

## **Transcript of the oral commentary by Khen Rinpoche Geshe Chonyi on Maitreya's *Sublime Continuum of the Mahayana, Chapter One: The Tathagata Essence***

**Root verses** from *The Tathagata Essence: Great Vehicle Treatise on the Sublime Continuum Differentiating the Lineage of the Three Jewels (mahayanottaratantra-ratnagotravibhanga)* by Maitreya, translation Jeffrey Hopkins and Joe B. Wilson, Draft, January 2007, © Hopkins and Wilson, with permission for use in FPMT Basic Programs.

Oral commentary based on Gyalsab Je's Commentary to the First Chapter, translated by Gavin Kilty (*The Tathagata Essence, Commentary to the First Chapter* by Gyalsap Darma Rinchen © FPMT, Inc. January 2007).

### **Lesson 24**

**18 June 2015**

Q & A. Chapter One: *The Essence of a One Gone Thus*. Verses 144 c, d—154: The nine examples of the obscured.

*Question:* Are our innate afflictions intellectually acquired in a previous life? I ask this question because otherwise, how could we be born with buddha nature and at the same time, have innate afflictions?

It seems to me, the innate afflictions must have been intellectually acquired in a previous life for if they are not intellectually acquired, it would mean that you are naturally born with them and that is inconsistent with being born with buddha nature.

*Answer:* When the tathagata essence is taught, it is said that the tathagata essence is beginningless, i.e., it has no beginning. If the tathagata essence has no beginning, then you will also have to say that a sentient being also has no beginning. You will not be able to point to a moment in time when you can say, "This was when a sentient being began."

When we say that a sentient being has no beginning, we are saying in effect that consciousness has no beginning. If consciousness has a beginning, then sentient beings will have a beginning but since consciousness has no beginning, there is no beginning to a sentient being either.

We have to think of the consciousness in terms of it being a continuum. The stream of consciousness has no beginning. If we were to posit a beginning, there will be many logical fallacies that we cannot uphold. It is stated very clearly in texts by Dignaga and Dharmakirti that consciousness cannot arise from a prior moment of matter.

Consciousness can only arise from consciousness or a non-associated compositional factor, i.e., an imprint established by consciousness.

Following this reasoning, since the mind can only come from a prior moment of consciousness or from an imprint established by consciousness, then as such, we will not be able to posit a first moment of consciousness. As such, consciousness has no beginning. If consciousness has no beginning, then there is no beginning to a sentient being and the innate afflictions in the continuum of a sentient being would have no beginning as well. For as long as sentient beings have existed so the innate afflictions.

It is difficult to conceive that a sentient being, the mind and the afflictions have no beginning but if we were to think about this logically and apply reasoning, if we were to posit a beginning to a sentient being, to the mind, the innate afflictions and so forth, we will run into many logical fallacies that will make our position untenable.

As to whether innate afflictions can arise from the seeds established by the intellectually acquired apprehension of true existence, I don't think so but I'm not sure.

If you remember our earlier discussion, we said that the intellectually acquired apprehension of true existence and the seeds established by this apprehension are posited as path of seeing abandonments. Then what about the afflictions that arise through the force of those seeds established by the intellectually acquired apprehension of true existence? Are those afflictions path of seeing abandonments as well? This is something for us to think about.

Are the afflictions that arise through the force of the seeds established by the intellectually acquired apprehension of true existence necessarily path of seeing abandonments?

Another way of posing this question is: Are there afflictions that arise from the seeds established by the intellectually acquired apprehension of true existence that are path of meditation abandonments?

I'm not sure whether the afflictions that arise through the force of the seeds established by the intellectually acquired apprehension of true existence are necessarily path of seeing abandonments or not.

*Khen Rinpoche: Are you clear about this? If not, ask more questions.*

*Question:* You said that there is no beginning to the afflictions, that they are part of the mental continuum. Then buddha nature must also be part of this continuum at the same time. How can buddha nature co-exist with afflictions?

*Khen Rinpoche: Does anybody have a better answer for this question?*

*Student 1(who posed the question):* For them to co-exist, the afflictions must come afterwards. They cannot always be there together with buddha nature at the same time. To me, the afflictions have to have a beginning. You agree that once we reach

buddhahood, the afflictions do not exist anymore. They are abandoned. So in order to have an end, maybe there must be a beginning?

