had that experience raise your hand? What about those people who doesn't raise hands at all? You are contemplating?

Okay so this is what is bound to happen where you meet the person one time it gives you such a joy you don't want to be separate from that person even for a second and then another time right then you start to have a little bit of friction and the more you see the person agitation arise within you, it happens it is the same person. Why the same person gives very unpleasant feeling at one time and another time why the same person gives you the pleasant feeling why? Hey, why? You have the experience; we all have the experience anyone? [2:10:00:0] Do you have the experience one time you see the person right five year ago you see the person it is very pleasant then after five years you see the same person the moment you see the person you become agitated, did it happen to you, tell me why? Why that is happening? Why at one point pleasant feeling is coming, why the other time unpleasant feeling is coming? Yes over there, the girl over there.

**Participant:** Because of our own state of mind and one case we recognize the same person as being able to cause certain kind of harm and in the other case we don't see them as someone who can a case certain kind of harm.

**Venerable Geshe Dorji Damdul La:** Okay, did you follow this? I am very serious did you follow this, what she is saying? What is your name?

**Participant:** Dipti

**Venerable Geshe Dorji Damdul La:** Did you follow what Dipti is saying. Okay, this person is causing harm to me this is cognitive or affective? Hey, cognitive, affective you already learn the Buddhist psychology.

**Participant:** Cognitive.

**Venerable Geshe Dorji Damdul La:** Cognitive you are getting it. This person is causing harm to me, oh! This person is so beneficial to me cognitive, affective?

**Participant:** Cognitive.

**Venerable Geshe Dorji Damdul La:** Cognitive, you are getting it? This is known as discrimination. Which gives rise to pleasant feeling this person is helpful to me unhappy or very happy? Very happy. This person is unkind to me happy, unhappy? Look this is how the cognitive thought process they retrieve the pleasant feeling and the unpleasant feelings you are getting it? So, the point is that so to increase our cognitive processes and to increase these cognitive processes positively is so precious, you are getting it. So, now the point is from this what we learn is that if you meet a person A and the pleasant feeling is coming do you like to talk to the person or you want to run away, you want to approach or you want to run away? You want to push the person or you want to approach?

**Participant:** Approach.

**Venerable Geshe Dorji Damdul La:** Approach, whereas an unpleasant feeling comes when you see the person, you want to approach the person or you want to run away?

**Participant:** Run away.

**Venerable Geshe Dorji Damdul La:** Right, and some people they are very direct they go there something is wrong no, I don't know right. I see you and then unpleasant feeling coming what happen what's wrong with you? Right, some people they are very direct. Otherwise usually these people will evade, the moment the unpleasant comes the person will evade. So, what we learn is that you are going to approach, you see the person as nice, you like to talk to the person nicely only when the pleasant feeling comes when the unpleasant feelings come you either run away or you push the other person. You are getting it? Okay, so now we call as the perpetrator. What is the definition of perpetrator, what is the meaning of perpetrator? Somebody who harms you, you are getting it. So, when you see the other person harming you often what feeling arise? Unpleasant feelings arise, with the unpleasant feeling arise then the intention is what to run away or to approach? Run away this is how our psychology works, you are getting it? Now what is very important, tell me? What is very important for us is in order for us to happily approach the person what should be the immediate cause of that? Pleasant feelings upon seeing the person you are getting it? This is very important pleasant feeling, approach is the intention, intention to approach. So, intention is driven by the pleasant feeling, what trigger the pleasant feeling?

**Participant:** Discrimination.

**Venerable Geshe Dorji Damdul La:** Discrimination, which discrimination that this person is very kind to me you are getting it, this discrimination. Okay, this discrimination comes from what? This person is ill or harmful to me. Okay, so now immediate cause is the attention, you pay attention but paying attention doesn't mean that this will give rise to a say this person nice, paying attention also give rise to this person as un nice you are getting it? Now in-between so this attention and then the discrimination, this discrimination has to be cultivated. Sometimes it very naturally comes. you are getting it. For young child age three, four, five to just see the prospect of separation from the mother the child cannot control his or her pain. you are getting it because the child feels so much of love and affection towards the mother. This feeling of love and affection, tremendous feeling of the love and affection is build over how many years, over night? Day one you were born you love your mother? You have no clue who is your mother, who is the nurse, who is this person, who is that person you have no clue but over the time of like two years, three years, four years then this much intense love is cultivated.

So this love is cultivated this person very pleasant feelings comes to the child, this feeling is coming because this is benefactor, my benefactor and how does this cognitive thought process comes to the child, this person benefit, how did it come to the child? Through every day the child could see that whenever the child is hungry the mother comes to feed, when the child feels cold mother comes to give clothing, when the feels uncomfortable again the mother comes to make you comfortable. So there all these knowledge they build up to have a cognitive feeling that this is my benefactor. When you say that this is my benefactor pleasant feeling comes or unpleasant feeling come?

**Participant:** Pleasant.

**Venerable Geshe Dorji Damdul La:** Pleasant feeling comes you are getting it? Okay now the point is okay if you see somebody is a perpetrator right pleasant feeling comes or unpleasant feeling come?

**Participant:** Unpleasant.

**Venerable Geshe Dorji Damdul La:** Now, how to pay no heed to the perpetrator? You have to first when you see that person A, which you earlier saw as a perpetrator when see the person A you feel unhappy so this unhappiness, impatience has to be stopped how? Stopping the unpleasant feeling how to stop the unpleasant feeling? Unpleasant feeling is because of the discrimination, which discrimination? He/she is my perpetrator, problem creator right that has to be changed, that cogitative discrimination has to be changed. How to change the cognitive discrimination? Tejal la.

**Participant:** So, through gaining conviction through reason to see that this person is actually my beneficiary and will take me to my happiness and actually remove my suffering.

**Venerable Geshe Dorji Damdul La:** Exactly, so this thought that he or she is my perpetrator,

harm doer this is a cognitive process, cognitive thought, discrimination. This cognitive thought because it is a cognitive thought see if we can undo this cognitive thought can be undone through another cognitive thought, right, not otherwise you are getting it. Therefore cognitive the Buddhas teaching is so much emphasis on the awakening the knowledge the cognitive process this is why, this is the reason otherwise we have to believe in this, you happen to believe in this as long as cognitive though process is not affected no point right. Now, the point is that how to undo this cognitive thought process that this person is a perpetrator how to undo this [2:20:00:0] cognitive thought process. you are getting it?

Now another cognitive thought process can undo this more powerful reasoning, more powerful cognitive thought processes can overcome this how, what examples? So, let us think of some example say for example, what Reema la said is a very powerful reasoning. Let's say that okay finally I have to subside my agitation and irritation. I don't want suffering my agitation will subside and thus far my habit is that I easily get agitated, irritated so easily. So this is a very bad habit unless and until I meet with the counterforce right and then deliberately exercise it, it will not calm down automatically. Whosoever helps me to do that that is my not perpetrator my helper right, say the boxing coach, you remember the boxing coach example? You remember Muhammad Ali? Okay, by the way there are some new faces say how many of you know Muhammad Ali? Okay, how was he? Manan who was he?

**Participant:** A great boxer.

**Venerable Geshe Dorji Damdul La:** Okay very famous and the legendary boxer right very famous. Imagine that his mother is his coach. Do you think that he can become a legendary boxer? Hey, Thapa la why not? Mother is even better you know she is so kind.

**Participant:** But he has to go through intensive training in which he might..

**Venerable Geshe Dorji Damdul La:** No, mother can give intensive training.

**Participant:** In which he might be hurt physically and his mother would not...

**Venerable Geshe Dorji Damdul La:** Exactly, so unless and until one has the experience of the hard punch we will never learn how to stop that. If you don't learn how to stop the hard punch you can never become a legendary boxer and mother will never give you a hard punch right mother will give you a soft punch this way you will never learn anything so therefore the mother cannot be your say the coach for the patience. Only somebody who gives you the hard punch, who gives you the hard punch perpetrator or your mother? The coach the perpetrator right so the perpetrator is the one who gives you the hard punch because of which only then you can practice patience right so he or she become like a coach a very good coach who can make you the legendary practitioner of patience it's so important. So, automatically you see that this person is my benefactor you are getting it. When you say that this person is the benefactor what happens? What feeling arises? Pleasant feeling arises. you are getting it? So, just by changing this cognitive thought process feeling is changed, what otherwise the unpleasant arises now will give rise to the pleasant feelings when you meet with the person you are getting it and who gave you

this pleasant feeling?

As a perpetrator it still gives you a pleasant feeling is already eliminated your mother cannot give pleasant feeling you are getting it. So, this is how you will change the cognitive thought process and the pleasant feeling comes into you. With the pleasant feeling then you shout at the person or will approach the person? You will approach the person you will not shout at the person so that is the patience. Patience is actual practice where you subside your agitation, where otherwise agitation can arise, where you minimize, mitigate or subside your agitation where otherwise it would arise or otherwise it would increase this is the patience okay, now this is how we should be doing it. Finally on the base of the psychology we learn that we have to see how to trigger the pleasant feeling and the pleasant feeling or the unpleasant feeling is determined by the discrimination which is cognitive process. So we have to undo the cognitive process. you are getting it, through introducing another cognitive more powerful cognitive process.

Okay, now the how to dissolve the dilemma? Okay if I do like this then the other person will take advantage of me if I don't pay heed to the perpetrator the person will keep taking advantage of me and then the domestic violence for example can increase, flare up ,so how to manage that this is the next part which is tackling the dilemmas you are getting it. Okay, there are two, this is very important there are two: if this is not the severe domestic violence situation if it is a very mild family issues coming to you what Nilisha ji said don't forget this. What Nilisha ji said is that when somebody provokes you in the family or even in your work place who otherwise is a decent, nice, somebody provokes you then finally what do you want you want more agitation or less agitation?

**Participant:** Less.

**Venerable Geshe Dorji Damdul La:** Less agitation that is when you are calm and peaceful then your answer is less agitation. When you are already in the peak of your anger then you say who cares right (GL) so you are not talking your anger is talking. When you are calm you are talking, when you are angry your anger talks you are not talking. Okay, so when you say that when this situation I don't want more agitation at least whatever agitation is there I don't want to increase it. If you don't want to increase it one of the best way to do so is, don't react, this is so important. This is what Bodhisattva Shantideva said that remain like a piece of wood don't react. Okay, while we say don't react it doesn't mean that you should be submissive, this is not the connotation. When you say don't react maintain self confidence but don't react verbally don't react and body language don't express the anger, don't express the agitations simple remain like a piece of wood and say just look at his or her eyes directly with self confidence not giving into anger, agitation. Don't physically and verbally express them, mentally you may have already felt it, it doesn't matter physically and verbally don't express it and see through the situation right and then the other person may still continue to do that still you maintain calmness don't react physically and verbally plus maintain self confidence. Often time people provoke you more well don't react when expressed timidity, submissiveness then the person will do more whereas if you remain very self confident just eye contact their very self confident physically not reacting, verbally not reacting right this is only the very strong person can do.

Usually the body language will come out only the very strong person can do that so if you are able to do that other person sense your strength, when the person strength sense person will slowly come down. Person was actually expecting you to shout back now instead of you shouting you remain so calm, peaceful and then say the just not loosing self confidence then the person will calm down. Automatically this is heated say the what? The atmosphere subside right it is magic. Now, don't forget this scenario and then on another occasion same person provokes you deliberately fight back verbally and physically whatever fight back right and then [2:30:00:0] see the situation then that atmosphere very tense atmosphere will subside or will increase? Will flare-up right you can see the contrast. you are getting it? Seeing the contrast you will become very confident that okay this is a very powerful practice. Finally what I don't want is, I don't want agitation and finally I want this relationship, you know as a colleague at work place, as a family members I want to build this relationship, I don't want to always remain in agitation every day I meet him or her so this is one.

Then the next one is so where somebody is no matter what just very confident in your say the somehow the other person they become more dominant and you are less dominant other person more dominant and then keep provoking you or causing more harm on you so under such situation what should be done okay then if you what we call as the pay no heed to the perpetrator then the domestic violence can keep increasing. Under extreme situation then practice of patience should not be compromised. you are getting it. What is the practice of patience? That your peace of mind should not be compromised, your piece of mind should be maintained and from the reality if you discover that the other person will continue to do that on you then take the appropriate measure, don't forget it. Take the appropriate measure by not reconciling your peace of mind.

Okay to give a simple example say a mother and the child say the other is like say the forty yard or fifty yard away from the child and the child is on the verge to put his or her hand on the fire then if the mother says don't do it, the child will do very quickly right. So, the mother has to protect the child and for that matter with the words if can aggravate the situation so what the mother can do is mother can pick up a small pebble and hit the child with the pebble and because of the pebble the pain of this pebble the child will be distracted the moment child is distracted the mother jump to save the child you are getting it under normal situation the mother will never pick up a pebble to hit the child, under the normal situation mother will never do that. Today the mother is doing this, under normal situation if the mother does it, this is violence, this is out of anger. Today the mother is doing this not under anger under very special situation. you are getting it. So, there the same action otherwise consider as violence today under the special situation it is act of compassion.

