

Weekly Virtual Teaching-II

Introductory Teachings

By Ven. Geshe Lhakdor

on

LETTER TO A FRIEND BY ACARYA NAGARJUNA

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Foundation for Universal Responsibility
Of HH the Dalai Lama

SPEAKER:

Ven. Geshe Lhakdor is the Director of the Tibetan Library of Works & Archives in Dharamsala. He has served as an interpreter for HH the Dalai Lama & as an editor of many of His books. Geshe is a distinguished scholar and a popular, much in demand teacher celebrated for his ability to translate complex ideas into a simple accessible vocabulary relating these to our everyday lived experiences.

Letter to a Friend by Nagarjuna. Here Nagarjuna reaches out to a South Indian King in concise 123 verses. These are on leading a balanced secular life. Geshe-la will also include meditations and practices recommended by His Holiness, especially during this pandemic.

NAGARJUNA'S LETTER TO KING GAUTAMIPUTRA

I. Encouraging to Listen to the Teaching

1. It is fitting that you who is worthy of virtuous nature of good qualities
Hear these few Arya verses
Which I have composed so that you may aspire to the merit
Which comes from the Sugatas's teachings.
2. Just an image of the Sugata,
Be it made of wood or whatever, it is worshipped by wise men.
Likewise though my poetry is poor,
Do not despise it since it is based upon a discussion of the holy dharma.
3. However much of the Great Sages words you may have listened to
And may have even comprehended,
Still is not a white-pained (mansion) made more white
By the midnight moon?

II. Direct Teaching

A. The General Practice of Virtue

1. Counsel to both monks and laymen
 - a. Six things to remember
 4. The Buddha has well taught the six recollections:
The Enlightened One, His teaching, The Sangha,
Morality, giving, and gods;
The heap of qualities of each of these
Should be remembered.
 - b. Counsel to remain steadfast in the ten precepts
 5. Always practise physically, verbally and mentally
The path of the ten virtuous deeds
Refrain from alcohol,
And also delight in a wholesome livelihood.
 6. Knowing that wealth is unstable and devoid of essence,
Rightly offer gifts
Upon monks, Brahmans, the poor and friends;
As for the next life there is no more excellent a kinsman than giving.
 7. You should practise morality which is unimpaired,
Blameless, not mixed and unsullied-
For morality is said to be the foundation of all virtues,
Just as the earth is (the support of both) the moving and the unmoving.

- c. Counsel to practise the six perfections of Mahayana
- 8. Increase the measureless perfections of giving, morality, Patience, effort, concentration, and wisdom, and thus Become the Lord of Conquerors who has Reached the further shore of the ocean of existence.
- 2. Counsel principally for laymen
 - a. To have respect for one's parents
- 9. The race of one who worships father and mother Is in company of Brahma and that of preceptors; Through revering them one will win fame and later Will attain the higher status.
- b. To observe continence on special days.
- 10. Forsake harming, theft and robbery, sexual misconduct, Lying, alcohol, attachment to food at improper times, Enjoyment of high seats and beds, And all kinds of songs, dances and garlands.
- 11. If you possess these eight features Which follows an Arhat's morality, then, (You abide) in restoration and purification and you will bestow on men and women The pleasant form of the gods of the desire realm.
- c. To remove faults of mind
- 12. Look upon these as enemies: Miserliness, cunning, deceit, attachment, Laziness, manifest pride, sexual attachment, hatred, and arrogance of caste, Form, learning, youth, and the pride of great power.
- d. To practise heedfulness
- 13. The sage said that heedfulness is the source of the nectar And heedlessness is the source of death; Hence to increase your virtue, With respect always remain heedful.
- 14. One who has formerly been heedless, But later becomes heedful-like Will also be resplendent like the moon free from clouds. As in the case of Nanda, Angulimala, Ajatsatru and Udayana.

e. To practise patience

15. Since there is no penance like patience,
You must give anger no opportunity to arise.
The Buddha promised that by giving up anger,
One will attain the irreversible stage.
16. I was abused by this, bound by this, defeated by this,
This one has snatched away my property';
Such harboring of resentment produces quarrels,
By giving up resentment one will have peaceful sleep.

