



Four Dharmas of Gampopa

A TEACHING BY KHENCHEN THRANGU RINPOCHE
FOURTH DHARMA – MAY DELUSION ARISE AS WISDOM

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For Karma Tashi Ling

1) May Delusion Arise as Wisdom

So, first of all, good morning, and so, generally, in order for this teaching to be in accord with the Dharma, we should have a pure motivation. We should create a pure motivation, and a pure motivation is to think that one is going to practice the Dharma in order to bring all beings, who have all been one's mother, to happiness. For that reason, one is going to practice the Dharma, and for that reason, one is listening to the Dharma. So, Rinpoche asks us to listen with that motivation.

So, the teachings are on the *Four Dharmas of Gampopa*. The First Dharma was for *the mind to go to the Dharma*, the Second Dharma was for *the Dharma to go along the path*, and the Third Dharma was *dispelling delusion on the path* through the practice of Dharma. Today, the Fourth Dharma is *delusion arising as wisdom*. So, for delusion to arise as wisdom, one needs special instructions. And so there are:

- 1) special instructions for delusion to arise as wisdom taught in the sutras, and
- 2) there are also special instructions for delusion to arise as wisdom in the Vajrayana.

Without these special instructions, one cannot have delusion arising as wisdom. So first there's the sutra instructions, and this is following the teachings of the Kadampa tradition, the teachings of Atisha. Having our delusion to arise as wisdom, this means we have to purify our perception, purify appearances, so that we can have a pure perception of a pure realm, a pure world. And so how do we attain that? There are these indispensable special instructions for attaining that, and, in the Kadampa tradition, the method for attaining that is the instructions on the Six Perfections.

So the Six Perfections are in two groups, there's:

- 1) The perfections for gathering the accumulation of merit, and
- 2) Then there are the perfections for gathering the accumulation of wisdom.

So there are these two kinds. First, for gathering the accumulation of merit, one needs the perfections of:

- 1) Generosity,
- 2) Correct Conduct, and
- 3) Patience.

And then for gathering the accumulation of wisdom, one needs the perfections of:

- 4) Meditation, and
- 5) Wisdom.

So then there's a sixth perfection, which is:

- 6) The perfection of diligence.

And so, in gathering the accumulation of merit through those three perfections, one also needs the perfection of diligence, and then for the accumulation of merit, which has an object, which is dualistic. And then for accumulating wisdom, which is non-dual, without an object. And then one also needs the perfection of diligence. And so in that way, through the Six Perfections, one is gathering the accumulations of merit, that have an object, and wisdom, which is objectless.

So, first there's the perfection of generosity. That means, giving to others in order to benefit them. There are three kinds of this generosity, this perfection of generosity:

- 1) there's material generosity, giving material things,
- 2) and then there's giving beings freedom from fear, and
- 3) then there's giving others the Dharma.

So there are these three kinds. The first of those is giving of material things. This is like giving to poor people, giving them food or clothes, or wealth, money or possessions, in order to free others from the suffering of poverty. And it's for that purpose that one is giving these material things. And so in that way, by giving clothes, food, wealth, and possessions, one is practicing the perfection of generosity.

And the second is giving freedom from fear, and so, this is that we are suffering from illness, or the danger of wild animals, or robbers, or so on. There are various kinds of dangers that there are. And so, one wishes to save them from this fear of danger, and one does so with love and compassion. With love and compassion, one applies oneself according to their situation to save them from these fears or dangers. And so, that is this act of generosity, so save them from illness, or wild animals, thieves, and so on, these various kinds of dangers that can occur. So doing that, saving others from this fear, that is the practice of generosity, of giving beings freedom from fear.