Likewise taking appropriate measure against somebody who despite your attempts to maintain calm, not reacting so forth the person still continues to do that then you have to take appropriate measure without giving into anger, don't forget it. You can take the same measure without giving into anger right okay then the person okay this is one thing that I will share with you. Usually why people they tend to you know, why people they tend to become say the abusive and so forth is for two reasons. One they see you as fool, means stupid. Number two they see you as weak, if for these two reasons that people abuse another person. The moment you get rid of these two

things in this person's mind the person will automatically stop abusing you. How?

Okay, one thing is, keep a little distance by not reacting, the moment you will react it will only aggravate right. Keep a little distance when you meet face to face you know don't show any physical, verbal reaction. When you meet face to face okay say hi and then how are you and then again you leave right. You just do things as though like so normal right then the person okay he or she is so normal but now I can see that he or she is distancing from me. Distancing means that you already know what the person is trying to do. you are getting it. So, this sends, you have already send a message the other person that you are not fool, you know what the other person is trying to do keeping distance. you are getting it. one.

Then number two: you maintain a self confidence that you don't show yourself as so timid or submissive or you just quickly run away. No, when you see the person just face and say hi, how are you? And if the other person doesn't say anything it's fine you also just leave right so, from your side maintain self confidence. Maintain self confidence without being you know disturbed by the other person's appearance sends a message that I am not weak, I am strong. So, with these two guaranteed 90% of the people will pull back, will stop abuse 95% of the people and then people who are through alcohol and so forth (TL) then the person loss the serenity and even though you distance it really doesn't matter then they need a harsher measure right say more tough measure is required. Okay, so the two things with this then the and the next point is okay now the other person feels that you are strong, earlier what you were doing was not out of your weakness, out of your strength. You, this person is very strong and this person is also very smart, the person knows that I am taking advantage right. What I am trying to do the person knows that so the person will slowly become normal, one thing.

Okay, is this your goal, other person stop abusing this that your goal or you want more than, very quick? What is your goal? To achieve Buddhahood? To achieve Buddhahood; you should not only that you are not affected but you should be able to reach out to them. You are getting it. Reach out to them how? That is extremely sophisticated practice I will do this part and then stop here. This extremely sophisticated practice how to reach out to them, is that the other person will also come across situation where the person is going to be in a dire and desperate situation it happens to anybody, difficult times on the other person. When other person faces a difficult time where the other person is expecting that you are going to a revenge on this person, right okay so there instead of taking revenge go there and jump to help the person the moment other person is helped and again keep little distance. Keep little distance means I still know that you are not really you know pure at heart still you have a problem but helping is you need the help I come here to help you which means that I still have a sense of concern for you, you are getting it. So, there the person will be awestruck to see that you are not only strong; you are not only smart you are also very skilled loving and caring. So, what is the reaction of the other persons? There is no choice for the other person to surrender **[2:40:00:00]** the person surrender to you, 99% of the people will surrender if the person doesn't surrender there is some mental problem. The person surrender with love towards you, that person will surrender.

Okay, I will just share a story with you in this regard so this is very important part. In a monastery say the second deputy abbott, is a very high ranking monk there, a very senior monk

there and among the junior monks there was one monk who was little you know, very complicated is what you call it the rebel against authority some people are like that you know like this. Do you understand what I am saying? Rebel against authority, somebody is on the position you are not happy right you always tend to do something to provoke him or her. And the deputy abbott was at highly respected position and always this young monk was creating problem to the deputy abbott and the deputy abbott was little tough on this young boy. One time the deputy abbott, he was hospitalized for a severe illness, terminal illness and the deputy abbott was in need of blood transfusion and the disciplinarian made announcement to the monks, all the monks. Okay, please sign up for donating blood for the deputy abbott then deputy abbott blood transfusion took place and he go well, not fully but then he became conscious, he came out and he then started to talk to the disciplinarian and then disciplinarian narrated the whole story that the blood donation and so forth, and the deputy abbott he asked who donated the blood? Believe it or not, in the list the first monk to sign up for the blood donation was this mischievous, rebellious monk right and the deputy abbott here seeing his name there the first in the list deputy abbott could not control his tears you are getting it. So, the point is that say there say although the person is rebellious but deep inside the person never compromises the compassion, you are getting it.

Likewise, what I am saying is that while we take measures like keeping distance and then taking other measures whatever necessary and in some cases even the court cases will also be necessary very severe situations, extreme situations but never compromising with your love and affection that is very important. So, when the other side feels that automatically the person will surrender with love and affection to you right okay so this is so important. So, this is what, this is digression with the patience of paying heed to the perpetrators. Okay, this doesn't mean that okay just let him do whatever, let her do whatever this is not the point. The point is very generic concept is explained and then the dilemma to be resolved, you are getting. It always this must be done like this say, the generic explanation of the concept and if you are right from the beginning if you include the dilemmas then we will never come across, we will never come to learn the concept. First create the concept, explain the concept so well and then the dilemmas will come out then resolve the dilemmas right. Okay we will stop here. Okay, I know that, Badri ji do you have a question? May be very quickly. Yes.

**Participant:** Geshe la, this is very personal question that I am asking that I also observed it other beings around me there it is a sense of addiction to unpleasantness and there is a...it could be agitation in the positive way and it could be agitation in a negative way but one looks for situation when one looks for some agitation again and again and this seems to be...

**Venerable Geshe Dorji Damdul La:** If possible one should be very precise, precise with example otherwise if you give it vague..

**Participant:** Let's say that days go by and there is no incident happening and everything is very peaceful this person starts feeling very restless and bored and he is looking for some kind of emotional drama just to kind of feel a bit I don't know...there is a kind of addiction.

**Venerable Geshe Dorji Damdul La:** Okay, let's say it's you or somebody else?

**Participant:** Sometimes it's me also.

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

**Participant:** Very sorry to say but its true.

**Venerable Geshe Dorji Damdul La:** Okay, so this is very practical question say sometimes that it very true in fact I would say that our mind in a way this is a good indication that your mind is not dull mind, you mind is a very active mind. Our mind is like a say a very brilliant, active young child and who doesn't have any knowledge of the world want to the something but don't know what to do right. I remember myself when I was in class I think I finish my class ten broad exam and my the father in his house what, he has one book that is his daily prayer other than that there is no book there and I finish my class ten and I went for one month holiday to my father's place and there I was so desperate looking for books, to read books I am wasting my time I could read something I couldn't find any book, I know that there is no book other then the prayer book. So, I just grabbed my father's prayer book and I was just going through this, peeping through to see and then I wanted to do something very rigorous high quality and then there was one stanza which is very appealing to me, not stanza the several stanzas there, very appealing then I memorize that.

Can you guess what that is? Nobody told me what that is I just read through this and then that appealing so I memorize that, not because that this is appealing I have to do it no, because I saw that I am wasting my time otherwise. So, those are the commitment of the Bodhisattvas which was the part of the prayer book later on I realize that this is commitments of Bodhisattva, I am so pleased to them. So, the point is that our mind, sometimes our mind can be if our mind is not trained our mind can become very dull for a bad practice because of bad mediation practice our mind can become very dull and then you don't have to worry that I feel bored no worry of becoming bored you will never feel bored so your mind is already relaxed right. Somebody says hey Dorji what are you doing? (GL) What I am doing right. No, chance of you becoming bored right so this is what happens if one goes through a bad single pointed meditation, very dangerous, you are getting it very dangerous. [2:50:00:0] Okay, now the point is that the mind, otherwise the mind when you start feeling bored, you want something exciting which means that overall state of mind is very healthy it's very good indication. Now what should we do, what the mothers do when the child is crying, what the mothers do? They give something like a toy.

**Participant:** Something distracting.

**Venerable Geshe Dorji Damdul La:** Say something inside to rattle it and then what the child does? Attention is fully directed towards the sound of the rattle and the earlier thought process crying, all stops. you are getting it. Likewise our mind is like this child our mind needs something very exciting, what is the greatest excitement? Wisdom of Emptiness this is the greatest excitement. so profound right and you really experience that and if you want to quite this then going to other things they are so boring, everything is so boring. Wisdom of Emptiness is so exciting and then the Bodhicitta is so exciting. How to help somebody without the other person knowing that you are helping? How to help somebody in ways and manner that the other

person's ego is not hurt? How to help somebody in a ways and means to see the other person that okay I should also do like this for others in the future all this sophisticated, very intricate things which will amazingly intricate and your mind there is tremendous excitement in that journey. So, the journey of Bodhicitta and journey of Wisdom of Emptiness will never keep you bored this is a very exciting journey. If your mind gets these two things as...what is that? Rattle toy?.. you will never be bored right and everything else which you otherwise looking for emotional stimulus whatever they are all just very boring once you have these two things. Okay, we will stop here.

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Dedication prayers in the end

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# Class 55 – 5 Paths & 6 Perfections & Kayas – Part 5 of 5

## Session 1 of 17<sup>th</sup> Mar 2019

Subject : Five Paths, Six Perfections and Kayas of Buddha  
Teacher : Venerable Geshe Dorji Damdul La  
Location : Tibet House Delhi  
Date : 17 March 2019  
Transcriber : Tenzing Nyidon  
Verified By :  
Edited By :

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### Starting Prayers And Meditation

(Main Teaching Starts) [00:16:01]

**Venerable Geshe Dorji Damdul la:** Okay, last time I think we complete the patience, okay.

**Participant:** Patience and Dharma's complexities.

**Venerable Geshe Dorji Damdul la:** Okay, the patience, we are talking about the six perfections plus the four perfections, total ten perfections. For the six perfections we are done with the first two, practice of the generosity then the ethical discipline. Number three the patience, patience we talked about three kinds of patience. One, the, what are the three kinds, patience? Patience of enduring the hardship, patience of not paying heed to the perpetrators, then the patience towards the complexities of the Dharma. Okay, the third one complexities of the Dharma often times, okay, this is maybe some of us we have, we might have the experience and some of us we might not have that experience. Sometimes when the, when we are studying a subject and the subject, we come to discover this very complex then you just feel the despondent or we feel the hopeless, okay, I'm the this is too much I cannot do, you feel overwhelmed. Okay, how many of you had that experience in my life? Okay, most of us. Thapa la? No? Okay, Thapa la no. Thapa la is lucky.

Okay, this is something say one time that was many years ago, perhaps like 12-13 years ago, 13 even 14 years ago there was one monk from I think from Burma, I think Burma during the teaching of His Holiness the Dalai Lama. I was doing the review after the teachings. I was doing the best of the, in simplest way. And then that monk said that it's very simple. And the next time I did it very complicated. He said that no, I cannot it's too much, it's impossible that I can understand it. So, what I'm saying here is that the say when you see the topic very complicated then you feel overwhelmed and then you will give up. So, there it says that the then you require what is known as patience pertaining to the complexities of the, complexities and the sophistication, complexities, the profundity of the topic. Particularly for example Emptiness concept. When we get just a say the first time, we get some clue of this experience it could be very scary. And to the extent that this is not really for me. Okay, so there it says that we need the

patience of, patience pertaining to the complexities and the profundity of the Dharma. Okay, that is more precisely in relation to the very subtle concept of Emptiness. Because Emptiness concept is very subtle. So, therefore there is a tendency that people can easily give up saying that this is not really for me. So, something which is overwhelming, very scary. Okay, so this is about the patience. [0:20:00]

So, next is enthusiasm, next is the perfection of enthusiasm. And okay so the practice of the patience related to the sophistication and the complexity of the Dharma, how to build that, how to practice that? One thing is, okay, keep in mind that I have to learn this, this is not easy task for example even to study quantum physics, even to study say simple mathematics or say like the whatever say the class 12 studies you have to spend at least like 12 years. So, without spending like 12 years how can you finish class 12. And then without spending another three years how can you finish your bachelors? Without spending another two years even for simple studies in the Masters in some subjects you have to spend minimum like 15 years. And then Emptiness how can you expect that this is so profound subject, how can I expect that I can get it, I'm expect, that I expect it that I get it just within like the few months or one or two years. So, this is okay for surely, I can get it but then I should be, keep in mind that it will take time. So, this will help us greatly to build the patience, one.

Then number two is that start very systematically. If you don't study systematically, jump, okay there is an urgency there I have to do it as soon as possible. What to do? So, the even if I were to die today or tomorrow oh it's urgent, I have to study Emptiness, everything today. No, it does not help. The point is that to whatever capacity that you can do. And some people can be very sharp or can have a tremendous karmic the connection from the past lives. Already studied all these things so many times in the past lives. And then in this life it may be easy. Say then the teacher may explain, introduce, introduces this concept so quickly knowing that this student is very special. These things exceptions are there. Otherwise generally speaking the best thing is to put yourself in the category of the general category and then go accordingly. Don't rush. Go very systematic. As you go systematic you come to realise that you're growing. If you don't go systematically you will never come to realise that you are growing. And you are not growing actually. It's just like jumping here, there. It is like the monkey is jumping, jump and come back, jump, come back, no point. Whereas, if you study very systematically even though you may not be say getting Emptiness right there but you know, you see that you are growing, you will see that you are progressing. And because of which a joy will come in you. And this joy it'll make you to go further. So, this is a very important point, number two.