f. To practise correct conduct of body, voice and mind

17. Recognise the mind to be like a drawing made on water,
On earth or on stone;
The first among these is excellent for those possessing the defilements,
And the last for those desiring dharma.
18. The Conqueror taught about three kinds of speeches possessed by people:
That are pleasant to the heart, truthful and wrong
Such words are like honey, flowers and filth.
Abandon the last of these.
19. Four categories of persons are seen (who move) from:
Light to ultimate light, dark to ultimate dark,
Light to ultimate dark and dark to ultimate light;
Be the first among these.

g. To know the qualities of one's associates

20. Persons should be understood to be like mango fruits which are:
Unripened yet appears ripe, ripened yet appears unripe.
Unripened and appearing to be unripe,
And ripened ones which also appears to be ripe.

h. To abandon desire for the wives of others

- (1) To control the sense organs
(a) To perceive objects as impure rather than pure

21. Do not look upon another's wife;
However, should you see her,
Think of her according to her age-thus as mother, daughter or sister.
If attachment arises, then meditate only on impurity.

(b) To protect the mind

22. Protect the unsteady mind just as (you would protect)
Learning, a son, a treasure, or life;
Withdraw the mind from sensual pleasures just as (you would withdraw yourself)
From a vicious (snake's) poison, a weapon, an enemy or fire.
23. The Lord of Conquerors compared desires like that of a Kimbu fruits,
For they are the cause of disturbance;
Since these iron chains bind wordlings in the prison of samsara,
Renounce them.
24. (In choosing) between the one who conquers over
The constant and unsteady engagement of the six sense organs towards the objects
And the one who conquers the enemy's army in battle,
The wise knows the first to be a far greater hero.

(c) To consider the faults of the object of attachment and of the subject who is attached

25. Look upon the body of a young maiden
Apart from the ornaments (and clothing) to be like a totally impure vessel
Covered with skin, difficult to satisfy, bad smelling,
And impurities issuing from the nine (bodily) doors.
26. Know that just as when a leper is troubled by leprae
Wholly depends on fire for the sake of happiness,
But will not pacify the trouble
Similarly you should understand the attachment from desires.

(2) To uproot the causes of attachment

(a) Meditation to uproot the causes of attachment

27. Be skilled in rightly perceiving things
To understand the Ultimate (Truth),
For there is no other practice
Possessing comparable quality.

(b) In praise of wisdom and morality

28. Even persons possessing high caste, beautiful form and learning
Is not respected if he lacks wisdom and morality;
However, one who possesses these two qualities,
Even though lacking the other qualities, is worshipped.

(c) To remain indifferent to the 'eight worldly dharmas'

29. O knower of the world, the eight worldly dharmas-
Gain, loss, happiness, unhappiness, sweet words, harsh words,
Praise, and blame-should be regarded equally
As (they) are not worthy of your mind.

30. Do not commit sins for the sake of brahmans,
Bhikshus, gods, guests, parents, sons, queen, or attendants,
Because there is not anyone
To share the result of hell.

31. Though those who performed sinful deeds
Will not be immediately cut like by a weapon,
Still when the time of death comes
Whatever be the result of the karma will become manifest.

(d) To acquire the wealth of the Holy Ones

32. The sage said that faith, morality, giving, hearing,
Uncontaminated modesty and humility, and wisdom
Are the seven wealth;
Recognise other ordinary wealth to be meaningless.

(e) To give up behaviour destructive of the wealth of the Holy Ones

33. Abandon these six which result in loss of fame and birth in evil states:
Gambling, watching gatherings, laziness,
Relying upon sinful friends, alcohol,
And wandering in the night.

(f) remaining content is conducive to the wealth of the Holy Ones

34. The Preceptor of god and men said
That satisfaction is the most excellent among all riches,
So always be satisfied;
If content through possessing no wealth, one is truly rich.

35. O gracious king, just as the most excellent of nagas suffers
In accordance with the number of heads he has acquired,
Just so one suffers in accordance with the number of properties acquired;
However, it is not so for one with few desires.

36. Avoid these three kinds of wives:
One who, like an executioner, is naturally associated with the enemy;
One who, like a queen, disrespects the husband;
And one who, like a thief, steals even small things.

37. (The type of wife) to revere as a family deity is the one who is kind like a sister,
 One who is dear like a friend,
 One who wishes your benefit like a mother,
 Or one who is subject to you like a servant.

a. The general practice of Dharma

(1) To be watchful of the amount of food one takes

38. Understood food to be like medicine,
 Neither uses it with hatred, nor attachment,
 Nor for might, pride or beauty,
 But solely for maintaining the body.