*Khen Rinpoche:* If we were to take up your position, then there was a time when we were pure and somehow we got afflicted. So we were buddhas first and then we got afflicted.

*Student 1:* If my position was incorrect and your position is right—you posit that the two, the afflictions and buddha nature, must exist at the same time—how is that consistent? I'm happy to accept that but please explain to me how it is consistent that buddha nature and afflictions can co-exist, when one means the other doesn't exist?

*Student 2:* I think the text says that the tathagata essence is actually the emptiness of sentient beings' mind. So tathagata essence refers to the emptiness of sentient beings' consciousnesses. It is possible to have a consciousness that apprehends inherent existence, that the appearance of inherent existence appears to that consciousness and at the same time it is empty. So the tathagata essence can exist along with a mind that apprehends inherent existence. To me, it is possible for that to exist.

I'm trying to think of the story of how when sentient beings first appear, they are made of light and their minds are clear but after a while, they begin to have more and more afflictions and acquire a coarse body. This was how it was described to me. At least, I remember that they became coarser and coarser.

I think the minds of sentient beings actually have the appearance of inherent existence from the very beginning. It is a mind of defilement and its emptiness is the tathagata essence. That is my contention.

*Khen Rinpoche:* That sounds good.

*Student 2:* Thank you.

*Khen Rinpoche:* You said that a sentient being necessarily has the appearance of true existence since beginningless lifetimes but there must be a reason for that appearance of true existence. If you assert that there is the appearance of true existence, then you must posit that there is an apprehension of true existence that must have been there since beginningless lifetimes too. Is that what you are saying?

As long as one is a sentient being, definitely, there are appearances of phenomena to that sentient being. Whatever appears necessarily appears as truly existent. For sentient beings like ourselves who have not entered the path, as long as there is an appearance of true existence, there is necessarily an apprehension of true existence, i.e., the grasping at phenomena to be truly existent.

From this, we can say that the innate afflictions have always accompanied the mind for as long as the mind has existed. As such, since the mind has no beginning, therefore, you cannot posit a beginning to the innate afflictions. So the innate

afflictions have no beginning. But although the innate afflictions have always accompanied the mind, they have *never* abided in the nature of the mind.

*Khen Rinpoche: I think that is the best answer. I don't know. I can't think of anything better than that.*

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## THE NINE EXAMPLES OF THE OBSCURED

With regard to the nine examples exemplifying that which is obscured, in meaning, 'that which is obscured' refers to the tathagata essence.

### Verse 144 c, d

Because of having three natures, the basic constituent  
Is qualitatively similar with [the nine examples of] a Buddha so forth.

"Because of having three natures": This is related to Verse 27 where three reasons were given to show that the tathagata essence exists in all sentient beings.

### Verse 27

Because a perfect Buddha's body is pervasive,  
Because suchness is without differentiation,  
And because a [Buddha] lineage exists, all embodied  
Are always in possession of a Buddha essence.

Here the verse is establishing that the tathagata essence exists in all sentient beings from the perspective of the result, the nature and the cause. What are the three reasons that show that sentient beings possess the tathagata essence? The reasons are that:

1. Sentient beings are suitable receptacles to be engaged by the enlightened activities of the dharmakaya.
2. The suchness of the sentient beings' mind is not of a different nature from the dharmakaya.
3. Sentient beings possess in them the potential to transform into a buddha's body.

"Because a perfect Buddha's body is pervasive": Here it is saying that sentient beings are suitable receptacles for the enlightened activities of the dharmakaya. The explanation of what the dharmakaya is will follow.

### Verse 145

The [three] natures of this [essence]—the Doctrine Body of self-arisen exalted wisdom,  
The [unchangeable] suchness, and the lineage [for achieving Buddhahood]  
Are to be known [respectively] through the [first] three examples,  
One [example, gold,] and the [remaining] five [examples].

- There are three examples that correspond to the first nature—"the Doctrine Body of self-arisen exalted wisdom."