And then number three, finally, that in the process of studying, whole purpose of study is not for the sake of study its for the sake of say the subduing one's mind to cleanse our mind of the negativities, to experience what is known as the Buddha nature, the true nature of the mind. So, for that matter the see, from the, even from the gross level say the first what we have to do is we can't really expect to grab, to get rid of self-grasping ignorance right there. First the very gross the say disturbance on the surface which is contaminated karmas, negative karmas, ten non-virtuous karmas, see how much we can refrain from these ten non-virtuous karmas. Meanwhile, explore how the mind is working, afflictions are working. And then when you, okay, say with little bit of effort you're able to even tackle the afflictions to some extent may not be to great

extent even to some extent. And then see how the self-grasping ignorance, inappropriate attention, afflictions, they are related and then these give rise to the contaminated karmas, particularly negative karmas. Okay, this is what we should be doing.

In other words, that we have to take actual steps to cleanse the mind from the gross to the subtle, starting from the gross, the steps must be taken. Say the bad habits that we have, the in whatever capacity that we can steps must be taken. Ten non-virtuous actions it's not that you, we start doing the Nalanda Diploma Course and then the very next day we should be away from ten non-virtuous actions completely. It is impossible. So, but steps must be taken. This is the point. Steps must be taken. And at least feel that okay still I'm not really at the right track, still I am so weak, I'm so prone to the negative, you know, the actions, negative thoughts. So, even this admission, even this acknowledgement is a great, great remedy to overcome the negativities. Okay, these steps must be taken.

Okay, so with these and then study more, study more of the, study more not only of Emptiness directly but the other things how to tackle the negative emotions and how to build the positive emotions. All these angles so finally we see that the positive thought processes and the positive karmas, they are somehow related to the self-confidence. And negative thought processes, they are related to the self-grasping ignorance and the self-referential ego. So, how to slowly get rid of the self-centered attitude, see. And then the wisdom of Emptiness will take little time. But self-centered attitude, the gross ones we can easily identify, the gross ones. What we've identified see how much we can get rid of these to the best you can. Okay, so with these efforts then the and as your knowledge grows, you feel joy in the experience of Emptiness, the more complicated the subject you feel greater joy in this. Okay, this is how we should be practising the patience pertaining to the sophistication and the profundity of the topics of the Dharma, particularly Emptiness.

Okay, next is the enthusiasm. The, okay, the enthusiasm there are several translations, one is enthusiasm other one is perseverance, still next is joyous effort. Perseverance, joyous effort and enthusiasm. Okay, say what is the opposite of enthusiasm, anyone? What is the opposite of enthusiasm? Anyone?

**Participant:** Laziness.

**Venerable Geshe Dorji Damdul la:** Laziness, yes, laziness. Okay, now if you know what the laziness is then you will know what the enthusiasm is. Laziness, there are three kinds of, okay, there are three kinds of laziness, three kinds. One is a laziness in a way of procrastination. Okay, I will do tomorrow, I will do later, so this one is procrastinating, procrastination, delaying, then to delay things. Okay, delay things for no reason out of laziness, this is one. The second one is laziness of adherence, laziness of the fondness towards trivial activities. Laziness of fondness towards trivialities. Meaning say useless things we are so happy to do that, those things. If there is a study, if there is a the, okay, now one hour for studies. You either do studies or you go for movie. Movie is easier. So, being attached to the trivialities that is known as, this is the second kind of laziness, laziness of fondness towards trivialities, number two. Then number three is laziness of underestimating one's own potential. Okay no I cannot do it, which means that you

are underestimating your potential. Okay, these are the three kinds of laziness.

The one the procrastination where we tend to delay, this is one of the worst things. [0:30:00] Laziness will deprive you of becoming rich, deprive you of becoming rich in virtues. Virtues, for virtues we need effort. And effort there is a little struggle. And you don't want to struggle, we don't want to struggle. And because we don't want to struggle then we tend to delay that is the laziness. So, with this laziness what happens is that the virtue is delayed, the richness of your mental qualities is delayed. Then often times they are delayed for good and then we never build our virtues, we never become rich with our virtues.

Okay, so the now for that matter, I think there are two things. One is we think about say for example, okay let's say we say oh there is a flower there. Oh, there is a beautiful flower there. Wow, beautiful flower. So, it's actually describing the same object, looking at the same object. How you look at it? Tell me what is the difference between these two; there is a flower there, oh, there is a beautiful flower there, what is the difference between these two?

**Participant:** Emotion of feeling you are attaching. Geshe la the emotion of feeling you are attaching.

**Venerable Geshe Dorji Damdul la:** Okay, so the feeling, you express a feeling there, there is a flower there. It's just very boring. There is a beautiful flower there. There is a, the emotion of the feeling, that some feeling is being expressed there. What feeling? When you say oh there is a beautiful flower there, pleasant feeling comes or unpleasant feeling comes? Pleasant feeling comes. With the pleasant feeling what happens? With the pleasant feeling then what happens? The say the, we all crave for the pleasant feelings. We crave for the pleasant feelings. So, when you say, even the words used, if you use very positive words pleasant feeling is triggered. And this pleasant feeling decides the intention. Intention, the karma. Actual action, intention, is decided by the feeling. And this feeling pleasant feeling will bring a, make the say the intention to move towards that object. So, say how you use the words, how we use the words, if we use the words very positively towards virtuous things, towards the non-virtuous things we are already addicted to using nice words. For the virtues, oh, yeah, it's very difficult, Nalanda Masters Course, Diploma it's very complicated, difficult. Can I really do it? Movie we don't, never say it's very complicated, never say this. Yeah. (GL) So therefore the trivial things, wow this movie is so good, right, this is so much of fun, it's so good. Automatic. We are so addicted to these things. So, even when we talk say using say positive words towards the virtuous things then the pleasant feelings will be triggered. Okay, and when you, the pleasant feeling is triggered you feel like doing it. So, then you'll not procrastinate. This is one thing.

Number two, okay, then number two I try my best to do that, I try to do the my, okay let's say for example let's say there is flower. This flower is here. And okay now the, okay either I do it now or I do it say till the end of the class. Okay, I do it right away knowing that it has to go there. I do it right away. Or okay let me do it later, right. Okay, so we say that let me do it later. So, there say the with, whether it is virtuous or neutral, see if there is a difference between you doing it now or doing little later. Why I'm doing little later? Okay, let me do it later, right, this is purely out of laziness. So, then to challenge it do right now, just to challenge that habit. To

challenge this habit just do right now, right. For example, say I'm in the altar room. And then suddenly I remember the let's say suddenly I remember the okay three kinds of enthusiasm, what are they? I don't remember too well, right. Okay, I have to refer to the book. The book is in the other room. Okay, let me do later. So, there of course you can do it later, it's fine, what's wrong with it. But if you think carefully this is purely out of laziness. And this laziness is the one which forbids you from becoming rich in virtues. And what do you want, you want to be rich in virtue or you want to be poor in virtue? We all want to be rich in virtue. If you want to be rich in virtue, somebody who stops you from becoming rich in virtue, this is your enemy. So, the laziness is the enemy. So, to challenge that, to challenge this just stand up and go to pick up the book and then read it. Okay, these are how to challenge the laziness with the small things, with the small thing.

And then say you are very tired. Then suddenly somebody comes. And then oh, for example say the, let's say Tenzin Woesel la and the let's say Gauri la discussing about the say what the four kinds of generosity, right. What are the four kinds of generosity? Yes, I don't remember too well. Okay, we have to get the book. Okay, let's do it tomorrow. So, we delay it. Just see how to challenge this. And try to do it right away just to challenge this laziness. Okay, this is one thing.

Likewise, with anything with virtue, with neutral. I'm deliberately saying not non-virtues, why? Non-virtues we are so addicted and do it, earlier the better, right. We don't have to teach that. This is what we are expert in. So, this we have to undo this. With the non-virtues delay it. See how much you even though you like to do, but let's okay, let me do it, I will do it but not now, let me delay it. With non-virtues learn how to delay it and slowly delay it for good. With the virtues see how much we can do it right now, one.

Then the next is that the priority. Okay, let's say that in the, is there anyone from the medical background? Nurse, doctors? Okay, let's say that you are in a surgery, in ICU for surgery, operation theatre. And then it's a very urgent, this surgery must be finished within like two hours or three hours, must be, the person must come back to life or the surgery must be completed within three hours otherwise there is a, the threat to life. So, then, so it must be done very meticulously. Meanwhile we are racing against time. So, then in the process, say let's say you kept your mobile in your bag or in your pocket. And the mobile is vibrating and then, okay, you can the, you can take it out, go to keep it somebody else, so there you are losing like five minutes. And then, okay I learned that you, I have to do right now, right. No, this is not the priority. Priority is the surgery. So, there when two things. There is a choice between two things then if both are virtuous, if virtue and neutral, go for the virtue. Within virtue one is more urgent and the other is less urgent, go for the more urgent one. And then same urgency one is bigger and the one is less important, go for the more important one. Okay, these we have to know to say to know when to do, when not to do. The say the discretion, sense of discretion is so important. [0:40:00] Okay, so this is about the laziness pertaining to the procrastination. What is number two?

**Participant:** Laziness of fondness towards trivialities.

**Venerable Geshe Dorji Damdul 1a:** Next one is say the trivialities, attachment to the

trivialities. The laziness of being attached or the fondness to the trivialities. Okay, the trivialities, the trivia, okay let's say going to watch a movie, just the a very ordinary movie. Is it good or bad?

**Participant:** Neutral.

**Venerable Geshe Dorji Damdul la:** Neutral. Depends. Okay, is that trivial or not?

**Participant:** Geshe la depends on the movie.

**Venerable Geshe Dorji Damdul la:** Just an ordinary movie, I said. I already said it very simple, ordinary movie. Sholay movie. (GL) Right. Okay, so I said, is it trivial or not?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** Is this trivial or not? Okay, earning a livelihood is this trivial or not?

**Participant:** No.

**Venerable Geshe Dorji Damdul la:** Not. Okay, cleaning your house is this trivial or not?

**Participant:** Yes.

**Venerable Geshe Dorji Damdul la:** It's trivial. Okay. Eating food, it's trivial or not?

**Participant:** It depends on individual.

**Venerable Geshe Dorji Damdul la:** It depends on the individual. How?

**Participant:** What is the person's priority, how much priority the person gives to a particular thing. But someone movie may be important, maybe for someone movie may not be important.

**Venerable Geshe Dorji Damdul la:** Okay, let's say Sholay movie is trivial or not? Somebody, for somebody this is very important. In what way it's very important?

**Participant:** If, for someone if a movie has come, so being the first to see is a very important thing.

**Venerable Geshe Dorji Damdul la:** Why, why is it important? (GL)

**Participant:** It's important because he want to say to, brag to the friends I have seen the first show. So, it's very important for him. (GL)

**Venerable Geshe Dorji Damdul la:** I see, okay (TL). Okay, to tell people that the I was able to see the first show of that. Okay, then others may say that I'm seeing the second show, right.

Okay, then everything is important.

**Participant:** I'm just saying that I personally feel everything is important and everything.

**Venerable Geshe Dorji Damdul la:** And the stealing can also be very exciting. I'm able to steal the first one. Actually, I don't steal but then first one is exciting then I will steal the first one. Okay, actually what Kailash ji said, Deepesh la said is very correct. Say, whether it's trivial or not, it is contextual. Watching a movie, for example, very trivial movie let's say trivial movie, even a trivial movie say the whether it is really trivial or not it is contextual. Generally speaking, it's very trivial, generally speaking. But for some people it can be very important. Because somebody maybe so depressed for the last many say the years, months, very depressed and then not going out at all. And then, somehow you are able to, you know if this person comes out then go to the movie the mind will be more relaxed, right. For that matter then you go deliberately try to convince him or her to come out and watch the movie with that person. So, for you, only if you watch the movie the person will accompany you. Otherwise the person will not go on his or her, the by himself or herself. So, for you to accompany, to give the accompany the give company is very important. It's an immense gesture of compassion.

And for the other person to come out of that is a gateway to free oneself from depression, right. The person will feel more light, person will see oh, the whole world is not against me, right. The, when you go out, you see that so many people are there and then if you are able to talk to the person nicely then everybody has their own problem still, they also come to join this movie there. And some people, some the family members they have the fight at home, deliberately to solve this problem they come to the movie, right. So, that, and then person yes, it's true everybody has the problem, it's not just me. So, look at. So, that way the person will feel, will be relieved from the depression. So, it's possible. With these purposes that movie, watching movie is not trivial, it's very important. Okay, it's very contextual, one.

Now, let's say that okay say you're already, you already got a say a, the rest, you are well rested for the last few days. And then you are fully energised to read a book or to meditate or to go to help somebody. And then say in the process of doing that, in the process of you going to do that suddenly a friend comes and says, friend comes and says that okay let's go for a movie. And then thinking of going to the movie, it excites you, right. So, that is trivial, the being attached to the trivialities. Okay, trivialities and the one thing is that when the mind is fresh, particularly when the mind is fresh, rested then it's important for the to watch movies and so forth. The trivial things we don't need much of the energy, body energy, we don't need much of the energy. For do, to do virtues where, which can help us to grow there we really need energy. For example, for the meditation if you are tired you do the meditation, you cannot really do meditation. Instantly you will fall asleep, instantly. And your, even if you don't fall asleep, your mind is so scattered here and there. When the say, when you don't, if you don't eat nutritious food, then you see that your mind becomes little hazy and something, very unpleasant feeling of lightness will come to your body. All these things happen. So, whereas even if you have not really taken nutritious food but to just watch movie, it does not require any energy. So, this is difference.