Then third is giving the gift of the Dharma, generosity with the Dharma. So, there are some who have no wish to practice the Dharma, there are some who do want to practice the Dharma, but they don't know how to, or they are not able to, or they don't have the diligence for practicing the Dharma, or they have adverse circumstances that prevent them from practicing the Dharma. So, for these beings, one gives them the gift of the Dharma, so people will learn, and know something that they previously did not know, and one can explain to them the true nature of things, or explain to others why they should practice the Dharma. And bring them certainty in knowing these reasons. And in that way, being able to bring others to the practice of the Dharma. So that is giving them the gift of the Dharma, by teaching to others whatever it is we know. And in that way, we are saving others from suffering, we are bringing them to happiness, and enabling them to attain the ultimate goal of liberation, through giving others the gift of the Dharma. So that is the third kind of the perfection of generosity, the gift of the Dharma.

So, whenever one is doing the gift of material things, the gift of freedom from fear, or the gift of the Dharma to others, whichever one that one is doing, one needs to have a pure motivation – a motivation of love and compassion, and the wish to bring beings to the state of liberation, Buddhahood. To have that Bodhicitta motivation, the motivation of aspiration to Buddhahood for the benefit of beings. And so that motivation is important in the practice of the Six Perfections. But if one does them with an impure motivation, then that means a motivation of what's called the *Eight Worldly Concerns*, then one's practice of the Six Perfections will not be genuine. And, these Eight Worldly Concerns are to do with whether one gains or loses four things: which is: gaining honours or fame, or gaining acquisitions or happiness. If one's motivation in giving to other beings material things or freedom from fear, or the Dharma, is motivated by any of those worldly concerns, then one's motivation is impure. If one thinks, through practicing the gift of generosity, then one will gain renown and respect or so on, then that's impure. Or if one thinks that one will get some material gains from this, some future happiness, when one's motivation is impure. One may think, "Well, I'm giving material things to people, and so on, or giving the gift of freedom from fear, or giving beings the gift of the Dharma", but one thinks, "through doing this, the result of this is that, by doing this, in the future I'm going to profit by it. I'm going to get some happiness or gain from this in the future". So then that would be an impure motivation. So, practicing these Six Perfections with the thought of that, through this one is going to gain some profit in the future, that is an impure motivation.

So:

- 1) The first of these worldly concerns is: to have gain, material gain. And,
- 2) The second is thinking of one's happiness, that through practicing these perfections, through practicing generosity, then in the future this will bring me happiness. If you're thinking that way, then one's practice is falling into the Eight Worldly Concerns. And,
- 3) Then third, the third worldly concern, is that by practicing giving material things to others, then because of one's generosity, others will praise you. So you will be praised or honoured by others, that is the third worldly concern. And,
- 4) Then the fourth is fame. So if I practice generosity, give to others material things, freedom from fear, Dharma, then I will become well-known, I will become famous.

So if one has any of these four worldly concerns, then one's motivation is impure. And that means having attachment to these concerns, meaning one will be happy if one obtains them, and will be unhappy or sad if one fails to get them. It's like thinking, "If I don't practice this generosity, then I'm not going to get these material gains. Or I'm not going to get happiness, I'm not going to get praise, I'm not going to get renown or fame". So there's the worry, "I'm not getting these four". So in that way, these are Eight Worldly Concerns. And if one has attachment to them, that is impure. So that will prevent one's

accumulation of merit. One has to maintain mindfulness and awareness of one's motivation in practicing the Perfections.

So in those Six Perfections, so there's first generosity, then the second is correct conduct. And that means having a pure behavior. So what is pure behavior? It's pure conduct in one's body and speech and mind. And so, there are three kinds of this pure behavior:

- 1) The first is restraint from doing bad actions, and
- 2) The second is engaging in the practice of good actions, and
- 3) Third is conduct that is beneficial for other beings.