- One example corresponds to the second nature—“the [unchangeable] suchness.”
- Then there are five examples that correspond to the third nature—“the lineage [for achieving Buddhahood].”

| THE NINE EXAMPLES OF THE OBSCURED |                                                    |                                                                                                                                                                                   |
|-----------------------------------|----------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                   | The Three Natures                                  | The Nine Examples                                                                                                                                                                 |
| First nature                      | “The Doctrine Body of self-arisen exalted wisdom.” | 1. A buddha<br>2. Honey<br>3. Kernel                                                                                                                                              |
| Second nature                     | “The [unchangeable] suchness.”                     | 4. Gold                                                                                                                                                                           |
| Third nature                      | “The lineage [for achieving Buddhahood].”          | 5. Buried treasury of jewels<br>6. Sprout with capacity to grow into a tree<br>7. Image of a buddha<br>8. A baby who will become a wheel-turning king<br>9. Precious golden image |

### *Three examples corresponding to the dharmakaya*

Let’s look at the three examples corresponding to the dharmakaya. The dharmakaya (“the Doctrine Body”) is known to have two aspects:

1. The dharmakaya of realisation that refers to the wisdom directly realising emptiness.
2. The dharmakaya of teachings that has two divisions:
  - interpretive sutras
  - definitive sutras

#### Verse 146

The Doctrine Body is to be known as having two aspects—

The very undefiled element of [a Superior’s] qualities [the actual realizational Doctrine Body that is the object of the exalted wisdom of individual insight],

And the teaching, causally concordant with [realizing] that, of the mode

Of the profound [emptiness] and the mode of the various [vast conventionalities such as the grounds and paths that are taught in accordance with the interests of trainees—the imputed Doctrine Body, the verbalized doctrine].

“The very undefiled element of [a Superior’s] qualities [the actual realizational Doctrine Body that is the object of the exalted wisdom of individual insight]” is referring to the dharmakaya of realisation, the wisdom that directly realises the element that has been separated from the defilements.

The Buddha taught what he realised. He realised emptiness directly and based on that realisation, he taught. That subject matter forms the main body of the definitive sutras while the sutras that teach conventionalities are posited as the interpretative sutras.

#### Verse 147

Since the [realizational Doctrine Body] is beyond the world,

An example [capable of illustrating it] is not observed in the world.  
Therefore [the body of] a One Gone Thus and the basic constituent  
Are indicated to be similar

Verse 148

The teaching of the mode of the subtle profundity [of emptiness]  
Is like the single [sweet and delicious] taste of honeys.  
The teaching of the mode of the various aspects of [method]  
Is to be known as like [the various] kernels [of grains dwelling] in  
the covering of various [husks].

There are three examples exemplifying the dharmakaya:

1. The body of a Buddha
  2. Honey
  3. The kernel of grain in its husk
- Of the three examples, the body of a Buddha exemplifies the dharmakaya of realisation.
  - “The single [sweet and delicious] taste of honeys” exemplifies the definitive sutras. Just as honey is always sweet, likewise the subject matter of the definitive sutras, the nature of emptiness, is always the same. It doesn’t change.
  - The interpretative sutras are sutras whose main subject matter are the conventionalities, i.e., the whole variety and diversity of phenomena. The example of the kernel of grain in its husk exemplifies the interpretative sutras. Why? Although many different conventionalities are taught in the interpretative sutras, essentially they are all methods leading to the realisation of emptiness. After peeling away the husk, at its heart, what you find is a grain. Likewise, although many different conventionalities are taught in the interpretative sutras, essentially they are all methods leading to the realisation of emptiness.

Think about this evolution:

- One achieves the dharmakaya of realisation, the wisdom truth body.
- What do the enlightened activities of that dharmakaya do? It teaches the Dharma to sentient beings.
- Both the interpretive and the definitive sutras are revealed and taught to sentient beings. These are the enlightened activities of the wisdom truth body, the condition for the sutras to be taught.
- Then by depending on the meaning of those sutras, sentient beings put them into practice.

In that sense, that is how the enlightened activities of the dharmakaya engage sentient beings. The enlightened activities of the Buddha’s speech is said to be able to engage any sentient being.

Verse 27

Because a perfect Buddha’s body is pervasive,  
Because suchness is without differentiation,  
And because a [Buddha] lineage exists, all embodied  
Are always in possession of a Buddha essence.

“Because a perfect Buddha’s body is pervasive”: The enlightened activities of the dharmakaya engage sentient beings but we have to think about how this is done. Do they engage *all* sentient beings? It is a fact that if one is a sentient being, one necessarily has the capacity or potential to be engaged by the enlightened activities of the dharmakaya. This capacity to be so engaged exists from the side of the sentient being.