(2) To strive without sleeping

39. O righteous one, after (usefully) spending the whole day
 And the beginning and end of the night,
 Mindfully sleep only in the middle (period),
 So, even the time of sleep will not be fruitless.

(3) To practise the limitless meditations

40. Always meditate rightly on love, compassion, joy, and equanimity;
 Even if the supreme (state) is not gained in this way,
 Still the happiness of the world of Brahma
 Will be attained.

(4) To practise the four concentrations

41. Having given up the pleasure, joys and sufferings
 Of the realm of desire by means of the four concentrations,
 The fortunate levels of the gods-Brahma, Abhasvara,
 Subhaktisna and Brhatphala-will be obtained.

(5) To reject or accept sins and virtues through viewing deeds as heavy or light

42. From the foundation of these five great factors-
 Persistence, intention, unopposed, endowed with qualities,
 And beneficiaries-virtuous and non-virtuous deeds arise (in great measure);
 Therefore, strive to do virtuous actions.

43. Understand that a small measure of salt changes the taste
 Of a little water while not that of the Ganges River;
 Similarly, a small sinful deed (will not spoil)
 A vast root of virtue.

(5) To abandon the five obstructions

44. Be aware that these five obscurations are thieves
Which steal the wealth of virtue:
Insolence and regret, harmful thoughts,
Apathy and sleepiness, attachment, and doubt.

b. To Practise the Dharma resulting in liberation

(1) To meditate on the five powers

45. Assiduously perform the five most excellent practices-
Faith, energy, mindfulness, trance, and wisdom.
These are called strength, power,
And also the attained summit.

(2) To abandon pride which is an obstacle to attaining the five powers.

46. “Thus actions done by oneself (are the cause) of not passing beyond
Disease, old age, death and separation from the dear.”
Arrogance will not arise by means of the
Corrective of this repeated thought.

(3) To meditate in a way conducive to the view

(a) First, in brief

47. Follow the right view if heaven and liberation are desired,
For even persons doing meritorious deeds through
The wrong view will have
All terrible results.

(b) Second, the detailed explanation

(1) To meditate on the four foundations of mindfulness

48. Know that in reality human beings are unhappy,
Impermanent, devoid of self, and impure;
Those who forsake mindfulness are ruined
Through wrongly viewing these four.

(2) To meditate especially on the foundation of Truth

49. Thus it has been said: “The form is not the self, the self does not possess the form,
The self does not dwell in the form,
And the form does not dwell in the self”,
In this manner also understand the four remaining aggregates as empty.

50. Know that the aggregates originated from chance,

Time, Nature, intrinsic character,
 God, nor without cause,
 But from ignorant deeds and craving.

(3) To cast off the three fetters which are obstacles to liberation

51. Understand these three to be fetters (to samsara)
 And obstacles to the gates of the city of liberation:
 Adhering solely to morality and asceticism,
 Mistaken view of self-individuality and doubt.

(4) To practise the three disciplines which are conducive to liberation

52. Since liberation depends on oneself
 And not on any help from others,
 Cultivate the fourfold truth through possessing
 Study, morality and concentration.

53. Always be disciplined in the highest morality,
 Highest wisdom and highest trance;
 More than one hundred and fifty disciplines
 Are verily included within these three.

(5) To protect mindfulness in regard to one's body

54. O lord, mindfulness regarding the body
 Was taught to be the only path (to liberation) by the Sugata.
 Since the loss of mindfulness will destroy all virtues,
 Guard it well through steadfastness.

C. To make fruitful the foundation which has been achieved

(1) To renounce attachment to one's body which is impermanent and without essence

55. Life is impermanent (it is beset by) many misfortunes
 Like a bubble of water caught by the wind;
 That one inhales after exhaling
 And awakens from sleep is wonderful.

56. Know that the insubstantial body at the end-
 Becoming ashes, dried, putrid or impure-
 Will be completely destroyed and despoiled (and)
 Its constituents dispersed.

57. Since not even ash will remain as all things-
 The earth, Mount Meru and the oceans-

Will be consumed by the flames of the seven suns,
What need to say anything of very frail men.