So the first of these is, the restraint from doing bad actions. This means the actions that we should avoid, like the ten bad actions. And so how do we do this? In general there are various ways of describing what are bad actions, but a simple way to explain it, is that it's that which is a cause for harm to others, whether it's directly or indirectly, is a cause for bringing harm to others. If it brings harm to others, then this is what one should avoid, like killing and stealing and so on. And so in that way, there are those ten bad actions that are harmful to others. But even if one isn't directly doing that – actually killing someone or stealing (from) someone – then one's actions can indirectly lead, through others, to those actions being done. So that eventually, what one is doing causes harm to others. In terms of the body, there's:

- 1) killing,
- 2) stealing, and
- 3) sexual misconduct.

These are the three bad actions that one does through one's body. And so one can cause this harm directly to others, or indirectly that one's actions will eventually result in those physical actions harming others. And then in one's speech, there's:

- 4) lying,
- 5) slander,
- 6) harsh speech, and
- 7) meaningless speech.

These are to be avoided. And so when we cause, directly harm to others with one's speech, and even if one doesn't do it directly but indirectly, one can cause harm to others with one's speech. And then also in the mind, there's the bad actions of the mind:

- 8) greed, or avarice,
- 9) maliciousness, or
- 10) wrong views.

And so these can also be cause for harm, either directly or indirectly. And so one should avoid all of these. And that is the first aspect of correct conduct – the conduct of restraint from doing bad actions.

Then second is the conduct of applying oneself to accumulating the practice of good actions. So, as I said before, this is something that can be done directly or indirectly. So one has the motivation to benefit others, and if one has the possibility to benefit others, then one should do that. Sometimes this is something one can do directly, one can directly benefit someone, or one can do something that will eventually benefit someone indirectly. And so, if there is something, a beneficial action, that one can do, then one should apply oneself to doing that, based on the motivation of wishing to benefit others. So one can do that – apply oneself to these good actions with one’s body, good actions with one’s speech, and the good actions of the mind. One can accumulate good actions by doing that. And so this is something one should apply oneself to as much as one is able to do. And in that way, practicing the good conduct of accumulating good actions.

And the third kind of conduct is called beneficial conduct. And that is through the motivation of Bodhicitta, the wish to benefit others, then one practices all the kinds of various methods there are, to be able to help and benefit beings, whether one can do that directly or do something that will help beings eventually, indirectly. So, whatever these actions are, whatever these methods are, then one practices those. And that is the third kind of conduct, the conduct that is beneficial to others.

So, first one has the perfection of generosity, then the perfection of pure conduct. And so these are important. So these have been taught. And those follow next, after conduct there comes patience, the perfection of patience. And the reason why one has to practice the perfection of patience is that, amongst the defilements, the *kleshas* in the mind, the strongest and most harmful is anger and malice. And so, that is why the perfection of patience is taught. Then there are three kinds of patience:

- 1) There’s the patience of accepting suffering,
- 2) There’s the patience in relation to the Dharma, and then
- 3) There’s the patience in relation to being harmed.

(Patience is in relation to the nature of composite phenomena).

The first of these is patience towards suffering. So because we are living within the world, there are various kinds of sufferings that will come, that we will have to experience. And so when these occur, then one should have patience. And not become unhappy or saddened by them. And then if one has that patience to these suffering, then gradually this means that one will not eventually become a cause for harming others. So therefore, if suffering comes, one should have this patience, be able to practice taking on the suffering of others, and sending happiness to them. So that way, one practices the perfection of patience.

So then, the second perfection of patience is in relation to the Dharma. Be able to maintain the practice of the Dharma - that sometimes the practice of the Dharma is difficult, or very difficult to understand. And we think, "This is too deep or profound", and so that one loses confidence. And so, in that situation, then one needs to have diligence, and keep effort in the practice of the Dharma. So that is the second kind of patience, being able to maintain, to continue with the difficulty of practicing the Dharma.