*One example corresponding to suchness*

In verse 27, the second line says, “Because suchness is without differentiation.” What is suchness exemplified by? The next verse is the example of gold that exemplifies that second nature, suchness.

Verse 149

[The suchness which is] the nature [of phenomena] is [always] changeless [such that even though it appears to be related with afflictive emotions, there is no change in its own entity just as gold does not change by falling into filth],

And it is [naturally] virtuous [and supreme just as gold is beautiful and valuable, and in another way, it is virtuous in the sense that just as gold is fit to be crafted into adornments, so virtue is generated when suchness is observed], and [the entity of the basic constituent] is pure [just as gold is pure of defilement].

How does gold exemplify the second nature, suchness? The entity of gold does not change and by itself, it does not rust. It will never change its nature. Gold will always be gold and it can be shaped into different things—ornaments, jewellery and so forth.

Gold exemplifies the suchness that is the tathagata essence. In meaning, the tathagata essence—the suchness of the mind—is by nature pure and would never change into something else. The mind that realises the suchness of the mind is by nature virtuous.

*Five examples corresponding to the lineage*

Next are the exemplifications corresponding with the lineage. There are five examples that exemplify the lineage: two exemplifying the entity or nature of the lineage and three examples exemplifying the capacity or potential of the lineage.

The two examples that exemplify the entity of the lineage are the examples of “a treasure [that naturally remains under the ground]” and “a fruit tree [that gradually grows with exertion].”

Verse 150

Like a treasure [that naturally remains under the ground] and a fruit tree [that gradually grows with exertion]

The lineage is to be known as having two aspects—

[The pure element of a Superior’s qualities] that naturally abides since beginningless [time]

And [the developmental lineage of] supreme virtue [newly] aroused [through the exertion of hearing and so forth that are concerned with the naturally abiding lineage].

With regard to the entity of the buddha lineage, there are two:

1. the naturally abiding lineage
2. the developmental lineage

The naturally abiding lineage has always been there by nature whereas the developmental lineage arises through activities such as hearing, reflection and so forth.

The naturally abiding lineage is likened to a treasure that refers here to naturally occurring minerals, precious stones, gold and so forth that are not man-made. It is from these natural resources as the base from which other kinds of precious substances can come about. For example, gold comes from gold mines and diamonds from diamond mines. Likewise, the naturally abiding lineage is the basis that makes the achievement of the ten qualities of a buddha such as the ten powers possible. The tathagata essence is the basis that makes it possible for all the qualities of buddhahood to be achieved.

The developmental lineage is likened to a fruit tree that has the potential to bear fruit. If you carefully nurture a fruit tree by giving it water, fertilizer and so forth, then it can grow and one day it would give you a bountiful harvest of fruits. Likewise, if we carefully nurture the developmental lineage—the capacity in us to become a buddha—by exerting ourselves in hearing, reflection and meditation, these qualities will increase more and more and we will become a buddha.

Next are the three examples that exemplify the capacity or potential of the lineage.

Verse 151

It is asserted that the Three Bodies of a Buddha  
Are attained through these two causal lineages;  
Through the first, the first body [the Doctrine Body, is attained];  
Through the second, the latter two [Bodies of Complete Enjoyment  
and Emanation are attained].

In the context here, the three bodies are:

1. the nature body
  2. the enjoyment body
  3. the emanation body
- The nature body is achieved in dependence upon the naturally abiding lineage. How does that happen? The naturally abiding lineage is the mind's emptiness of true existence. By taking that as an object of meditation, focussing and meditating on it, one accumulates the collection of wisdom. In dependence on that, one achieves the nature body.
  - By depending on the developmental lineage, the complete enjoyment body and the emanation body are attained. With one's practices conjoined with love and



compassion, one accumulates the collection of merit in dependence on which one achieves the two form bodies, the enjoyment body and the emanation body.

#### Verse 152

[The natural purity and] beauty [of good qualities] of the Nature Body

Is to be known as like an image [made from] a precious substance,  
For [that which abides] naturally [from the start] is not made [through new exertion]

And the qualities [of the powers and so forth] are a treasure of precious substances. [A statue made of precious substance does not depend upon its own compositional activity.]

The example here is that of a statue of a buddha that is made from precious substances. With respect to the precious substance, it could be gold or anything that occurs naturally and not newly fabricated. By using this naturally occurring precious substance, one can then transform that substance into a buddha statue that fulfils the hopes of sentient beings. Likewise, the nature body does not come about through causes and conditions. Nevertheless, the nature body is beneficial for sentient beings.