58. O best of men, since everything is impermanent,
Devoid of self, refugeless, protectorless, and homeless,
Free your mind from Samsara
Which is like the pithless plantain tree.

(2) To make fruitful the opportune conditions through realizing how rare they are

59. O lord of men, make this (human life) fruitful
By practising the Holy Dharma, for it is more difficult to obtain a human birth
From animal states than a tortoise to place (its neck) in the aperture
Of a wooden yoke which are in the same ocean.

60. Having obtained a human birth,
One who commits sins is more foolish
Than one who fills a jewel-adorned golden vessel with vomit.

(3) Counsel to the king to exert himself having achieved an extraordinary good
Foundation

61. You possess the four great conditions:
Dwelling in a suitable place, relying upon the Holy Ones,
Having religiously applied yourself in former (lives),
And collected merit.
62. The sage said that reliance upon a spiritual friend
Completes the path to holiness.
Since very many obtained peace through relying upon the Conqueror,
Rely on the Holy Ones.
63. Whoever is born as a heretic,
Hungry ghost, hell being, barbarian,
Fool, long-lived deity or where
There is no teaching from a Buddha,
64. Is declared to be born in the eight faulty
And unfavourable (states).
Having gotten the opportunity to be free from them,
Then strive to put an end to birth.

B. To produce revulsion for samsara

1. First, in brief

65. Grieve over Samsara which is
The source of manifold suffering,

Such as destitution of (what is) desired, death, disease,
Old age, etc. and also listen to some of its faults.

2. Second, the detailed explanation

a. To consider the uncertainty in Samsara

66. There are no certainties in Samsara,
Because fathers become sons, mothers wives,
And human enemies friend;
Likewise, it can happen conversely.

b. To consider dissatisfaction

67. Everyone has drunk more (mothers')
Milk than the four oceans;
Since worldlings follow after the common people,
They will have to drink still more than this.

c-d. To lose one's body again and again, and to be born again and again

68. Everyone has had a heap of bones so great
As to equal or surpass Mount Meru;
Also, the earth will not suffice for counting pills as big as the seeds
Of a juniper tree to equal the mothers (one has had).

d. To consider ascent and descent through the various realms of samsara

69. Having become Indra, deserving the reverence (of) the world,
(One) will again fall to the earth on account of the force of (previous) deeds;
Even having become an universal monarch,
(One) will become a servant of a servant in Samsara.
70. Having long tasted the happiness of caressing the waists
And breasts of the heavenly maidens,
Once again the very terrible touch of the devices which crush and cut (one's)
Organs in hell will have to be endured.
71. Having long dwelt at the summit of Mount Meru (where one's)
Feet encounter a comfortable and compliant (surface),
Consider that again the terrible misery of walking in burning
Embers and upon decomposed corpses will be experienced.
72. Having reached the beautiful gardens and joyfully played
With the heavenly maidens who attend (one),
Again (one's) feet, hands, ears and nose will be

Served by the sword-like leaves that are in the gardens (of hell).

73. Having entered the celestial maidens' Mandakini River
Which is endowed with beauty and golden lotuses,
Once again the salty, difficult to bear and hot
Vaitarani River will have to be entered.
74. Having obtained the very great happiness of the Kamadhatu gods
Or the dispassionate happiness of Brahma,
Again the continuous suffering of having become fuel
For Avici's fire will have to be endured.
75. Having attained the state of the sun or moon
And illuminated the whole world by the light of one's own body,
Once again having entered into the dense, black darkness
One's own outstretched hand will not be seen.

e. To consider one's solitary position

76. (Since you) will have to suffer thus,
Take up the bright lamp of the threefold virtue;
You alone will have to enter the endless darkness
Which is not destroyed by sun or moon.

g. To consider the sufferings experienced in the five realms

(1) To consider the suffering in the hells

77. Living beings who commit offences
Will always suffer in the hells:
Samjiva, Kalasutra, Pratapana,
Sanghata, Raurava, Avici, etc.
78. There some are pressed like sesamum;
Similarly, others are ground into fine powder;
Some are cut by saws; likewise, others are split
By the very sharp blades of terrible axes.
79. While a burning stream of thick,
Molten bronze is poured into others,
Some are completely transfixed
By heated barbed iron spears.
80. Some with hands outstretched towards the sky
Are overpowered by fierce dogs with iron fangs;
While others, powerless, are torn asunder by ravens
With terrible claws and sharp iron beaks.