And third is very important, which is the patience in relation to being harmed, being harmed by others. So there are those who really harm us, or who harm our friends, or help our enemies. So there are various kinds of bad behavior and bad actions that we can experience. And so what kind of motivation should we have? Then, one might want to answer that, those actions, by harming them back in return. And so one wants to be victorious over the other person. But that victory, if one succeeds, is not actually beneficial. So we should be without any malice or anger. And if we can just forget about that harm, and have patience, then one will be able to practice this perfection of patience. It's like if someone wants to go to some place where there were a lot of stones, and thorns, and so on in the ground. And they were walking barefoot, then that would be very painful. So what can they do to prevent that? One solution is to cover all the ground with leather. And so that would be good, because one could walk on that, and there would be no pain. But one can't cover all of the land with leather, so what could one cover instead? It's one's feet. So if your feet are covered in leather, then wherever you go, the stones and pebbles and thorns and so on will not hurt your feet. In the same way that, if you just try to defeat one enemy, then a second will come. And if you defeat a second, then the third will come, and so one will keep experiencing harm. And one will cause harm, and one will experience harm. So instead of following that way, if one abandons anger and practices patience, then that will not cause harm for oneself or for the other person. Instead it can bring about happiness.

So that's the perfection of patience. So there are these first three: the perfections of generosity, conduct and patience. And these gather the accumulations of merit, the dualistic accumulation of merit. But then there's the non-dual accumulation of wisdom. And so for that, one needs the perfections of meditation and wisdom. And so, the perfection of meditation means to make the mind peaceful. And so how does one make the mind peaceful? One needs:

- 1) The body not to be busy, not to be rushing around and active, but to be in solitude. And the mind needs to be free of lots of thoughts.

So it's like the body should be in solitude, and the mind in solitude. So when being physically in solitude, that means not being engaged in busy activity in which one's mind falls under the power of being distracted, and the mind will not be stable. So how does all this busy activity come about? One cause is through attachment to beings in the world - one's friends and family, spouses and relatives and so on, one's companions. And so, that prevents one from practice, because one wants to work hard for their sake, or worry about

them, and so one's mind is not at peace. So that is being busy through attachment to beings. Then:

- 2) Second is attachment to material things and possessions, and so one feels there's the need to accumulate these things, these possessions, and one applies a lot of effort to accomplish that. So the mind is distracted by that goal.
- 3) And third, the third cause of being busy, is the need for fame and renown, and wanting others to think highly of oneself, to think one is really good. So one wants to have this renown and fame, and one feels one would be happy to have that renown, and one longs or hopes for it. And so falling under the power of that desire, one is engaged in busy activity.

So what is wrong with being busy, engaging in busy activity? It means one is unable to practice the Dharma, and if one can't practice the Dharma, then one won't get the result of that practice. So for that reason, one avoids being engaged in busy activity, and instead one withdraws into solitude. So what will happen if one is withdrawn into solitude? Through not being engaged in busy activity, and being in solitude, then the good qualities that arise from that is that one's *kleshas*, the defilements in the mind, meaning like anger and desire, and wrong views, they will not increase when one is in solitude. And instead, just naturally, the mind will become being at a state of peace. And because these defilements are diminishing, they are not so strong, so good qualities will develop. And through those good qualities developing, due to the defilements diminishing, then we will be able to rest in good *samadhi*, a good state of meditation. So that is why one withdraws into solitude, away from busy activity.

So then, when one is in solitude, and one is not engaged in busy physical activity, then what happens? Then, in one's mind, one should be examining oneself, and looking at oneself, and seeing, what is it we are doing in solitude. If we see that physically we engage in say killing or stealing, or sexual misconduct, then one is no different to an animal or wild beast. There is no point in being in solitude. And in the same way, one examines one's speech, and sees what one is doing with one's speech. If one is lying, slandering, speaking harshly, meaningless speech, and so on, then one isn't any different than birds, and so there's no point in just being withdrawn into a solitary place. Then, and when one looks at one's mind, if in ones' mind there's this malice and greed, and wrong views, then one isn't any different from any birds of prey, living at a solitary place. So there's no point in being there, if one is thinking in that way. So therefore, one examines oneself, and avoids these, that in being in a place, in a solitary place, one develops the qualities of resting in states of meditation, in *samadhi*.