So, when your body is very fresh, already rested well then, the first part, like half and hour, ten

minutes, half an hour, one hour and so forth, you spend on doing something virtuous. Reading something the good books and so forth. So, that way it will help you grow. When you are tired, read books, it will not really sink in. Nothing will sink in your mind. And meditation you can't really meditate. Okay, so this is one thing that we need to keep in mind.

In other words, say the trivial things, if there is a choice between trivial things and the virtuous things, make sure that the priority is given to the virtuous things while your body is still fresh and energised and say the say it has the what do you call it, the agility to do it. Okay, so this is one thing. Then what is next? Enthusiasm of?

**Participant:** Laziness of understanding.

**Venerable Geshe Dorji Damdul la:** Okay, opposite of enthusiasm is the laziness. Laziness of underestimating one's own potential. Okay, many of us what we tend to do is that when something say okay, if you, when you hear something, some people they will yes, I will do it, I can do it, and some no. [0:50:00] In the first place the, even the thought that yes, I can do it will not come in some people. Then even if you say that you have to do it, you can do it, no I can't do it, right. Feeling of despondency, feeling of say the lack of energy, feeling of say the, in other words you undermine your own potential, you think that I cannot do it. Okay, particularly when somebody tells you that you can do it and still you say that I cannot do it, what if, what if. This is a clear indication of the laziness of underestimating one's own potential.

One is overconfident, something is there, yes, I can do it, right. Say class five student we talk about the say Ph. D program the child says that yes, I can do it. No, you can do it but not now. And the child will tell me, oh, tell me how to do it now, right. This kind of impatience is there. So, when that happens this is also, this is known as overconfidence. Overconfidence is very dangerous that wanting everything to be done right now, wanting everything even the virtues, it's so virtuous, it's so important I should do everything now. This is very unrealistic. This is known as overconfidence. This will not really healthy. It is very harmful. Harmful in say the relinquishing the whole virtue altogether. Because it will not happen. What is the English expression? Rome is not built in a day, right. There is English expression. So, some people they have this over expectation that I can do everything now. This is also a poison. Over enthusiasm.

Some people their sense of the confidence is too low, say you can do it, try it. They will say that but the can I do it. First try it. Try it to the best you can, how other people are doing it try. And if it doesn't work. Then particularly somebody who encouraged you to do it, go to the person, I tried it this way it did not work. Then the other person, if the other person is very sensible and very experienced will give you directions. Without trying it, many people say that can I do it, what if I fail, what if this happen, that happened, then this the greatest failure. Nobody can fail us, it is only we who can fail ourselves. When you say that I cannot do it, finish. That is the greatest failure. Nobody else can fail you. It is only us, yourself. When you say that I cannot do it that is the greatest failure.

Okay, so of course that and then some people you may say that yes, you can do it and actually it's very unrealistic. Even the person who encourages you to do that, you have to check how

experienced that person is. If the other person has no experience of this thing and then you have the apprehension that this is quite difficult for you to do it. And you say that I cannot do it. And the other person, yes, yes, you can do it. How can the other person know? Other person, himself, herself did not follow this. How can the person know that? You're getting it? Okay, so the point is, the point is that whereas the other person's experience went through this journey, experience, and then telling you that you can do it. And then if you say that can I really do it. This is the laziness of underestimating your own potential. Whereas, if the other person is not experienced and then you're pretty confident. And sometimes people are very smart, they know what I can do, what I cannot do. And then the other person who encourages you to do that is less smart. When that person encourages you, then it is fine, even if you don't do it's fine. Because the other, only if the other person is really experienced or very knowledgeable, experienced, even though may not be experienced in this direction but something similar to this kind. And that person encourages you to do that. And it has many, many, many facets. The person may not have gone through this but the person has the confidence that you can do it. If you cannot do it, it can be don't like this. That person knows all the other options. Okay, so the point is that with all the possibilities that you can do it, and then when you think that I cannot do this, this is underestimating your own potential. Okay, this is the laziness.

So, opposite of these three is enthusiasm. Okay, one is say the say where enthusiasm of overcoming the procrastination. So, where if there is a choice for you to do it now with the virtues or with the neutral things, if you have the choice to do it now or little later, do right now. Do right now as a challenge to the laziness. Okay, this is something which is, this is something which encounters, which we encounter with very frequently in our life. Okay, with any, from the minutest of the details, minutest of the importance of things to the most complicated things you will confront with such situations where you can do it now or little later. And when you say little later ask yourself why, why little later? Is there a reason? If there is reason, okay, little later. For example, let's say okay I have to do this work, for example let's say the editing book or a article. And then if there is a junior. For example, say, say for example say I'm editing this book. And there is somebody who is very junior, who is also going to learn how to do the editing. Then I can do the editing right now or I can wait for another five minutes, let the junior one comes. Then if I do it now, I can finish many things but I deliberately wait till the junior one comes. So, that when I do the editing the junior one sees how editing is done. So, there is a purpose there. Where there is no purpose, nobody is coming and then okay I have to do the editing. Okay, let me do, okay, five minutes. Why five minutes ask yourself. If there is a greater purpose, fine. If there is no purpose, do right now to challenge the procrastination. That is procrastination.

Okay, then the laziness of avoiding the trivialities, laziness of avoiding trivialities. Okay, let's say that in a day how you lead your life, in a day, if the virtue is like, virtue and neutral total is like the say 40% and non-virtue is like 60%. Which means that this is the general pattern. Sometimes your virtue can be like 60%, non-virtue can be like 40%, sometimes. And sometimes virtue can be like 80%, non-virtue can be like just 20%. But generally speaking, aggregate if the virtue is like 40%, non-virtue is like 60% then okay now I learned about the what laziness of attachment to the trivialities. So, I'm so attached to the trivialities, this is laziness, I should overcome that. From tomorrow I have to make myself 100% enthusiasm, 0% laziness. If you think like this the it is again over expectation, over enthusiasm. This is also not healthy.

From your side try your best, try your best and overall speaking if there is an improvement happening. From 40 if it rises to 41% virtue, from 40 to 41% feel the joy, rejoice in this. If the virtue is increasing 41 to 45, 45 to 42, no, 45 to 46, if there is progress happening, you have to rejoice. [1:00:00] Don't expect that oh no I'm terrible it increased only like 42 to 45, it did not go to like 80%. If you expect this much then it's not too healthy. There must be progress happening. As long as progress is happening you should be very happy. This is very important. And say you climb the from 40% to 41 still it is below average, ordinary people will see you still as non-virtuous. It doesn't matter. You know yourself the best. Ordinary people will judge you as virtuous only if your virtue crosses 50 average. So, therefore you know the best.

Some people they are already doing virtues like 80% good, 80% and then never improve further. And in your case, it can be from 40 to 41, 42. In some cases to 20 to 21, 22. That is far better than somebody already in 80 and not climbing anymore. You're getting it? Because in your case you are improving. Improving means one day you will reach 80. You can reach 81 if there is improvement there. Whereas, somebody already 80 and not climbing anymore so that is stagnant. So, therefore progress counts more than where you are. Okay, this is very important. So, the say the say some people okay the enthusiasm of forsaking trivialities, okay, I'm always into trivial things, I'm always into trivial things. And then some people go to the extreme, for example, say like now I'm into Dharma, I went to Tibet House, I learned about the enthusiasm of forsaking the trivialities. And the, that boy, this girl, whosoever, otherwise first coming to Tibet House, you look so presentable, very nice. And after coming to Tibet House, after attending the three kinds of the laziness, identifying all this, then you start becoming very shabby, right. And the say the very shabby, physically, right. Earlier very presentable, now not at all presentable. Even the clothes you use for your what do you call, your hands are very dirty, the, what do you call it?

**Participant:** Dish cloth.

**Venerable Geshe Dorji Damdul la:** Dish cloth, you use your clothes as a dish cloth, sometimes I saw that. Once, I saw that I told the person please don't do that, right. You become very bad example for people not to follow the correct path. Hey, don't follow the correct path, look at this person, right. Now he, the, his or her cloth has become a dish cloth, right. Earlier the person is very presentable. Now look this is how the, you will also become like that person, right. So, don't go to Tibet House, right. This is where we are not serving the Dharma, we are not serving the sentient beings. You are harming the sentient beings. Okay, so the point is that don't go fro drastic changes, right. So, the Tibetan masters they say that change happens from within. Change yourself from the within, outside keep them as they are. Outside you always come presentable, come presentable. Let others feel okay, so this boy, this girl is very presentable and what is he doing? Oh, she is so deep into philosophy practice and so forth. Wow, that is amazing, right. This is what is required. Okay, then later on when you really reach to the level where your mind is so evolved to the extent that nothing really matters, right, for you going to such an extent of improvement, very fast improvement actually happening then could be exception.

And even the great saints in the past who are once even the king, the prince and then following

the path and then becoming such a great scholar like the great saint Naropa, a prince. And highly, highly respected not just as a prince but because of his the incredible the, refined knowledge of the Dharma. Incredible refined knowledge of Dharma. So, there then when he reached to such a level of expertise and the realisation then at that point say the for the sake of expediting the path then the person actually goes into practices which may be very unconventional. So, at that point then they leave the place and then at that point you don't need any advise from anybody else, you are already expert. Okay, till that point say let the transformation happen inside, outside keep them, stay as who you are, where you are, what you are. Okay, this is very important.

With this in mind the I'm sharing this pertaining to the misconception over the Buddhism. Many people think they think that Buddhism is a very self-denial religion, renunciation, impermanence, suffering, right. It's very gloomy to hear, very gloomy. Starting with suffering. Okay, this is where many people say that Buddhism is a very self-denial religion. It does not really promote you to be active, you know, it will hamper somebody's activity contribution towards the Dharma. This is a total misconception. So, there they think that Buddhism means to give up your happiness. This is what many people, the impression that many people have. This is totally a wrong, the wrong understanding.

So, what is Buddhism? It is to, not to give up happiness. It is give up miseries. So, Buddhism starts with the concept of renunciation. So, many people they misunderstand this word renunciation for renouncing your happiness. This is not the case. It's to renounce your miseries. It is to renounce your miseries. The Buddha, how he, what made him to give the teachings was that he saw that the world was going through miseries, and he wanted to save the world from the miseries. So therefore, he started giving teachings how to get out of miseries. So, the renunciation is to renounce the miseries, not to renounce the happiness. Don't forget it. And then, this is how we start, we start like this and then as you grow deeper, as you progress, as you become, as your thinking becomes more and more say the refined then you realise that the happiness that we are talking about external, it is internal. Then you go, start to go inside, internal. The moment you touch the internal then external is totally irrelevant. External keep them as they are, it doesn't matter, keep them as they are.

Say if you have a car, keep your car. Don't give up car. If you have house, give up your house. No, this is not the connotation. If you have your house, keep the house. If you have car, keep the car, right. Whatever good things that you have, keep them. Externally keep the. So, Dharma we finally come to realise that it's to work inside, your thinking processes. Thinking processes can become as divine as Enlightened beings. And external keep them as they are, it's fine. What is wrong with it? Okay.

Whereas, when you reach to a level, whereby, that for you external and internal, internal matters and external the moment you realise the externals are really disturbance to my internal growth, when you're really confident with this then exceptions are there. Otherwise, and that is more during the say the beginning level. And when you become really more evolved at that point external does not really matter. Whatever external that you are, whether you are on the street as beggars, or as kings, queens, whatever. Just remain like this, inside can still keep growing. So, that

is when you reach a very advanced level. Okay, this is in relation to say the people, say the trivialities, say the laziness of being attached to trivialities, trivial activities, and the enthusiasm of overcoming the attachment to trivialities. So, in this connection people can have a misconception of Buddhism, mistaken view of Buddhism that is very say [1:10:00] self-denial, it forbids us from the joy of, the joys of life. Joys of life are all considered as trivial. So, we're not supposed to have, you know, attachment to these joys of life which they consider as trivial. This is not the point.

As for some people, for some not all, for some people when their mind grows, they can go into the pubs, they can go into nightclubs, yet they are not to be affected. You're getting it? Yet, they are not at all affected. Instead they grow even more. Okay, let us not expect ourselves to be that person, right. Okay. (TL, GL) Okay, right. It grows. This is a very rare situation. Only if one is, say first we have to be in the fence, right. We are very beautiful Alfonso seeds. Seeds don't see, don't think that the seeds, Alfonso seed, you, we as the Alfonso seed, let us not think that this is the Alfonso big tree, right. Alfonso big tree you can invite the cows. Cows can take shelter under you. You also give mangoes to them, very delicious mangoes, cows will benefit and the cows cannot eat you up. Whereas we are sapling, beautiful tender sapling. Oh, look at this, you know, Alfonso tree, it is doing such a good thing I'm also Alfonso, right. And look, hey, the cows come, I will help you. Cows will eat you up, finish, right.