81. Some, used as food, writhe and utter lamentations
When touched by various worms and beetles,
Flesh-flies and tens of thousands
Of black bees which cause large terrible wounds.
82. Again, some with mouths agape are constantly charred
In heaps of burning embers;
While some, thrust head down, are cooked
Like a mass of rice in great cauldrons made of iron.
83. Having listened to the measureless suffering of hell,
Sinners, whose nature is adamant,
Are not shattered into a thousand pieces; (yet)
Only the time between the beginning and end of a breath separates them (from hell).
84. A fear will arise through making images or seeing pictures of hell,
Reading, remembering or hearing about hell-
So if one should experience the terrible consequences,
Then what need to say anything.
85. As surely as freedom from attachment produces
The most excellent happiness among all happiness,
So surely the very dreadful suffering of Avici Hell (is the worst)
Among all suffering.
86. The sufferings which (one sustains) from violent thrusts
By three hundred spears in one day in this world
Cannot even be compared to a fraction,
Or a small measure, hell's suffering.
87. Thus, one will experience very terrible suffering
For a hundred million years, for as long as (the force of)
Those non-virtuous (deeds) is not exhausted,
So long will one not be parted from life (in the hells).
88. Therefore, by your own skill try not to acquire
Even an atom of fault-the seed of these fruits of non-virtue-
Through your conduct of body,
Speech and mind.

(2) To consider the suffering of animals

89. Those who abandon the virtue resulting in peace (will be born)
In animal realms where there are also various dreadful sufferings,
Such as: eating one another, killing,

Binding, beating etc.

90. Some are killed for pearls, wool, bones, meat or skin;
While others, powerless,
Are employed by kicking, striking,
Whipping or prodding with iron hooks.

(3) To consider the suffering of hungry ghosts

91. Also among hungry ghosts continuous, unallayed suffering
Is produced through the lack of desired objects.
Very terrible (sufferings) created by fear, hunger, thirst, cold,
Heat and weariness will have to be endured.
92. Some, troubled by hunger, are not even able to eat
A little discarded, coarse, or foul (food),
For each has a mouth as big as the eye of a needle
And a stomach the size of a mountain.
93. Some, like the upper reaches of a dried palmyra tree,
Are naked with bodies of skin and bones;
While some, with flames nightly (issuing) from (their) mouths,
Devour food of burning sand, which has fallen into (their) mouths.
94. Some poor ones cannot even find impure (food) like pus,
Excrement, blood, etc., so, striking one another's face,
(they) eat the pus of ripened goiters
Growing from (their) throats.
95. For them even the moon is hot in the summertime,
While even the sun is cold in the winter;
Trees become fruitless and rivers dry up
If only looked upon by them.
96. Having endured uninterrupted suffering,
Some individuals-securely bound
By the noose of evil deeds committed-
Will not die for five or even ten thousand years.
97. The Buddha said, "Though the sufferings which are experienced
By hungry ghosts are various, they are of one taste;
The cause is the avarice, miserliness and
Ignobility of people.

(4) To consider the suffering of gods

98. Also, (as a result) of the great pleasures in the heavens,

The suffering of death and transmigration is greater;
 Having contemplated thus, nobles should not crave
 For heaven which will come to an end.

99. Their bodies' complexion becomes ugly,
 They do not like to sit, their garlands of flowers wither,
 Their clothes become soiled, and sweat appears on their bodies-
 (All of which) never happened before.
100. Just as on earth the signs of dying foretell
 The man's approaching death,
 So these five former signs presage the death and
 Transmigration of the gods dwelling in heaven.
101. If there is not any merit remaining
 When transmigrating from the worlds of the gods, then,
 Powerless, (they) will dwell as either animals,
 Hungry ghosts or denizens of hell.

(5) To consider the suffering of demigods

102. Also among the demigods, there is great mental suffering
 Because of natural hostility toward the splendor of the gods;
 Though they are also intelligent
 The truth is not seen due to the veil of (their) karma.

3. To establish the understanding of Samsara as unfortunate

103. Samsara is thus (as explained above),
 So birth is unfortunate among gods, men, denizens of hell,
 Hungry ghosts and animals.
 Realise that birth is a receptacle of many ills.

