



www.dhammadstream.org

Namo Tassa Bhagavato Arahato Sammasambuddhasa

Published by

Buddhist Discussion

Centre Australia.

A.C.N. 005 701 806 A.B.N. 42 611 496 488

33 Brooking Street, Upwey, Victoria 3158, Australia

Email: wbu@bdcu.org.au

Website: www.bdcu.org.au

Associated Institution of the World Buddhist University

World Fellowship of Buddhists

Regional Centre

Copyright - Buddhist Discussion Centre (Upwey) Ltd

May You Be Well And Happy

Copyright - Buddhist Discussion Centre (Upwey) Ltd

Associated Institution of the World Buddhist University

Teachings by Professor Geshe Lhundrub Sopa
from July 18-20, 1986 at the Atisha Centre, Victoria
Australia

Atisha Centre is a Member of the Foundation for the preservation of the Mahayana Tradition. This Centre was founded on March 1981 under the inspiration and guidance of Lama Yeshe and Lama Zopa Rinpoche.

Several Members of the Buddhist Discussion Centre (Upwey) Ltd attended Teachings given by Geshe Lhundrub Sopa at the Atisha Centre, Eaglehawk, Victoria. These Teachings were composed by the great Acarya Atisha Dipankar Srijnan at the great Tho-ling Temple of Zhang-Zhung in Tibet about a 1000 years ago.

Atisha composed "A Lamp for the Enlightened Path" at the request of the Tibetan King Byang-chub-od.

Stanza 68 "I, the Elder, Dipamkarasri
 Have seen this explanation in Texts
 Such as the Sutras; and at Byang-chub-`od`s request
 Have explained concisely the Path to Enlightenment".

The Text and tradition of "A Lamp for the Enlightened Path" is very great. It has been orally transmitted from Atisha onward for about 1000 years without change.

Geshe Sopa transmitted this supreme Text; firstly in Tibetan as is the great tradition and then he explained this text in English.

The B.D.C.(U)Ltd Members fortunate enough to attend these Teachings were the Director Mr.John Hughes, Vince Cavuoto, Frank Carter. W. Vijitha and Wendy Clancy.

Geshe Lhundrub Sopa is a Tibetan Buddhist Master, author and Scholar. Geshe Lhundrub Sopa has been Teaching in the USA since 1962 at the specific request of His Holiness the Dalai Lama. Geshe Lhundrub Sopa began Teaching with Jeffrey Hopkins at Wisconsin University in 1967 where he is now a Professor.

The name of the Course was titled "The Lamp Illuminating the Path to Enlightenment" Ref. B.D.C.(U) Ltd Newsletter No.11, March 1983, "The Bodhipathapradipa" pp.B1-B5 (this is one English translation of the Text used).

Buddhism teaches that there are six realms of beings, all experiencing the results of negative and virtuous karmas. They include: Lower Realm Beings, Animals, Hungry Ghosts, Hell Beings and Heavenly Beings. Cyclic existence of Samsara is the condition upon which beings experience misery and happiness

in greater or lesser degrees dependant on their own (1) Klesa or afflicted conditions as a result of their past action.

The Buddha identified 84,000 different conditions of the mind. However the greatest cause of our suffering are the (1) Klesa's Hate, Greed and Ignorance.

The last Buddha taught for 45 years after completely cutting off all the klesas that bound that being to the samsaric cycling of birth, ageing, sickness and death.

Shantideva has said that a human birth is a "wish fulfilling jewel" because it is the most precious or perfect condition upon which complete freedom can be obtained. It is from the human condition that the Buddhas and great Bodhisattvas of the past cessation of suffering, Nirvana, Bodhicitta and finally unabiding spontaneous Nirvana and complete Buddhahood. Leading to these states is the Path.

Buddhism provides a method to overcome the ROOT cause or SEED cause of suffering.