So, when you are a sapling, we have to identify that we are sapling. When sapling, the job is to be in the fence. Let the cows not, don't be hurry to help the cows, right, don't be hurry. First be in the fence. So, at times you might have to dissociate yourself from say the unhealthy companions to fence. It is a fencing. We have to dissociate from the unhealthy companions sometimes, right, as a measure of fencing yourself to be in the fence. While in the fence don't remain as a tender sapling, keep growing. While in the fence keep growing, keep growing. Okay, keep growing. Once grown very strong then don't stay in the fence, remove the fence, right. Whole purpose of you growing is to grow the fruits so you become very strong and then to help the cows, right, help the cows. Remove the fence let the cows come, take shelter under you and then give the mangoes, give them benefits. So, likewise when you grow very strong then you can say, some can go into pubs, some can go into whatever, right. And then you are not affected, you can in fact help others. But not now. Only when you reach the state of realisation, reach a high level of realisation state only then you can do that. Okay by the way the point is that the in this connection not to be attached to the trivialities.

And then very high-level trivialities makes no sense, at a high level, very high level. Very high level everything is Dharma. Triviality is with respect to ordinary people. When you become very evolved for you everything is a Dharma. So, the great saint Jetsun Milarepa what he said that for me everything I hear is mantra, everything I see is Dharma, there is nothing which is not Dharma for me. This is what Jetsun Milarepa said when he reached very high level. Then you see that everything is the play of your own radiance of your own mind. Everything is just the reflection of the your own mind. So, there you see that, you see every sound that you hear you hear them as a mantra. And every experience, experience of the bliss and Emptiness, Emptiness experience. Okay, so that is when you reach the very high level. For that matter we can reach, we do have the capacity to reach that level but then we should be very systematically following that.

Okay, so the, then number three is not, the lazy, the what, the enthusiasm of not underestimating one's potential. This is so important. For that we need to have conviction in the Buddha nature within us. We should have conviction in the Buddha nature that everyone has this Buddha nature within us. Say, the Buddha Shakyamuni the Fully Awakened being and we the ordinary beings we can see such contrast there. But deep inside in terms of true nature of our mind, there is no difference. Like the diamond found in a ditch and diamond found in the showroom. Diamond found in showroom looks so nice. Diamond found in the ditch, this is so filthy, so dirty, smelly. But deep inside when it comes to diamond there is no difference. Diamond experts will pick up this diamond from the ditch, just clean this up, finish, and place it in the showroom. It becomes the diamond of the showroom. So, the our mind is like the diamond from the, picked up from the ditch. And the Buddha's mind is like the diamond picked up from the showroom.

And how it came to the showroom? Initially, it was not primordially there in the showroom, right. Even the showroom was created later on. So, it's, first came from the ditch. And then slowly it was wiped, cleaned up, and then all the dirts were removed and then it went to the showroom. So, likewise our mind we have the same potential. So, this the, we must have confidence in our own Buddha nature – the seed of perfection within each one of us. That it's there, I'm not exaggerating this. This is there. Now, for me, I personally it's a matter of time. So, some people the stains are more, some the stain is less, but deep inside everybody is same. Everybody is same deep inside. Where this Buddha nature is concerned there is no difference between the somebody who is the least learned very dull person to the Albert Einstein there is no difference. True nature as pure, both are very pure. It's a matter of opportunity. This is what I'm very, very confident in. So, the those very basic mistakes that I make when I was very young, not exposed to the outside world pertaining to the conventional say what do you call it, etiquette and so forth, which I have no exposure earlier. And then I made many mistakes and now being exposed to all these things then when I see younger ones making this mistake, I see them, it's not that I'm superior. Only that I got the opportunity. And this person, same person will get the same opportunities as me will be on the same level if not greater. So, therefore everybody has the potential. It is not that somebody is inferior, somebody is superior. No, we are all equal in terms of the true nature. Now, it's the matter of opportunity whether or not this seed, this Buddha nature, this diamond in the ditch meets with somebody who identifies it as diamond and cleans this, right. That is the only difference. Deep inside we are all equal, whether Buddhist, not Buddhist, girl, boy, the elder, younger, educated, uneducated, there is no difference.

Okay, so the opportunity, for, with this, just sharing with you. When I was in say class 12, CBSE, that was like 30 years ago, 30 something, 31-32 years ago, class 12 CBSE. The, okay, I was doing pretty good in my studies physics, mathematics, chemistry, Tibetan, English, these are the five subjects and biology also. No, class 11 I took biology, class 12 I dropped biology. So, I was thinking of say, I was thinking of scoring like, okay, 96% in those days, 96%. And now when I think back in time, the poor boy maybe age 17-18, this poor boy, he was very unrealistic [1:20:00] because of not knowing the bigger reality. Why?

Say I met one IIT boy after many years, after about like say 20 years from class 12, after completing class 12, after 20 years, 20 after completing Geshe degrees, Geshe studies, after

completing everything and then already trained in logic, philosophy, exposed to the quantum physics, relativity theory, neuroscience, all these things. Then I met one say the just IIT boy, a boy from IIT, first year, the first year, IIT. And the my nephew he is also good in studies. So, he asked me one question from physics. I read that and I could see that there is a the say it's not wrong but it's very complicated. It's explained in very complicated way. Then the IIT boy was there. So, I was just, I wanted to test IIT. When I was in school I just heard about IIT, IIT means like the role model. So, now I'm actually seeing a boy there. So, I asked him teach my the nephew this physics. He read it. I was not really looking at the text, I was observing this boy, IIT boy. He was so confident. He said that the text is wrong, the text is mistaken, the author of the CBSE class nine text, physics text book, this author is mistaken, he said. I was shocked. This is the amount of the confidence that this boy had.

And whereas, when I was in class nine, whatever is in the text no question. If there is a complication it's my problem, it's not with the text. This was my attitude. And this boys' attitude is very different. He said that text is wrong. I read it twice and I could see that there is nuance there. It is not wrong. How it is explained is little complicated and you can fix it very easily. It's not that, fix it, meaning that it's not wrong. But this boy said that it's wrong, the text is wrong. I was so awestruck to see the wonder. I was so amazed to see that wow this is the amount of confidence that this boy has. The question, why I did not have this amount of confidence the when I was in, say class 12? And how this boy who is just one-year senior to class 12 he has this amount of confidence, why?

Very simple. Because this boy upbringing, education opportunity was incredible. One, he is very smart. Number two, upbringing just from the childhood, his father is like engineer, his mother was a doctor like this. From the childhood age three, four, five, six, everything was fed so well. And then me as this young boy say the from class two, three, four, five, six, seven, who is there to feed my brain with all this knowledge. Even with the class ten, completing class ten still I did not get a book read, I could not find a book, right. Class ten there is there two-three months gap there before you join class 12, no class 11. So, I was in my father's place and my father was, there is only one book. What is that book? Prayer book. His prayer book, right. And this boy was craving to look for a book. I'm wasting my time, I'm wasting, no book. This is the background that I came from. How can this boy be expected to get 96%? And yet this boy was thinking of getting 96%. Which means that this is totally unrealistic. What I'm saying is that it's a matter of opportunity. So, this boy meaning myself, so then without such an opportunity how can I possibly think of getting like 96%. And whereas, this other boy who was so confident even to say that the text is, the text book is mistaken, right. How come that he has this kind of confidence? It's all because of the opportunity.

So, what I'm saying is that we are all just equal. Even if somebody who may think that I'm so dull, I don't have this capacity to know this philosophy and so forth. And someone who is very refined in philosophy there is no difference, deep inside they are just same. So, this confidence we must have – the confidence in your own ultimate treasure of happiness, the Buddha nature within us. We must have this confidence. When we have this confidence, we will never feel inferior. It's a matter of opportunity. So, our job is to create the opportunity for yourself. And whole world is not dark. Oftentimes we try to look for opportunities, we try to say the look for

the particular, the correct situation, proper situation, we don't encounter with such situation where we meet people who are very selfish, who are very unkind. And then we think the whole world is very dark, very gloomy, no. The world is not dark, not gloomy. There are pockets which are gloomy and dark. But there are people very kind, very learned, very kind people are there who are bound to help you, there are. So, you should go to look for these correct people. Okay, this is in relation to the three kinds of enthusiasm.

Now, another point which I'd like to share with you, very important, is known as, okay, once when I was in Singapore, there is one person who was going through a deep, deep depression. The first year it was fine. Second year the person could not even walk. Two person should lift her up, when she came to see me. Then the, she sought the help of one Rinpoche. And that Rinpoche performed some divinations and sent the outcome of the divination to her saying that you have to recite the Vajracchedika, Vajracchedika Sutra 40 times. It's fine. This is fine. Then she, what she did was that, okay, this was what she told me. That this is the outcome of this divination done by this Rinpoche. Then I told her that is fine, I have no complaint against somebody doing divination, it's upto the, it's individual business, it's not my business. But you don't have the energy to do that now. Don't over exert. This is my word. Don't over exert. You don't have the energy now. You can't even walk.

Okay, the next time I was in Singapore she came to see me. And she was just in a terrible shape. And she was complaining, she was, you know, raising all the problems that she's going through. And then I said, okay, how did you do with your the *puja*, done by the divination for the. She said that I tried to finish this, after completing the 40 rounds then I will be okay. So, I tried to finish this as soon as possible. Then I said, no, I told you don't over exert. You don't have that energy. And she said you are very right, right. Before completing 40 her body just went terribly bad, acutely bad. I said that this is wrong. It is not the mistake of the Rinpoche. If the Rinpoche said that you have to finish this as soon as possible, he is wrong. He said do the 40 times. But he did not say that you have to do it right now. And you do it right now, with, despite I gave you the warning don't over exert. Tell me what is the problem. Hey, tell me, what is the problem. Why she went through this difficulty, why? This *puja* is supposed to help her, it harmed her, how? Anyone? She has this enthusiasm, you know, enthusiasm to finish it as soon as possible. So, what is wrong with this enthusiasm? Anyone? Yes, Badri ji? [1:30:00]

**Participant:** She overestimated her own ability.

**Venerable Geshe Dorji Damdul la:** Okay good Badri ji. And there?

**Participant:** She was in a hurry. (TL)

**Venerable Geshe Dorji Damdul la:** Okay, she was in a hurry. That is true. Okay, that is true she was in a hurry. Okay, so meaning that the some things, there are things which you have to do in hurry. Some things time factor is there, right, time factor is there. So, then she forgot the time factor, she is in a hurry, right. She forgot the time factor, she is in hurry. That is where we are going wrong. Now, the point is we should be very realistic. Don't forget it. You should be very realistic. Okay, what is your name? Wangchuk la. What Wangchuk la said is very true. That she is

a hurry means that, this hurry means she wants to do things within a very short span of time, right. But actually this practice involves time factor. She is being very unrealistic by forgetting the time factor. So, for that because the time factor is there she should take rest. This is enthusiasm to do everything so fast. This is not enthusiasm, this is form of laziness. Don't forget. This is form of laziness, right.

Okay, now to counteract this laziness there is what is known as enthusiasm of respite. Enthusiasm of respite. Respite means short.... Okay, say what is respite?

**Participant:** Short rest.

**Venerable Geshe Dorji Damdul la:** Short rest, enthusiasm of respite. Even though it is virtue or even though something is virtue but realistically there is a time factor involved there. I cannot finish everything today and in order to go further I need energy, right. I need to rejuvenate myself, all these factors are required, are involved there. So, knowing this then the person knows when to take rest. That is enthusiasm. Where you need to take little rest you take the rest. You are smart enough to know when to take rest. That is known as enthusiasm of respite. It's not that if you can complete the thing your job will be done, no. Where time factor is not involved then it's fine you can do it as, in hurry. But when time factor is involved if you are in hurry, it can harm you more than help, right.

Okay, just a little digression. When I was in Drepung Loseling Monastery, the I was working on the, I was the in charge, kept, in charge of the one the Drepung Loseling Monastery's annual journal, annual magazine known as Dreloma Magazine. I was in charge of that. And the manager of the whole library, I'm the part of the library, library of the monastery the manager was a very senior monk. And his tendency, his thinking tendency is that everything must be done very fast, on time, very punctual, that make sure that things finish on time. This is his tendency. One time it was say the first time the books published in the, through the, in the digitised form, not through the regular printing. Now, in the digitised form print that from the computer. And the main, what do you call it, manuscript, final manuscript was being printed out. And I was helping the manager there. In fact, the work was given to somebody else, my friend, he was not so exposed to the use of the computer then, like 20 years ago. And because I was already exposed to computer from the Institute of Buddhist Dialectics. So, I was helping him. It was not my work. And the library because I'm part of the library I also feel it, some kind of responsibility, I was there. And then because that it was the last touch, and it was I think that was the first of its kind, digitised version of the what, the books, text books, the Buddhist philosophy text books coming in the digitised form. So, I was helping them.