Then, by practicing in that way, meditating in solitude, what will come? The defilements of the mind will be eliminated. And so there's two aspects to that:

- 1) It's through the perfection of meditation, through being in *samadhi*, meditation state, and that overcomes the defilements. It suppresses them, it reduces their power.
- 2) And then through the perfection of wisdom, it's that it uproots the defilements, it completely eliminates them.

And so we're relying on these two methods in practicing in solitude. We examine ourselves to see what defilements are within oneself, and what they are arising. And if we see that:

- 1) There's desire, then we meditate on the unpleasantness of the body – we see that the body is made of flesh and blood and bones, and various impure substances. So our body is not something beautiful and solid, or anything like that. It has all these impure excretions, urine and so on. And so seeing the human body as impure, in that way, that will counter one's desire. So that's the remedy for desire, it's the contemplation of the unpleasantness.
- 2) Second, there's anger. So if one sees that one falls under the power of anger, then one applies the remedy for that, and what is the remedy for anger? As I said before, that is love for beings. So one thinks of how all beings are the same – all beings wish to have happiness, they all wish to be free from suffering. And so one has that love and compassion for beings, which is may they have happiness, may they be free from suffering. And then that acts as the remedy for anger.
- 3) Then there's pride. Then one meditates on the equality of oneself and others. If one thinks, oneself is better than others, or supreme than others, then one examines one's faults and qualities, and so one sees that oneself and all beings are the same, as to counter pride.
- 4) Then there's envy, and also we think how we are all the same, all wanting to have happiness, and so there's no reason to have envy for someone's happiness, that we all wish to be free from suffering and have happiness. And so in that way, being able to diminish the power of envy and other defilements.

So that's the perfection of meditation, stability of the mind. And then, after that perfection of meditation, there is the perfection of wisdom. So the perfection of wisdom is very important, that is like the most important. And how do we attain that perfection of wisdom? So, there are three kinds:

- 1) The wisdom from hearing,
- 2) The wisdom from contemplation, and
- 3) The wisdom from meditation.

So hearing, or listening, this means that, can we understand what is the nature of phenomena? Can we know our faults? Can we know all the methods that get rid of faults? Can we know what all good qualities are, like love and compassion, etc? Can we develop these in ourselves? This is something that we cannot do on our own. We don't

have the ability, or power, by ourselves to accomplish all that. We have to rely on someone else. And how do we rely on someone else? Well, there's the teachings of the Buddha, the words that the Buddha taught. And there's also the texts or commentaries that wise panditas or scholars wrote. So there's the words of the Buddha, the Buddhavacana, and there's these treatises, commentaries by the panditas, the shastras. And then one can receive all of this teaching from what's called the good friend, one's teacher of the path. So we can ask, we can hear these teachings, listen to them, and we can ask what we do not know. And we can keep these teachings in mind. So that is important to do, and that is how one develops the wisdom from listening.

So there's the wisdom that comes from listening, and after that, secondly there's the wisdom that comes through contemplation. And so, the reason why we do the contemplation is that, one might think, well, one listens to something and then believes it, and that then is perfect. But actually, that is not enough – that the Buddha himself said, “Oh monks, you should examine my teachings like one analyzes gold. And to reject it if it's at fault”. So that is how one practices the Dharma, it's like if someone goes to buy gold, it's not enough if someone says, “this is gold”. You don't just accept that, but have to examine it. And by smelting it in fire and so on, and to see if it is gold, and if it is gold you can use it, and if it is not, one rejects it. And something may look like gold, it has the colour of gold, but one needs to see if there is a defect in it, so one grinds it and cuts it or smelts it, and to see if there is any defect within that, and not just accept the person's word that this is pure gold. So in the same way, one listens very well to the teaching, and that way one gains the wisdom from listening. But then we have to examine it, we have to analyze what we have heard. We have to think about it a lot, to see if this is good, if this is beneficial. And if something isn't good, then we set that aside. So that is the second kind of wisdom, the wisdom that comes from contemplation.