Firstly, we must realize or recognize that we have a serious sickness or disease, called SUFFERING, and the ROOT cause of this is within or on our own consciousness, so we must work internally to remove the ROOT of suffering since karma is, of itself, without cause. The cause is our own HATE, GREED and IGNORANCE which is inside us not outside in the world of tables and chairs, action and reaction.

The Buddha said "there is not a track in the sky" - there is no solution outside ourself. Realising this we wisely seek the antidote to this misery we know to not be a Legend, our suffering is not make believe.

We seek a medicine so that, in the future, the CAUSE of our misery will not fruit, so that we continue to experience misery. So the method is the method of cutting the samsaric circle, the cause of which is attachment.

A perfect Doctor is needed to administer the complete cure. A Buddha or highly Enlightened Being is a complete Doctor. A good Doctor knows two cures. Stage one is a temporary solution to allow practice to commence. Stage two provides Teachings for the Path to the complete cure.

The cure cuts the impure aspects of existence so that a positive wholesome consciousness can abide. You can finish all suffering. The nature of body is impure; however, with PURE MIND comes a PURE MENTAL BODY which cannot be cut by ordinary things. Perfected consciousness nature knows no misery or suffering.

Such a wisdom mind can also produce a certain kind of environment, or Buddha field, around this MIND/BODY. This can be taught to a human mind and, for this reason, human life has a most powerful use (if used properly). Like a Lamp, wisdom consciousness can help beings to recognize the PATH.

This kind of mind, this kind of Teaching is very, very sweet for a human life filled with unbearable suffering and uncertainty. Things unsweet are not taught.

What then is the starting point? According to Buddhist Teachings of life in the 6 Realms, human life is the most powerful for it has the most potential if used properly.

Humans can understand directly happiness, misery, suffering and impermanence. We directly experience what is to be vanquished.

A human mind can investigate cause and effect; it can be taught and it can understand. However, it must be realized that teachable beings may be either "Small" "Intermediate" or "Great" in scope, and each of these three types have the capacity to practice provided they follow the METHOD of THOUGHT plus ACTION.

Human life is a wish granting jewel. Our highest wish can be granted by doing something in this life. All humans have the potential to do this: if we don't do good there is no greater stupidity than to deceive oneself, thinking past action will bring you to the Path.

What then would be the highest objective goal? The cessation of suffering, complete freedom without limitation, this would be the highest wish.

Nirvana can be obtained. But this is not enough. Practice does not finish here.

What of the misery of our other mother sentient beings, suffering in mentally unhappy situations? The highest worthiness is the freedom from suffering for all mother sentient beings.

As soon as oneself is equipped with Enlightenment, dedicate our merit and virtue for the benefit of all sentient beings' Enlightenment so that we can sacrifice our own negativities, so that we can obtain a life like a wish-fulfilling jewel.

Because the object of knowledge is so vast, one quickly realizes that all this cannot be achieved with a conventional mind in conventional time. So stay with our highest goal in this life

because this life has true capacity.

A mind with supernatural knowledges is required. A Teacher who has the 6 supernatural knowledges is required to be the Lamp so that the PATH can be seen. So Mandala power to lead others is required of Teachers.

This PATH is for all beings; Small beings, Intermediate beings or Middle Beings and Higher Beings - from the point of view of spiritual training. Mental scope varies from person to person.

Inferior or Impure beings look for happiness just at a samsaric level, they include:

- (a) mere small
- (b) inferior small
- (c) ordinary small
- (d) special small

Direct and Indirect harmful views and actions are practiced by inferior beings. They do not think about a future life, they want sensual pleasure for this life. When life's aim is for pleasure alone, we are no different to insects, microscopic algae or animals wanting food, shelter and a comfortable environment.

Intermediate Beings born free from lower rebirth, are still tied by their own karma. After they have used up their virtuous karma then what? There is no genuine place or lasting happiness even in this cycle.

It is really a samsaric jam, not unlike a bird tied to a string, it is limited in its existence.

These beings want freedom from their misery in their existence but it is as if it is in jail, in a jail of their own Hate, Greed and Ignorance.