In Verse 153, the first half describes the example corresponding to the enjoyment body and the second half describes the example corresponding to the emanation body.

#### Verse 153

Because of possessing the great [wealth of] the kingdom of the Great [Vehicle] doctrine [of the profound and the vast, The Complete Enjoyment Body which] completely enjoys [or makes use of the Great Vehicle doctrine] is like a Universal Monarch [who controls the glorious wealth of the seven precious substances and the four continents].

Because of having the nature of a reflection [of appearances in accordance with whatever will tame trainees]

An Emanation [Body] is like a gold image.

Just like “a Universal Monarch,” a wheel-turning king exerts control over his kingdom and is able to enjoy all that he controls. In the same way, the enjoyment body (the sambhogakaya) completely enjoys the Mahayana teachings. It is useful to know that the enjoyment body possesses the five certainties:

1. the certainty of abode: the complete enjoyment body abides only in Akanishtha.
2. the certainty of entourage: the entourage of the complete enjoyment body is necessarily made up of Mahayana superiors only.
3. the certainty of Dharma: the complete enjoyment body teaches only the Mahayana Dharma.
4. the certainty of time: the complete enjoyment body exists as long as samsara remains.
5. the certainty of body: the complete enjoyment body possesses the thirty-two signs and eighty exemplifications.

As the complete enjoyment body remains as long as samsara exists, this means that the complete enjoyment body does not show the aspect of passing away into the sorrowless state. Here the emanation body is likened to “a gold image” of a buddha. Gold can be fashioned into different things, i.e., it can appear as a statue or jewellery and so forth. In essence, the emanation body is not of a distinct nature from the dharmakaya but it appears in different forms to trainees according to their disposition and capacity.

| EXAMPLES EXEMPLIFYING THE LINEAGE |                                                                                             | BODIES OF THE BUDDHA ATTAINED                 |
|-----------------------------------|---------------------------------------------------------------------------------------------|-----------------------------------------------|
| The entity of the lineage         | A treasure (exemplifying the naturally abiding lineage).                                    | Nature body.                                  |
|                                   | A fruit tree that has the potential to bear fruit (exemplifying the developmental lineage). | Complete enjoyment body & the emanation body. |
| The capacity of the lineage       | A statue made of precious gems.                                                             | Nature body.                                  |
|                                   | A baby with the potential to become a wheel-turning king.                                   | Complete enjoyment body.                      |
|                                   | A golden image of a buddha.                                                                 | Emanation body.                               |

Next is a discussion about the consciousness that perceives the basic element, the tathagata essence, i.e., the person who realises the basic constituent.

Verse 154

The ultimate [essence] of self-arisen [Buddhas, spontaneous and uncompounded]

Is to be realized through just faith [by common beings, Hearers, Solitary Realizers, and Bodhisattvas who have newly entered their vehicle and is not realized by them just as it is.

For example] the blazing light of the disc of the sun

Is not seen by the eyeless.

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**LAMRIM MEDITATION PROGRAMME**

There has been quite a long break since we last talked about the lam-rim meditation programme.

For those who signed up for the programme last year, up to this point in time, I guess you would have completed the meditations on the path shared with the person of small capacity. I really think that these meditation topics in the context of the person of small capacity are extremely important, especially for us, beginners.

If we relate this to the topic of the lineage or buddha nature, then simply possessing the lineage in itself is insufficient. Although we may possess the lineage, if we were to leave things as they are, that is not enough. What we have to do is to awaken or activate that lineage and that is done through hearing, reflection and meditation.

Accumulating merit and purifying the mind of obscurations and negativities become extremely important. Otherwise, there is no way to awaken the lineage. In order for one to have a really good practice of accumulating merit and purifying obscurations, this very much depends on the quality of one's refuge in the Three Jewels. If one's refuge doesn't really hit the mark, it is difficult to have a good practice of accumulating merit and purifying the mind of obscurations.

Refuge is essentially faith in the Three Jewels. If you have strong refuge, then you would have faith, devotion and trust in the workings of karma and its effect. When one really has faith and a strong conviction in karma and its effects, that makes a big difference to the quality of one's practice of abandoning negativities and cultivating virtue.