And the, it was already very late in the night, we were all in the library in the night. And the manager, chief manager of the library he otherwise used to be very punctual, would say just hurry up, right. You finish, you have finished, you have finished. This is how he, this is his tendency. That day, that night I was shocked to hear something very different from him. So, what he was saying is that he was saying that in the form of a tune, in the form of tune. He was saying that if you want it fast do it slow. He was just saying this in a tune, if you want it fast. He could see that we were doing in haste. If you want it fast, do it slow. If you want it fast, do it slow. I could not

believe what he was saying. This is not style. His style is are you finished, have you finished, have you finished. This is his style. And today he is saying something very different. He is encouraging us not to go fast. If you want it fast, do it slow. And he is very experienced and he is saying this out of experience. He is so experienced. So, we were almost done. Oh, there is one error, typo there, again we put on the, we fixed the typo. And then the print this out, gave it to him. He just picked up, nothing..... Then he said okay where is this line? One line is missing. Whole one line is missing in the, while fixing one typo there whole one line below is missing. And all the others are already printed. He said where is this line. I said no, it can't be.

Why he is being very gentle? Is one because you know I'm involved there not as the one with the responsibility but coming to help. And number two is that, this, he is very experienced, if he hurries up things, things will not work. So, he is saying that do it slow, if you want it fast. (TL) He was pointing to all these loopholes through his experience. Where is this line? I said it's not this line, the next page is not there. Why? Because all the page is already printed. Now we are seeing only one typo in the first page. We fixed this and the whole one line is shifted to the next. But next page we are not going to print it, because already printed, right. So, the we have no, because we are not experienced, he is very experienced he knows that shifts can happen. And then we already print this first one, the new copy. New copy the first line is missing. The last line is missing. And he said where is this last line? I'm lost, how it disappeared. And I said it's not here, next page, it's not there. So, this is the computer, the printing the flaw is there. Then I realised okay, wow, this is experience. I was so fascinated. Otherwise he would say that do it quickly, quickly. So, there he said that if you want it quickly, do slowly, right. And you do quickly and later on when the book comes out. Where is this line? Finish the book is already printed like 2000 copies, all waste.

Okay, so enthusiasm of respite, we have to know when to take rest. When you are, particularly when you are doing, when you go through journey of virtues, we need to know when to take rest. Okay, other story some of you know that, some of you did not know that. Okay, some of you already heard this, some of you not. Okay, just these are the stories but it's not just for our intellectual knowledge but to really apply this in our life. To make sure that we are being very realistic.

Okay, once there was a person who was for the first time going to, in Tibet, for the first time going to Lhasa, [1:40:00] for the first time. Lhasa is the capital city of Tibet. And then he was from a very remote village, he wanted to go to Lhasa, and he was on a horse. Then the say he was running so fast and then at a certain point he, after like two days time he reached one place. Still he had no clue as to how long it will take to Lhasa. And then, on the way he met, after two days, on the way he met one, he met one traveller, a frequent traveller to Lhasa. And he stopped this gentleman, sir, sir, how long does it, how long will it take me to reach Lhasa. And he did not, okay, he then, this frequent traveller asked him. Okay, where did you come from? He said that I came from this place, place A. Then the frequent traveller was so amazed, he said amazing that usually it takes like four days to reach this place from your place but you reached so quickly. In two days, you reached, it's amazing. So, he was so happy. What was his expectation? He was expecting that a compliment from the frequent traveller that he will reach Lhasa very quickly. And the frequent traveller said that if you go at that pace you will never reach Lhasa. If you go at

that pace you will never reach Lhasa. It's amazing that you reached this place within two days, otherwise it takes four days. But if you go at this pace you will never reach Lhasa. What is the meaning? If you go at this pace, the horse will be tired, you will be tired, both of you will die on the way and you will never reach the destination. Likewise, if you don't know when to take the rest, when to, if you are not being realistic just rushing, rushing, you will quickly relinquish your practice, you will see that it's overwhelming.

Okay, how many of you are so particular about making your timetable for the board exams, when the exam is very near? When you were in school, class 10, class 12 board exams, right. Oh, now the exam is only about say 15 days I have to have a time-table. How many of you made time-tables including myself? Okay, Lokesh la, you did not? Wow, that is amazing. Phuntsok la? No. Okay, those people, those who raised their hands including myself we are the ones who need the enthusiasm of respite. According to our time-table there is no respite, right? And then in two days time the time-table flops. Okay, tell me, how many of you realised that the time-table did not work after two days or three days. Oh, Thapa la also. That is interesting, I see. I thought Thapa la was like Lokesh la.

**Participant:** I didn't make time-tables.

**Venerable Geshe Dorji Damdul la:** This is what I'm saying. I thought Thapa la is your nature. Okay, Thapa la is my nature. We made the time-table and time-table did not work. This means that we did not include the respite factor there, the need for the respite. Okay, this is very important. Don't forget it. Okay, we are done with the three kinds of enthusiasm.

What is next? Okay, next is the perfection of meditative concentration. Okay, now let's go little faster. Meditative concentration, okay, meditative concentration, we need to keep in mind that thus far generosity, in what way generosity helps us? Because this practice is a practice of the Mahayana. Practice related to the Bodhicitta, someone who cultivates Bodhicitta, the genuine wish, altruistic wish to become Buddha for the benefit of all sentient beings, whatever, help all beings. For that matter first thing that we need to do is that we should feel connected to beings. What will connect us to the beings is the generosity. You're getting it? Generosity.

Okay, there are some very interesting stories. When I was very young to connect with the, when I was in class, I think class three, there was one boy who was the topper. And I wanted to make friend with him. So, I had no means by which to connect with him, okay (TL), it's a different story. Okay, it's fine. So, then I really had nothing to make him happy. Because education wise he is, study was he was very good. He was the topper and I was just mediocre, totally mediocre. And he was the topper. And the say family wise my father was very, you know, just going through his own difficulties, no way by which he can support us. So, it was just like in the school whole year long. And then he, his parents were both the foster parents in the school which means that he gets the daily, every day love and affection from the parents. And he is very smart, intelligent, everybody loves him so much for his knowledge, studies. And the multi-talented with the extra-curricular, all, he is just expert, you know, all. So, I have no way by which he will feel happy about with me, when I just like age about like eight or nine. To make him happy, so that two of, I can be his friend. But somehow, deep inside I felt that I must somehow top that year, I

must make myself as his friend. So, I have nothing to give. So, this generosity is a means to connect, right. I have nothing to give.

Finally, in those days like most of you are not born, in those days when I was like the seven or eight. There used to be one candy. And the end of candy, even I don't get the candy. The handle of the candy is the whistle, plastic whistle. I only got the plastic whistle. I did not get the chance to eat this candy, right. I got this whistle from somewhere. So, I just, this is my toy, this whistle which is maybe like ten paisa candy and even that candy I did not see. I only saw the whistle, that part. So, then I have nothing there to make friend with him. So, one day I saw him then I gave this whistle to him. (TL)

Okay, this is an interesting story. Then somehow when he was in class four five, six, wow he was a shining, shining star, rising start. Every where in the school people were from the class teachers to the school boys and girls to the school principal, everyone was talking about him. So famous. Multi-talented. And then class seven, seven then the two of us became friends, very close friends, class seven, eight, nine, ten. Then class ten there was little competition between two of us. Then class 11, 12. So, what I'm saying that is the say what the relationship, say to connect with people it is done through the generosity.

Okay, the practice of generosity to connect with the sentient beings. Then the next is once connected our first job is, the number two is ethical discipline. Ethical discipline for what? Hey?

**Participant:** We have to practice.

**Venerable Geshe Dorji Damdul la:** So, okay why in what way? How that becomes a very important part of our practice, how? Anybody remembers what we discussed earlier? Yes?

**Participant:** Refraining from negativities.

**Venerable Geshe Dorji Damdul la:** Refraining from negativities. Okay, why, why? Number one why and how that is related, how it came into this?

**Participant:** Like if we are not doing negative karmas so it will give us confidence.

**Venerable Geshe Dorji Damdul la:** Okay, so the yes. The point is that we're already connected with the beings, connected. [1:50:00] Finally, what should we be doing? We should be following the journey *gate gate paragate parasamgate Bodhi svaha*. We should be following the journey. Don't forget it. Even this sequence, I'm sharing with you as to how these six perfections come into being with this particular sequence, there are so many reasons how this is put into this sequence. What I'm sharing with you is very important. Say, we have to follow this journey. This is not external journey, this is internal journey of cleansing the mind. So that Buddha nature becomes awakened fully. Journey of cleansing the mind. Now, this journey of the cleansing the mind we have to work with the mind. So, this is what? The mind, this journey is the journey of non-virtues or the journey of the virtues? Journey of the virtues. But our mind is predominantly non-virtuous.

So, you remember the train going to the wrong direction and then possibly can fall off the cliff. So, there first what should we do? We should U-turn? First, stop the train, right. Stop the train from going to the wrong direction. So, engaging actively engaging in non-virtues is like the mind which is like the train going towards the wrong direction, non-virtues. First we have to stop that. You're getting it? Stopping the non-virtues this is the ethical discipline. Discipline yourself from turning towards the negativities. Once, the train is stopped then what should we do?

**Participant:** Make a U-turn.

**Venerable Geshe Dorji Damdul la:** (TL) Then don't, U-turn. U-turn, you can take U-turn, you can take it right from the beginning, right. So, now reverse the train. So, once the mind already stops from going to wrong direction, non-virtues. Stop. Then reverse it, go towards the virtues. So, going towards the virtue is, what is next after? How difficult it is to stop the train?

**Participant:** Very.

**Venerable Geshe Dorji Damdul la:** How difficult it is to stop the train? Hey, you have experience? How difficult like the stopping the car? No. It is to be stopped from like one, two kilometres ahead. You're getting it? It's so difficult to stop it. When you stop it then it makes a sound. If you make a sudden stop it makes a screech, right. It makes a sound that is screech which Deepesh la,(GL) right. Okay, so that sound which means this sound is because it's not easy. Because it is not easy to stop the train, non-virtues. It's not easy to stop the non-virtues. So, therefore we need patience. We need patience. With the help of the patience you are successful in stopping the train of going to non-virtues then now your mind is not going to non-virtues.

But that is not the full story. You have to go to virtues. *Gate gate* should happen. Virtues should happen. Okay for that *gate gate* say how should it happen and how long is the journey? One, the one year journey or many lifetime journey? Many lifetime journey. So, how to expedite this journey? By finding joy, finding joy. Okay, so now and this journey will never happen automatically. We should put effort. And this effort must be joyous effort. If you, if it is not joyous you don't feel like doing it. So, therefore for this journey to make this journey very affective we need joyous effort. Okay, so now with this joyous effort or the enthusiasm, perseverance they all mean the same.

Now we have say, the first one connects us to the beings, generosity. Ethical discipline helps us to stop from the negativities. Because it is difficult the patience helps us to make it successful. Then the joyous effort or the enthusiasm, it helps us to make our mind pliable. Where our mind pliant to engage in virtues. Okay, so your now, your mind now it's already connected with sentient beings, it's already expert in not doing negativities, it's already expert in doing virtues. Okay, now your mind is very fertile your mind is so fertile. With this fertile mind what we're going to do? You're going to do the best of the virtue, this journey, *gate gate paragate*, best of the virtue. What is the best of the virtue? To meditate on, to light the wisdom to dispel the darkness, light the wisdom. And this wisdom requires two attributes, two characteristics. The one this light of the wisdom must be so bright. And the other the wisdom, the light must be very steady. The steadiness is built by the meditative concentration. And meditative concentration or the *samadhi*

per say meditative concentration per say, the highest-level meditative concentration per say highest level we call it *samadhi*. Let's say for the academic, not *samadhi* sorry *shamatha*. For the academic performance highest degree is PhD Now we have post doc, it's fine. Let's say PhD And then the it does mean that you are the Nobel laureate, you are the best of the professor. It doesn't mean that. This is highest of academic degree, right. And within that then some people can be the say the after finishing PhD. Within the PhD, we see that some are very bright, some are less bright, and some have double PhD, some have triple PhD, and some are professors, some are assistant professors, some are assistant, some are the, what is that there is another position in between, associate professor, some are full-fledged professor, some are Vice-Chancellors, some are Nobel laureates within this Phd then there are so many categories depending on your say the or they are equal having the highest degree which is the PhD. Likewise, with the *samadhi* the highest degree or highest qualification is *shamatha* or the calm abiding. Then the *shamatha*, within *shamatha* there are various degrees or various differences are there. Many differences are there which we'll do, yeah, little later also. Okay, the so the this single pointed meditation, the stability the most refined or the highest level is known as *shamatha*. And within this highest level there are difference, varying degrees are there, differences are there. It is like say somebody getting Phd that's it. And that is the highest academic degree. Okay, so that is *shamatha*, in English it is known as calm abiding, translated as calm abiding and in Tibetan it is known as *shyi ne*.

Okay, now okay so this *shamatha* or the single pointed the clam abiding or the single pointed meditation so there we can speak of say the okay say with this practice of the single pointed meditation in what way if you just do this practice in what way it will help us? Okay with the very mundane benefit of the concentration so forth, say the greater more greater benefit would be say like in terms of you taking birth in the higher realms. For example, whole Samsara, what we learned earlier, I think we learned earlier that whole Samsara is divided in two three groups, three realms. Desire realm - *Kama Loka*, form realm – *Rupa Loka*, formless realm – *Arupa Loka*. Okay, these three realms. And within the first realm, desire realm we don't really require say these *samadhis* or the well refined meditative concentration to take birth in this desire realm. But to take birth in the form and formless realm we must, that must be achieved. To take birth in the form and formless realm it is done only through meditative, very refined meditative concentration, [2:00:00] *samadhi* practice, only through that. And this samadhi practice as I said earlier most refined version of that is known as *shamatha* or the clam abiding. But the, but say the within that there are many categories of the subtlety.