A Great Being takes responsibility for the happiness of others and transfers their own happiness of practice for the happiness of others and so turns the wheel of the Dharma. Bodhicitta practice, the practice of Universal Compassion and Love is undertaken. They change their goal to seek happiness for others. A Great Being's practice leads to Buddhahood.

Bodhicitta practice lays this foundation. Bodhicitta is King of Mind. Bodhicitta training is a system of practice and it will arise by the gradual training of the Mind. It involves Excellent Training, Excellent Compassion and Noble Thought. These are the qualities of a Bodhisattva.

A Bodhisattva is a person or object worthy of Refuge, Honour and Respect. So it is necessary to set up Virtue again and again in front of a Bodhisattva Image, Relic, Stupa, Bodhi Tree or

other Bodies of accumulated merit. When Bodhicitta spontaneously arises you are a Bodhisattva.

What Bodhisattva's have to do has no limitation. You take the Bodhisattva Vows and take on the practice of moving through the world to help other beings; such are the merits of a wish granting Tree which has Bodhicitta as its fruit.

Once you have Bodhicitta dominating, there is no activity for self alone, every activity is for the benefit of mother sentient beings. This must be realized for the self.

The seven-fold worship or seven-fold puja is the accumulating of the various kinds of virtue. Perfect Enlightenment means Perfect Accumulation of merits.

There are three types of Bodhicitta Shila. A Bodhisattva is a voluntary servant for all other sentient beings. Bodhisattvas have no pride or conceit. One must accumulate vast virtues or merits and wisdom; therefore, one has to collect during every moment of consciousness. Training in the Bodhicitta Path at least 60 times a day is the main way to accumulate great merits. Bodhisattva Vows assist this practice.

Of the three Shilas, the Three Trainings, Pure Conduct is the base or foundation. The doors to the senses must be closed. From this, the training for mental Deep Samadhi or Meditation begins. From this, the highest Wisdom can be obtained or achieved, that is direct realization of Truth. Sharp decisive Wisdom. Wisdom with the deep stabilizing Samadhi based on Pure Conduct is required. The 6 Super-knowledges or the knowledges that directly perceives all without afflictions is required. The union of Super knowledges and Wisdom practice is required.

A Bodhisattva without this deep Wisdom and no insight will not achieve Buddhahood. So, for such a person the practice would be "the ego ideal of quick"; because the aim is to hurry, in fact.

Certain yogis confuse the deep highest trance as emancipation or freedom. This is ignorance. When you realize that there is still a death from this state, still a rebirth, there are still afflictions. The three seeds exist for a lower rebirth.

A nihilistic view can cause a worse or great negative karma later in another rebirth. An egotistic view or belief of the "I" comes from ignorance so it is necessary to use various mental power methods of Seeing, Hearing and so on.

Not knowing is also ignorance; holding some kind of false view of "I" is the most essential problem. Stopping thinking of something does not relieve the thing. Fear is not relieved by

forgetting about it. Finally, fear must be known by its nature. Then the ROOT of the fear is understood.

Therefore, if the ROOT of the affliction is not known the wrong view will return.

Root Ignorance - Sunyata - Root Ignorance. Mere stabilization is not enough. The quality to stay firmly analytically looking to the bottom of the reality of the root ignorance, seeing emptiness or the nature of self.

Emptiness is a concept, without Wisdom. Emptiness with Wisdom is Liberation. Emptiness with the weapon of Wisdom in action is Liberation.

A Bodhisattva, in the 1st to 10th level, removes obstacles by deep meditation with Wisdom.

To cognate you don't have to suffer. Super knowledges or Samatha is an instrument, other qualities can be gained such as the 5 Super-knowledges together with 6th Buddhist knowledge of knowing the root of the defilements and so the Path.

Method and Wisdom are two wings of a bird bringing highest attainment or Enlightenment.