If you have practised well, all the negative discursive thoughts, worries, fears and frustrations related to the attachment to and preoccupation with the affairs of this life will naturally weaken and subside. Only when that happens is there the mental space to reflect on and consider one's future life. Gradually, one's interest in one's future life will become stronger and stronger.

In order for real refuge to arise in our heart, first we must be aware of the suffering that we would endure in the lower realms—the hell realms, the hungry ghost and animal realms. We have to feel this certainty, “I have accumulated all these non-virtues. Each instance of these non-virtues will have four results as explained in the lam-rim such as the fruitional result of a definite rebirth in the hells, the hungry ghost or animal realms.”

We have to feel that we have accumulated the causes of definitely going to these realms. Once we are there, the suffering is unbelievably terrible and we have to experience those sufferings for a very long time. If we don't think about these points and if we are unable to feel that fear, then it is very difficult for us to have real reliance on the Three Jewels, entrusting ourselves to them. It is not possible.

So we must think of the sufferings that we will endure in the lower realms in the future and how they will definitely happen to us because of the certainty of the karma that we had accumulated as causes. There must be this sense of worry and fear without which there is no reason for us to seek protection. With that worry and fear, then we will be motivated to entrust ourselves to and take wholehearted refuge in the Three Jewels, especially if we are convinced that they definitely have the power to protect us from those sufferings. We need the conviction that the Three Jewels can do the job. Then pure refuge can arise.

It is not as if you haven't heard all this before. You know all this. You have already studied all these points. This is just a reminder.

Prior to the reflection of the suffering of the lower realms, first we have to reflect on how precious is the opportunity we have with our human life of freedoms and endowments. We have to reflect on how precious it is and how difficult it is to obtain it. At the same time, it is not going to last and it can come to an end very soon. When

the end of this life comes, when we die, there are only two ways to go in terms of our rebirth—going up or going down.

After that, we think of the sufferings that we will have to experience if we are born in the lower realms. We think about the certainty that our non-virtues will ripen in the form of suffering in the lower realms. That will bring about fear and prompt us to take refuge in the Three Jewels.

When we have a good practice of taking refuge in the Three Jewels, we will also lead our life according to the laws of karma and its effects. Then we will be able to do a proper practice of abandoning non-virtue and cultivating virtue.

We need a reasonable practice of all of these topics before we can have a reasonable chance of activating or awakening our buddha nature.

You shouldn't think that there is an end to meditating on the topics on the path shared with the person of small capacity. These topics are very important as they culminate in faith in the Three Jewels and faith and conviction in karma.

As we have discussed before, faith is so important. We need faith without which it is very difficult to acquire any qualities. When we have faith in the Three Jewels, then we would have a very good practice of accumulating merit and purifying our mind of obscurations. If we are able to do these practices well, then something positive can happen to us.

As I said earlier, if you reflect well on the topics in the path shared with the person of small capacity, the many negative discursive thoughts, distractions, worries, fears, frustration, anxieties and so forth related to the preoccupation with the happiness of this life will naturally subside and weaken. This is quite obvious. We can experience it for ourselves and see it happening in others.

This in turn gives us the mental space to think, "Perhaps there is really a point to practising the Dharma." We have to feel this for ourselves. We have to see why we need to practise the Dharma. We have to see the point of doing so because when we don't see the point ourselves, it is very difficult to try to practise Dharma.

After training the mind in the path that is shared with the person of small capacity, then one trains in the path that is shared with the person of medium capacity.

Why is there a need to progress in that way? Because even if one feels that, "I am definitely going to get a good rebirth and I will get a good rebirth," one has to understand that no matter how many and whatever good rebirths one gets, they are still samsaric rebirths.

The nature of all samsaric rebirths is that they will never transcend the nature of suffering. There are many meditations on the different kinds of sufferings such as the general suffering of cyclic existence and so forth.

Then one needs to understand the causes of cyclic existence—what the different kinds of afflictions are, how they arise in us, how they motivate the accumulation of karma and how we circle in samsara due to karma and afflictions.

The end result is to develop the wish, “I better get myself out of this cyclic existence. I must free myself from samsara.” Then you develop a yearning for freedom and for liberation. This is how we should reflect on the path that is shared with the person of the medium capacity by following the outlines of the stages of the paths.

For those of you who are still in the meditation programme, you can reflect and meditate on the path that is shared with the person of medium capacity for the next few months.

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