Okay, now I'd like to quickly explain this say the okay the *shamatha* pertaining to the desire realm, *shamatha* pertaining to the form realm and the formless realm. Desire realm, *shamatha* pertaining to the desire realm, first we must achieve the *shamatha* which is of, which falls under the category of the desire realm, the mind of the desire realm. Then with this form, the first the desire realm from there we have to go to the form realm. Form realm the difference is that the say the in the form realm the physical body that we have which is made of blood and the bones, flesh, and the what, the fats, these are very gross. In the form and formless even the physical form is so refined. The if you, if we have the experience of seeing that physical form then seeing the physical form we have is so, so gross, so repulsive. So the physical form of the form realm is extremely refined. Okay, so this is done through a more practice, the more practice of the say the

meditative concentration, meditative practice of seeing the subtle and the gross aspect. Meditative concentration, meditative practice, I would say meditative practice of the subtle and the gross aspect. Subtle and gross aspect meaning say the you just focus your practice on seeing the desire realm as very gross and the form realm as subtle. Just practice this, to see the desire realm as gross and the form realm as subtle. So, there the aspiration to move there that aspiration builds up, meanwhile with the accompaniment of the single pointed practice, single pointed meditation plus the special insight. We, this I will discuss later. Plus, special insight.

Okay, so then the you let's say when you're successful in this then you achieve a mind state of the form realm. And form realm within that again there are four different levels, gross to the subtle. So, this is very simple first concentration level, second concentration level, third concentration level, fourth level. And then each one have, each one them have further divisions. I will not go through them as yet.

Okay, form realm into four divisions, four levels. Then from the form, form realm then you go to the formless realm. Formless realm there is no form there. Now how do we go there? Formless we see that it has four divisions, four levels there within formless. One is the infinite space, infinite consciousness, vacuity, peak of existence. Infinite space, infinite consciousness, vacuity, and the peak of existence. Infinite space is *nam kha tha ye*. Infinite consciousness *nam she tha ya*, in Tibetan, *nam shes tha ya*. Vacuity in Tibetan *chi yang mey*. And then peak of existence, peak of Samsara or peak of existence in Tibetan *si tse*.

Okay. Now from the form how to move to the infinite space? Okay, we see that form is very gross as compared to the space. Again, it is through the meditative practice of the grossness and the subtleness. Grossness of gross and the subtle aspects. Meaning that now you see that when you reach that level, fourth realm, fourth meditative concentration of the, fourth concentration level of the form realm then you see the form realm or the fourth form realm as very gross as compared to the space. Space is very subtle. Space we can freely flow. Form there is obstruction there. So, the form has gross and the space has subtle. When you succeed in this practice then you reach the mindset of infinite space. Now, when you reach that again depending on many other factors, if you meet with a teacher whose realisation is higher than yours what is next? Infinite space? Infinite consciousness. So, then the teacher will say that what you have reached is not the ultimate, this is subtler than that. Space is very gross as compared to your consciousness. Space exists in, space has the say three dimension, with the time, four dimension. Whereas, consciousness has only time dimension, dimension of time not the space. So that is much subtler as compared to the space. Then you when you're successful you move to the next that is the mindset or the Samadhi of the infinite consciousness. When you reach that again it is not simple, depending on many other factors such as a teacher who is more sophisticated, whose experience is deeper than yours, you may meet with such teacher or you happen to meet with some the books, the manual of meditation where the mention of such things are there, subtler than what you've achieved. So there what happens is that, okay let's say the flower is the object and your mind is the subject. Your mind is the subject and that flower is the object.

Now the object, you have been making the object subtler, subtler all the time now, upto this point. From the physical form you make it subtler to space, from the space you make it even

subtler to consciousness. So, you are always dealing with the object. Now, even the consciousness, even there is something, there is a consciousness there. For example, you are seeing infinite everything. Infinite consciousness means wherever you look at you just see consciousness, your consciousness. It's very similar to what say the Vedantic traditions speak about the cosmic consciousness, very similar to that. Okay, just the, everywhere it's just this consciousness pervasive everywhere. Okay, so there now the for example like the flower as the object, although consciousness becomes your object and your mind which is seeing everything is pervaded by the consciousness that becomes your subject. Now what they do is that to have the consciousness, even that the object, subject is there. So, to have object and no object which is subtler? No object is subtler. So, they try to delete the object. So, now this is your subject, your mind, this object, now you keep on improving the what, making the object subtler all the time, now you reach to a level of the subtlest of the object which is the consciousness, infinite consciousness. Now, you drop this, drop the consciousness.

Now, what is next? Vacuity – no object, it's just the mind. The subject, mind in the form of the subject. Just experience it, nothing to be experienced. You're getting it? Okay, no object there. [2:10:00] Now philosophically, logically if you say that if without the object how can that be, without experience how can this be? Experience that is easy, right. So, nothingness is your object now, that is easy. Philosophically it is very easy, right. So, experientially speaking now you have dropped the object, experientially speaking. And if somebody comes to provoke you that how can there be experiencer? So, nothingness that is the experience and you are, your mind is the experiencer, that is easy. Okay, so experientially speaking now you have dropped the object, now only the subject is left. This is known as vacuity, the next stage. Then the, then they are, then they may meet with still more refined teachers. For example, like the Buddha's second teacher. Who is the Buddha's second teacher?

**Participant:** Udreka.

**Venerable Geshe Dorji Damdul la:** Udreka. Acharya Udreka, yes. Okay, Acharya Udreka, he reached that level, the final level. So, if you happen to meet with such a teacher. Then okay, even the dropping the object does not help, right. This is very gross as compared to dropping the subject, right. You have already dropped the object. There are two there, object you kept refining, refining, make it more and more fine. And finally, you come to the subtlest which is consciousness and then you dropped it. So, what is left now that only the subject is left? Now, if you meet with teachers like Acharya Udreka, then they will teach you how to drop the subject. You're getting it? They will teach you how to drop the subject. Then it becomes very subtle. Okay, but what is the subject? Your own mind. Your mind never terminates. You cannot drop this subject. At the most what we can do is that you can make the mind subtler. Instead, the say the mind can be made subtler but this substance of the mind will never terminate. The mind per say will never terminate. This is the reality. For example, say according to physics the particles, electrons, protons, neutrons, the particles they will never annihilate. At the most they will change into energy. Energy can again be changed back to particles. But the particles, the energy, whatever you call it that will never annihilate to nothingness, never, according to physics. Likewise, the mind shares the same nature, the mind never terminates its substance, the mind never terminates.

At best like a balloon for example, balloon, if you blow the balloon it's huge. You deflate the balloon what happens? The size will shrink. Likewise, our mind, at the moment our mind is like the inflated balloon, very gross. Towards the, when you fall asleep it becomes subtler. Then when we die it becomes very subtle. You're getting it? It's like the balloon of the consciousness is deflated to the subtlest form. Still the substance is there. That substance of the balloon is there. When deflated fully still the substance is there. You agree with me? Likewise, even though the mind can be made subtler but the substance you cannot remove the mind altogether. So, then what they do is that after dropping the object, only now the subject is left. This subject they try to make it subtler, subtler, subtler to the extent that it becomes so subtle it cannot be deleted altogether, it becomes so subtle that it is referred to as the mind or the *samadhi* with discrimination and without discrimination. This is referred to as the *samadhi* with discrimination and without discrimination.

Why it is given this label is for the reasons that from the point of view of the ordinary people's perception this mind is non-existent, it does not have any discrimination. Discrimination meaning ability to function as a mind. From the ordinary people's perception there is no mind there. For example, if you are in this meditative state, if you reach that state then people might see that you a dead person, there is no mind there. So therefore, it is described as without discrimination. But is it totally without discrimination? No. It has very subtle discrimination because it is still the mind. Because it is the mind it still has the discrimination. Every mind should necessarily have the five omnipresent mental factors. What are the five omnipresent mental factors? Contact. Attention. Feeling. Discrimination. Intention. Wonderful. Okay, some of you have everything on your fingertips. I'm so happy. Okay, even this mind, very subtle mind, even this mind has these five. And what is number three of these five? Discrimination. It's still there. Although ordinary people cannot see that. But it still is there. So therefore, it is said that it is without discrimination from the ordinary people's perception. It has discrimination because it's a mind. So therefore, it's a *samadhi* with discrimination without discrimination meaning that it's very subtle. Okay, this is the four formless, the *samadhi* of the four formless realms.

Okay, now one thing which is, which we need to keep in mind, which is so important is that, okay, there are two ways of mind, two ways, there are two methods by which to make the mind subtler, there are two methods. One is the method or the practice or say the method of the *samadhi* of the gross and the subtle aspect of the practice. Method of the *samadhi* of the gross and the subtle aspect of the practice. This is one. Number two is the very refined generation stage practice and completion stage practice of tantra, of Vajrayana. Okay, very refined meditative, very refined generation stage practice and the completion stage practice of Vajrayana. There are two. And both will make your mind from the gross to the subtler but there is a difference.

What is the first one, what is the first method? Practice of the gross and the subtle aspect of the *samadhi*. Okay, this practice it is very dangerous. This practice is very dangerous. With this practice as the mind becomes subtler and subtler and subtler it's very dangerous, it can make our mind more and more dull and inactive. As the mind becomes subtler, initially the graph is like this, say the first when you practice the practice of the gross and the subtle aspect of the *samadhi*, with this practice first the mind becomes sharper, clearer. It'll go like this. Then as it reaches the as it reaches the fourth concentration level of the formless realm, the fourth one it has reached

the peak. Then from there it will fall. Then the sharpness, clarity will decline. From the fourth when you got to the infinite space then it goes down. And then infinite space, what is next? Infinite consciousness down. Then vacuity down. Then peak of existence very down, it's very dangerous.

With this what happens, in what way it is dangerous is that your mind, because that your mind is so inactive, activity of the mind like 90%, 99% of the activity of the mind is shut down, and in this mind [2:20:00] particularly when you take birth there in the formless realm, any of these formless realm, particularly peak of existence there. How long will you live there? You live there for like millions of years. You stay in this very inactive state of the mind for millions of years. Okay, tell me say there are two children, very young two children. Both are very, equally intelligent, both are equally intelligent. And one did not get the opportunity to study philosophy or the modern education. And the other got the best of the opportunities for the next 30 years. After 30 years they meet. Who do you think the mind is more active? One with opportunity for studies and or the one without the opportunity for studies or same? With the opportunities, naturally. You're getting it? Without the opportunity even if you at this age, now the both of them reach like age 60 or age 70 or age 80, and then you teach something to the one without, who did not get the opportunity to study, you teach something the mind will be very inactive, will be very slow. So, why because for the last 80 years mind remained very inactive, 80 years. Which is longer 80 years or millions of years? Millions of years one's mind become, remain very inactive, the mind will become very very inactive and slow, very dull, very dangerous.

And when particularly the mind of the peak of existence under normal situation it cannot be used for seeing Emptiness directly. Even if you have the capacity to see Emptiness directly, you cannot employ this mind because this mind is so active, no so dull. And the wisdom of the Emptiness is a very subtle reality that this dull mind cannot really apprehend the subtle object. So, under normal situation then exceptions are there for the Bodhisattvas they can do it. But under normal situation Shravakas and Pratyekabuddhas they cannot employ this the mind of the peak of existence to see Emptiness directly, they cannot employ this. Okay, whereas with the practice of the what is the other method?

**Participant:** Refined generation.

**Venerable Geshe Dorji Damdul 1a:** The very refined, method of very refined say the generation stage and completion stage practice there the mind becomes subtler, mind become as the mind becomes subtler.....In fact the one of the great, great, highly, highly great teacher known as the Gen Nyima Rinpoche, **Tibetan??(2:23:16)** Rinpoche, who was also happened to be one of the teachers of His Holiness the Dalai Lama. So, His Holiness often times recounts Gen Rinpoche informing His Holiness, or teaching His Holiness that with the second method of the generation stage practice, completion stage practice and the mind becomes subtler the mind becomes clearer, as the mind become subtler the mind becomes clearer, clearer and sharper, sharper. With the method employed by the gross and the subtle aspect of the practice, with this method as the mind becomes subtler the mind becomes more and more inactive and less and less clear, the clarity disappears and the activity disappears. This is the difference.

Okay, so we now this *samadhi* part is done. Now we are left with the number six the wisdom of Emptiness. Wisdom of Emptiness this we have to study separately. The wisdom, the perfection of wisdom in general perfection of wisdom refers to the wisdom of Emptiness.

Okay then the next four we'll quickly enumerate what these four are, the next four, the set of the next, set of the four of the four perfections, set of the four perfections. What is the, what are the four perfections, additional four perfections? Number one skilfulness. Number two aspirational prayers. Number three the power. Number four discriminatory wisdom. Okay. So, now let us quickly do these four then we are done.