C. To consider the excellent qualities of Nirvana and practise the path resulting Nirvana

1. General counsel with respect to all the disciplines which result in Nirvana

a. To strive to attain Nirvana

104. (As you would) extinguish a fire if it suddenly caught
 Hold of your clothes or head,
 Just so strive to put an end to rebirth through renouncing deeds-
 For there is no other aim more excellent than this.
105. Through morality, wisdom and concentration gain the
 Peaceful, subdued and untainted state of Nirvana which is ageless,

Deathless, inexhaustible, and devoid of earth,
Water, fire, air, sun and moon.

b. Counsel to accumulate that which is needed to attain Nirvana

(1) To practise the seven branches of enlightenment

106. These seven limbs of enlightenment-mindfulness,
Discrimination of things (dharma)s, energy, joy, purification,
Trance, and evenmindedness-are the accumulation of
Virtue which is the cause of obtaining Nirvana.

(2) To indicate that Nirvana is attained through the combination of quietude and insight

107. Without wisdom there is no concentration, and,
Again, without concentration there is no wisdom;
But for one who has these two, the ocean of existence is made to be like
(the water in) a cow's hoof-print.

(3) To reject speculation upon that which is inexpressible

108. These fourteen pronouncements which were declared
By the Kinsman of the Sun to be inexpressible in the world
Are not conducive to peace of mind,
So do not speculate upon them.

(4) To understand Interdependent Origination which frees one from Samsara

109. The sage declared, "From ignorance originate predispositions,
From the latter consciousness, from consciousness originate name and form.
From name and form originate the six sense-organs,
From the sense-organs contact,

110. From contact originates feeling,
From the foundation of feeling originates craving,
From craving grasping, from grasping originates becoming,
From becoming birth occurs-

111. If there is birth, then a very great heap of suffering ensues,
Such as sorrow, disease, old age, frustration, fear of death etc.;
However, by putting an end to birth,
All these will cease.

112. This (doctrine of) Interdependent Origination is the profound
And precious teaching of the Conqueror;
One who rightly sees this (Interdependent Origination)
Sees the most excellent Buddha, the Knower of Reality.

(5) To meditate on the Noble Eightfold Path

113. In order to attain peace
Practise these eight parts of the Path: right view,
Right livelihood, right effort, right-mindfulness, right trance,
Right speech, right action, and right thought.

(6) To consider the Four Noble Truths

114. This birth is suffering;
Craving is called the great source of that (suffering);
Its cessation is liberation;
And the path to attain that (liberation) is the Noble Eightfold Path.
115. So in this way, always try to realise the Four Noble Truths,
For even laymen dwelling in the lap of prosperity
Cross the river of the defilement
By this knowledge.

(7) Not to hesitate to strive for Nirvana

116. Those who realised the truth
Neither fell from that sky
Nor sprang up from the womb of the earth like grain,
As they were formerly persons subject to the defilements.

(8) Counsel in brief

117. O fearless one, the blessed one said
That the mind is the root of virtue, so discipline your mind;
This is beneficial and useful advice,
So what need to say more.
118. It is difficult even for a monk in isolation to follow
The counsel which has been given to you:
(Yet) make this life meaningful through cultivating the quality
Of the essence of any of these practices.

2. Counsel to practice the Path of the Mahayana

a. To enter the Mahayana Path through rejoicing in the demonstration of the Dharma

119. Having rejoiced in the virtues of all (living beings),
Having also dedicated your threefold good conduct to the attainment of Buddhahood,
And having mastered the whole of yoga, then you will have countless births

In the realms of gods and men through this heap of merit.

120. Born (like) Arya Avalokiteshvara aiding through (his) conduct
 Many stricken people and dispelling disease, old age, attachment and hatred,
 Dwell for limitless lifetimes like the Protector of the World,
 The Blessed One Amitabha in His Buddha-field.
- b. To attain Nirvana having gained Buddhahood and having accomplished the benefit of living beings
121. Having spread to the gods' realm, the sky and on the earth
 (Your) great unblemished fame arising from wisdom, morality and giving,
 Having surely subdued the delight of gods in heaven and men on earth
 In the enjoyment of excellent maidens, and having gained
122. The Lordship of the Conquerors extinguishing the arising of fear and death
 For multitudes of living beings afflicted by the defilements,
 Attain the faultless, ageless, fearless state (which is) peaceful,
 Only nominal, and transcendent.



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