So then third is the wisdom through meditation. So one's wisdom through listening was done through contemplation, is that enough? No, one needs to practice what one has heard and contemplated, and meditate on it again and again, in order to gain the result. So in that way, one needs these three, the wisdom from hearing, and from contemplation, and meditation.

In that way, whereas there's these three perfections that develop the dualistic accumulation of merit, and then there's the two perfections that develop the non-dualistic accumulation of wisdom. So how does one practice these five perfections? What is the method? What one needs in order to practice them is the perfection of diligence. And this is because there is naturally, a natural laziness that we have, a laziness that is the opposite of that diligence. And if we fall under the power of this laziness, then we will be unable to practice, and so we will not be able to accomplish benefit for ourselves, we will not be able to accomplish benefit for others. So we need to be free of that laziness, to eliminate it. So there are three kinds of laziness.

There's:

- 1) The negative laziness of being naturally inclined to be engaged in bad actions. Like, some people just like killing, some people like stealing, and so on. They are just engaged in bad behavior. So there's this laziness of being engaged in bad behavior.
- 2) Then there's this neutral laziness, which is not wanting to do anything. You don't want to do anything good, and you don't want to do anything bad. So you just spend your time, like empty time, just being there, doing nothing.
- 3) The third kind of laziness, which is a lack of confidence. One thinks, "Other people can do that. But I can't. I can't do anything. There's nothing I can do. I can't practice. I can't achieve any result".

And so one should not be like that. One should avoid all these aspects of laziness. And so have diligence. There's the two kinds of diligence:

- 1) The diligence of being inspired, inspired to do something, and
- 2) Then there's this continuing diligence, there's this diligence that maintains one in doing that activity or that practice.

So in that way, through these two kinds of diligence, one should avoid, eliminate, the three kinds of laziness. And in that way, one can practice all Six Perfections, and through practicing the Six Perfections, in that way one can attain the result that comes from them.

So that is the general way in the sutra tradition, to cause delusion to arise as wisdom. Then also there's the practice of the Vajrayana, as the principle way of practicing the Dharma. In the Vajrayana practice, there's

- 1) the generation stage, and
- 2) the completion stage.

And so, in the generation stage, there's the meditation on the deity. So normally, if we have this perception of our world as impure, then we don't get a good result. So instead of that, in the generation phase practice, we see the world that we are in as a pure realm. One sees one's own body as the body of the deity, and one's mind as being the wisdom mind of the deity. In this way, one does this practice of the self-visualization, the generation of oneself as a deity, and practicing whichever deity one is drawn to, is attracted to. So that's like Tārā, or Avalokiteśvara, or Bhaiṣajya-guru, and so on, one chooses that deity, and practices that deity in the development stage. Then there's the stage where the deity dissolves into light, and into emptiness. And then one just remains with one's mind in a relaxed state without falling under the power of thoughts. And that is the completion stage. And so in that way, in the Vajrayana tradition, through practicing the development and completion stage, that's the method for causing delusion to arise as wisdom.

So that's the teaching of the *Four Dharmas of Gampopa*. Then, the other day, when Rinpoche started on this teaching, he began by saying that we should listen well, listen perfectly or completely, and keep it in mind. So that's what he told us to do when he began this teaching. And he says, observing you, you have the appearance of having listened well, listened completely, and kept it in mind. And you all have the appearance of having faith, devotion, and diligence, so he's very happy to see you in this way, and he wishes to say thank you.

So, we dedicate the merit that's come from this Dharma teaching being given. With this prayer and dedication that all beings in this world, everyone that's in this world, will be free from famine and strife and disease, and that we will all have happiness.