Skilfulness, the fact that when you are engaged in with say the activities or say when you are to deal with the people around you, less number of people, less number of the matters, and more number of people, more number of matters, which is more complicated? More. More the number of people involved more the complications are there. So there what is required is and the Bodhisattvas they interact with how many people 10 or 20 or one million or? Infinite. Bodhisattvas, they have to deal with the maximum number of sentient beings. For that they need the maximum skill to deal with them. Otherwise the maximum chaos happens. You're getting it? More number of people more the chaos, right. So, now the Bodhisattvas they are to reach out to the infinite beings so they should have the infinite skilfulness. Skilfulness is so important to deal with the situations in a very skilled way where the beings are actually benefitted. Often times when we are not really skilled, for example say, let's say the how the, what governs the smooth flow, the flow of the nation with the democratic countries, what governs that? What governs the democratic countries? Constitutions. No? Constitution do not govern the? Is it that democratic say the president or the prime minister, whatever, whosoever has the say executive the authority, the power they can simply tomorrow, the next day they can declare dictatorship? They can declare?

**Participant:** They are sovereign in this country.

**Venerable Geshe Dorji Damdul la:** This country? No. Vivek ji?

**Participant:** Manan ji was also saying....

**Venerable Geshe Dorji Damdul la:** Okay. Yet what I'm saying is that say if somebody declare okay I'm the dictator, right. I'm the dictator. Tomorrow if somebody declares that what will happen?

**Participant:** He'll go to jail. (TL, GL)

**Venerable Geshe Dorji Damdul la:** Okay so the person can become or not become? Okay, the all the say in the democratic countries, okay Vinny ji in the democratic countries.

**Participant:** We are governed by a constitution.

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

**Participant:** But why is the constitution not declaring itself the dictator?

**Venerable Geshe Dorji Damdul la:** Okay, who decided the constitution?

**Participant:** Representatives.

**Venerable Geshe Dorji Damdul la:** Who decided the constitution, who made the constitution?

**Participant:** Several people, Geshe la. I mean they came from people.

**Venerable Geshe Dorji Damdul la:** People, people, right. People say the government they recruited some experts in political science, right, from different areas and then they put together. And then the, also the expert in law, expert in political science, so they were being brought there and then the charter was drafted, constitution was drafted, right. Okay, which means that even the constitution is also decided by the people. [2:30:00] And how smart are the people? You're getting it? Okay, this is, I'm raising a very important question. Why? Because some constitutions are very stable and very strong, some constitutions are so weak, right. People can easily become dictator even though constitution is there. So, the check and balance, proper check and balance is not ensured in the constitution. Where the proper check and balance is ensured in the constitution even if you declare emergency, whatever, it has to be done according to constitution. If it is not done tomorrow you will end up in prison. There is judiciary there, very strong judiciary there. So, they are the three main pillars, right. So, the point is that whosoever drafted the constitution must be so, so far-sighted, very comprehensive to be able to see all the possible loopholes where people can take advantage.

Why the what, the communism. Who started communism? Karl Marx. So, there why while, I would say while the basic principles are so altruistic there are so many loopholes there. One of the greatest of the loopholes of communism is the thought is the thought that everyone is altruistic, right. Everybody will, if we create one family, if you make one family then everybody will be very altruistic, everybody will work so hard. And then that part is where they, it went the greatest, greatest mistake. This is the presupposition made. And then actually people are not altruistic, right, people are not altruistic. Where communism is there generally speaking economy simply goes down. West Germany, East Germany in those days. West Germany is flourishing. East Germany just look at there, it's so cold, those days before the merging of the two sides. So, with the communism people do not work. Whether I work or don't work I don't get anything, what inventive that I get. This is what Karl Marx forgot to or could not think of. That is a weakness which he could not see. This is the flaw.

So, likewise constitutions and all the constitutions are not identical. Constitutions are drafted by their own people, whosoever was the ruling party or the whatever. The person assigned somebody to draft it with a group of experts. And then depending on the smartness of this group of people, right. If they are not that smart they can draft something. And then later when that is implemented then the loopholes are there and people can easily become dictators. Whereas Indian constitution is very strong. Very strong meaning nobody can become dictator very easily. Constitution guarantees that there is an equal, there is a very strong check and

balance, the provision is there in this. It's a very good constitution. Constitution which does not allow individual to become dictatorship. Even if somebody is very shrewd, very cunning, still the person does not have ability to become a dictator. This is guaranteed by the constitution. So, that gives the strength to the constitution. Indian constitution is very strong from that point of view.

So, what I'm saying is that what, how some constitutions are very strong, some are not that strong, why? Tell me, why some constitutions are very strong? Indian constitution is very strong and the other constitutions, okay, we have democracy then in few years again going back to dictatorship? Why some constitutions are not strong, some very strong, why? Tell me. The yes Badri ji.

**Participant:** There are balancing forces in place.

**Venerable Geshe Dorji Damdul 1a:** Okay, some constitutions are very strong because the balancing forces are well drafted there. And who drafted, who decides that this constitution will have a good balancing, check and balance and this constitution does not have, who decides?

**Participant:** The statesmen. Statesmen. People who have far-sightedness and so political persons in the country.

**Venerable Geshe Dorji Damdul 1a:** People. People who are recruited to draft the constitutions. And these people who drafted the constitution are they equally very smart in all the countries? Not necessarily. And in some cases unfortunately the very smart people deliberately might be kicked off in some cases because there is a personal disliking whosoever is the running the country, the new country, the new nation, disliking somebody must have deliberately kicked that out and recruited somebody who is less competent. And then all these mistakes happen. So, the point is that skilfulness when you draft the constitution the skilfulness to see, to be able to see faraway what could be the loopholes, what, how should it check, how to keep somebody in check when somebody tends to take advantage of the constitution, so all these things require what is known as skilfulness. Able to see things, the potential loopholes, the remedies, all these things and then accordingly draft in such a way that the country remains very stable. So, that requires the tremendous skilfulness.

Okay, now it's not just, with the Bodhisattvas it's not just managing one country, it's not just managing one family, one country but it's managing all sentient beings. So there the skilfulness must be incredible. Okay, skilfulness.

What is next? Aspirational prayers. In actuality can you really benefit all sentient beings now? No. So, some people they get opportunity to say the manage one family, some people get the opportunity to manage a district, some people get the manage, the opportunity to manage say the say whole nation. Some people have managed the EU, number of group of the countries, then the UNO, then some to manage the whole universe. Okay, for that this is the final, this aspiration of the Bodhisattvas, aspiration to manage all sentient beings. So, because that we cannot do it now. What we can do it, do it. What we cannot do now because of the expansiveness of the thing and then you're the lacking the capability to do that we include them

in prayers. Prayers to reinforce this aspiration to do it. What next?

**Participant:** Power. The power. And then as you pray you may get opportunity to meet with huge number sentient beings but then you might not have the power to actually make it happen. So, not only that you reach out to all beings but then you have the power to actually make the effect there, make a difference there, make the effect the power. From that point of view say the some people they say that oh the politics is very dirty, okay, to great extent that is true. To a great extent that is true.

So, what happened once when I was in Singapore. There is one gentleman the I met him for a purpose. And then the we are discussing. And then the his approach is very direct, the okay, so to cut it short, so in middle of a talk then he said that, that was the year His Holiness the Dalai Lama pulled back from the political authority. So, he said that it's very good that the Dalai Lama pulled out his, pulled out from politics. So, there I went to see him so therefore I should comply with him. If I say no, then he will say get out. So therefore, I should comply with him. And he said that it's so good the Dalai Lama pulled out from the politics because he is a religious person, politics is very dirty. How come that religious person go into politics? This is what he said. So, I said – yes, yes , yes. [2:40:00] So, it was after about one-hour discussion. Then I already got some confidence in him, what to say. Then I told him that in those days it was Obama, the president, as the president of America. So, I told him that I personally see that Obama is a very religious person, spiritual person. He said yes, he is very spiritual. Then I told him today whether you like it or not he is the king of the world, highest authority, highest power in the world is in, is vested in his hands. He said that is true. Now, imagine in place of Obama if somebody else is there who is totally non-religious, totally not spiritual, very the nasty, unkind, cruel, what do you think this world will become today? The world will just split into chaos. He said that is very true. So, I said that therefore spiritual people should be in the politics, right. So, to save the world, spiritual people should be in politics.

So, therefore often times, Bodhisattvas, very evolved Bodhisattvas they say prayers that they have these powers. So, the powers are not going to be misused by other people. They are going to be used for the benefit of the larger, larger benefit of the sentient beings, benefit of larger the sentient beings. Okay, this is the little bit of digression so the point is the power to leave an impact, an impact in terms of the benefit for the beings. So, the power is very important.

Okay, what is next? Discriminatory wisdom. Okay, discriminatory wisdom is something if you are aware, this is something which is so, so pertinent in all our actions from this minutest, smallest to the most complicated things, the discriminatory wisdom is required. For example, to tell the truth, when to tell the truth, to whom to tell the truth, where to tell the truth. You're getting it? To say something, when to say, where to say, whom to say. We should have this sense of discrimination. And what to say. Okay, for example say one example that I give is that okay, let's say that okay actually it happened, it's a real story. Say I met somebody a schoolmate about like I think like 10, I think about like 10 years ago, 10 or 11 years ago. And the person is very educated, very competent, very intelligent. And the person went to America and was doing Phd as a part of the PhD program the person came to India. I met the person there. Then I just, after many years we met then I asked what are you doing, then the person told me everything about

PhD program and so forth. Then I said okay after PhD what are you doing to do. The person said that I will come back to serve the Tibetan community. I said no, you will not come. I said you're doing PhD from America, you will get stuck in America, you will not come back. I said that. Then after about four or five years time the person was actually, person actually came back and served the Tibetan community. And I happened to be there, and person happened to be there. And there was one the American professor also accompanying. And the person first word the person greeted me with, was that I remember you saying that I will not come back after my PhD, now I'm here.

Okay, so which means that the person was challenging what I said. So, what would be your response, if you are me what will be your response? Hey. Okay, I did say this yeah. Okay, I said that I'm so happy that you disproved me, you disproved what I said, I'm so happy that it happened. Okay, so whereas defending your position it's all because of something else, you must be some other reason, no point, right. This will only make the situation worse instead of the uplifting the spirit of the other person. So, what I said was I'm so lucky, not happy, I'm very lucky that you disproved what I said, I am very luck, right. So, the point is what to say. Number one, what to say. Where to say. When to say. To whom to say. So important, right.

Okay, let's say that another example if that, if there is a performance by a school, by a class or school and there are so many performers like 20 performers. Of the 20 there is one who is exceptionally good. And then this group becomes the winner. And the next day that person who is exceptionally good in the performance and another performer both come to see you. And then you say that, you congratulate the first person a lot. You are the one who really, you know, brought the victory otherwise we should've, we must've lost the performance, right. In a way you are saying that other person is not competent, right. So, there you are in the, while you are trying to make somebody happy, you are making other, the, you are making somebody else unnecessarily unhappy saying that you are just hopeless person. You did not say this explicitly, but this is what you are saying, right. So, we need to know when to say. Even if you'd like to make this person happy, praise this person. But we have to know when to say this. Not in front of this person, right. So, like this and where to say. Okay, so these and many of the problems, the family problems, in how the, in the say workplace, many of the problems are because of that lack of sensitivity. Not having the primordial, not having the discriminatory wisdom, knowing when to say, what to say, the, then the where to say, to whom to say. Not knowing these things then you say something then it erupts into problems oftentimes. And what to do, when to do, where to do, same. What to say, what to do, when to say, when to do, to whom to say, to whom to do, where, all these require tremendous sense of say the sense of discrimination, sense of the sensitivity.

Okay, and even this, even if you might not have that skill. This skill is something that we can cultivate. It's not that some people they have, they are intrinsically given with this gift and other people they are intrinsically deprived of this, no. Even that is through training. Some people they must've trained from the past lives, so they are very good at it in this life. And some people they are not trained in the past lives, you can train in this life. Why not? You can train this. Okay, with this we are finished with the ten perfections. Okay, we'll stop here, yeah. End dedication prayer. Or one or two questions. Okay.

**Participant:** How to say also, when you say when to say.

**Venerable Geshe Dorji Damdul la:** When to say, how to say. That is true. How to say that is very important. How to say, how to do. Any more questions? [2:50:00] Okay, dedication prayer.

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

**Dedication prayers in the end**

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## **Respect for Sacred Books**

The Dharma of the Buddha is the true source of happiness for all sentient beings. Books like this one are repositories of the words and guides of great adepts, showing us how to put the teachings into practice and integrate them into our lives, whereby we can gain the happiness we seek and become a source of comfort and happiness for others. Therefore, books containing Dharma teachings are more precious than other material objects and should be treated with utmost respect.

Do not treat them casually like other objects or put them underneath other things, step over them, sit on them, or use them for mundane purposes, such as propping up tables, chairs and so on. They should be wrapped in cloth when carried and always be kept in a clean, high place, separate from writings on worldly subjects.





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**TIBET HOUSE**

1, Institutional Area, Lodhi Road, New Delhi, India  
E-Mail: [masterscourse@tibethouse.in](mailto:masterscourse@tibethouse.in) Tel: +91 11 2461 1515  
Mobile No.: +91 844 721 8959 Website : [www.tibethouse.in](http://www.tibethouse.in)