The 6 Supernatural knowledges directly perceives the complete cessation of all obstacles with the 6 perfections on the method side; they are:

1. Charity
2. Conduct
3. Patience
4. Diligence
5. Samadhi
6. Wisdom - known with a Discriminative Wisdom Mind.

In order to obtain the highest Enlightenment, there are two main obstacles of klesa's, these cannot be removed without Wisdom.

They are:

Ignorance

This is the main problem from the egotistical view. When the 84,000 klesa's are removed you are an Arahant, you achieve great emancipation.

Observation of knowledge.

The knowledge obstacle, a subtle predisposition, jealousy, hatred or desire, leave some type of print even though the Mind

stays spontaneously. Desire, for example, has 2 effects:

1. Causes seed of another future desire to arise.
2. Attachment, a subtle or false effect into the mind or body.

Even for Arahantship there are subtle obscurations, such as anger or hatred, some type of habitual predisposition. It arises spontaneously, a slip out of habitual karma left by former practice.

Sunyata also is known by Arahants and Bodhisattvas - things do not exist as they appear.

Confusion still arises even in knowing Emptiness. Some kind of perception or appearance is still believed. The cause is a subtle kind of predisposition of the knowledge obstacle.

Just like a magician's trick. The magician knows the act to be empty, that it is only a trick, yet he still sees the same trick in the same way as his audience; incorrectly - seemingly real. So it is necessary to have developed a dexterous mental body.

These examples show that Arahants and Bodhisattva's have subtle obstacles which prevent them from doing certain types of perfections as the Buddhas can. For the Arahants and Bodhisattva's at this level, it is like someone clinging to a dirty dress, the dirt in the dress can only be completely removed gradually. Again by the perfect method.

There are 18 different levels of OBSCURATIONS for Bodhisattvas; 3 Big ones, 3 Intermediate ones, 3 Subtle ones. These can be divided each into two parts, that is, there are 18 different levels to be overcome by Bodhisattvas before complete cessation.

Set Mind on the object Wisdom which knows error of grasping the object "object not there". The starvation of thought processes by this METHOD shows the WISDOM that "not joining" cannot be achieved by "cutting" but "not joining" can be finished by "a not cut".

The second obstacle may be described as "still appears something" and it takes a long time to recognize that this is nothing but an "after tone" so while "wanting to go" (as an after tone) there then appears after a long time a break up of this "after tone" by "rubbing" three Gross, three intermediate and three Subtle activities to the further 10 stages of Bodhisattva activities. Remove these at this stage.

There is no need for a method DOING and so on with a difference that it is like a blank mind of no action using the Empty method/ Empty Wisdom Ease for vast means while keeping out of blind things.

So ROOT IGNORANCE may be described as the vision of the "aftershocks" left by ignorance's passage through samsara, and we realize that this is a "conjured" process as a result of ignorance. So when this is seen, Enlightenment appears. This whole subject is the subject of the Prajnaparamita Sutras.

So wisdom sees many characteristics as non-arising because it is known "that they are imputed". So there is practice to be done.

This leaves two more obstacles which are difficult to express in words but basically are described as seeking "other wisdom outside the vast Superknowledges already known". The method to overcome this obstacle is to accumulate subtle energies by refined accumulation of merit.

From all disasters freed
From all grief escaped
Overcome all enmity
And liberated may you be.

At this point Method and Wisdom join like the two wings of a bird.

W. C., J.D.H.

Reference (1) Klesa (Skt) Kilesa (Pali) is a term used in Buddhism for 'defilements'.

In the Theravadin School these are ten in number

- (1) greed (lobha)
- (2) hatred (dosa)
- (3) delusion (moha)
- (4) conceit (mana)
- (5) speculative views (ditthi)
- (6) doubt (vicikiccha)
- (7) mental sloth (thina)
- (8) restlessness (uddhacca)
- (9) shamelessness (ahirika)
- (10) moral carelessness (anottappa)

From Abh-Pitaka, in the Dhamma-Sangani: For a discussion of other Schools, see LING T.O. A DICTIONARY OF BUDDHISM, Pub. Charles Scribner's Sons. 1972. SBN 684-12763-6.