

TDL Welcomes His Holiness the Dalai Lama

"I am extremely pleased and honored to host the teachings of His Holiness the Fourteenth Dalai Lama in Pasadena this year. This is the fifth time that Thubten Dhargye Ling has had the good fortune to host teachings by His Holiness, who is coming to give serious teachings on Buddhism. He is also giving a public talk, entitled **Compassion: The Source of Happiness**. This is a great opportunity for everyone because His Holiness is an extremely high spiritual master who is a great example for us all. He cares for everyone without discrimination and makes many contributions to world peace through his tireless efforts encouraging tolerance, ethical behavior, and universal responsibility. We should all follow his direction as much as we can, especially his teachings on compassion and loving-kindness that encourage us to treat everyone with equal respect. As His Holiness often reminds us, 'If we can help others, then we should do so. If we cannot help, we should at least avoid doing others any harm.'"

Geshe Tsultim Gyeltsen
Spiritual Director, Thubten Dharyge Ling

A Message From Ven. Geshe Tsultim Gyeltsen

Excerpted from Geshe Gyeltsen's Sunday teachings on Advice of the Kadampa Masters

I think it's very important for each of us to find out what brings us unwanted pains and problems. Are other beings the cause of our misery, or is it something else?

When we are sick, we go to see a doctor, who then tries to find out the cause of our sickness. But it's not enough for the doctor to know and theorize about the cause of the illness. The right medicine or treatment needs to be prescribed. In the same way, it's important for us to understand the nature of our suffering and of the problems that we face in our daily lives. Once we've investigated what brings us suffering then, of course, we need to find solutions. This is like taking dharma medication to cure our sickness.

As we look deeply into the matter, we realize that it's actually our own negative or wrong actions that bring us suffering. As a result of delusions we engage in all kinds of negative actions; taking life, stealing, lying and deceiving others, using harsh words, adultery, and on and on. Why do we indulge in negativities? It's not because we enjoy harming others. There must be some deeper issue here. We come to see that at the deepest level, the culprit is our own deluded states of mind. At present, we are controlled by delusions that lead us into negative actions, and this leads us to a suffering outcome; either physical or mental. These delusions don't exist outside ourselves. They exist within our own mind.

There are three primary or root delusions: attachment, anger, and ignorance. Ignorance is actually the source of all the other delusions. How do we rid ourselves of these delusions that cause all our suffering? External measures cannot help us. We can't shop around and think "I'll buy the best antidotes to my delusions." The only antidote we have is to cultivate spirituality or dharma.

The great realized Kadampa geshe say that we do not clearly recognize who are our real enemies, and who are our real friends. We see sentient beings as our enemies, and we see our delusions as our friends. We are always harming sentient beings, whom we should be helping and benefiting, and at the same time, we nurture and cherish our delusions. It's important for us to clearly recognize that the delusions within our minds are the

"...the delusions within our minds are the worst kinds of enemies we could ever have."

worst kinds of enemies we could ever have. Wherever we are, whatever we are doing, the real enemies are always with us. Our delusions are always ready to instigate us to engage in negative actions. If someone says even a slightly hurtful thing, or gives

us an unfriendly look, we take it to heart, and then we shun that person and don't want to have anything to do with them. But actually, we should be turning our back on our delusions, and presenting a welcoming face to all sentient beings, including those who harm us.

As we engage in dharma education, we start to look more inside us to try to figure out what kind of delusions we have, and how to combat them. So, our real job, as we dedicate ourselves spiritually, is to make every effort to counteract our delusions. The great master, Atisha, tells us that whenever delusions pop up in our mind, we must be able to also bring to mind the antidotes to those delusions. We shouldn't just watch our delusions like a performance, we need to actively cultivate their antidotes. One of the Kadampa geshe once said "I always hold the spear of antidotes in my hand and guard the cave of my mind. When delusions get tough, then I get tough." If we follow this example, then it will make a big difference in our own lives.

Latest News From the Archive Project

FREELY SHARING THE DHARMA WITH ALL

Thubten Dhargye Ling Archive is happy to announce the publication of two dharma books in honor of the 2006 visit of His Holiness the Dalai Lama. Our latest title is Ven. Geshe Gyeltsen's commentary on *The Foundation of All Good Qualities*. This is a commentary on the root text by the fourteenth century Tibetan master, Lama Tsongkhapa. It is part of the genre of Buddhist teachings called lam-rim—the graduated stages of the path. The verses outline a step-by-step approach to spiritual development,

from guru devotion and the preciousness of our life, to impermanence, refuge, karma and morality, renunciation, the altruistic intention of bodhicitta, and the wisdom of emptiness. This fourteen-verse text describes the practices that create a solid foundation for dharma practitioners before they enter the vehicle of Tantra that leads to great enlightenment.

The second publication from the Archive is a reprint of Geshe Gyeltsen's *Keys to Great Enlightenment*, a collection of commentaries on two key texts of Mahayana Buddhism. Geshe Langri Tangpa's *Eight Verses on Thought Training* emphasizes developing bodhicitta—the mind that aspires to reach enlightenment for the benefit of all beings, and an essential key for becoming a bodhisattva. Togmey Zangpo's *The Thirty-Seven Bodhisattva Practices* explains how beings who have developed bodhicitta should carry out the activities of the bodhisattva in order to be of greatest benefit to sentient beings.

TDL Archive was established to preserve and make available the teachings of Venerable Geshe Tsultim Gyeltsen and other masters, including His Holiness the Dalai Lama. Through the generosity of people like you, we have published a number of teachings for free distribution in the belief that the dharma should be accessible to all. Other titles include, *Illuminating the Path* by His Holiness XIV Dalai Lama, and *Mirror of Wisdom: Teachings on Emptiness* by Geshe Tsultim Gyeltsen. **IF YOU WOULD LIKE TO DONATE TO THIS PROJECT MAKE CHECKS PAYABLE TO THUBTEN DHARGYE LING AND SPECIFY ARCHIVE IN THE MEMO PORTION OF YOUR CHECK.**

SEPTEMBER 2006

Sunday 3 Tsog offering*
Sunday 17 Tsog offering*

OCTOBER

Monday 2 Tsog offering
no Chenrezig Meditation
Monday 16 Tsog offering
no Chenrezig Meditation
Tuesday 31 Tsog offering

NOVEMBER

Wednesday 15 Tsog offering
no lam-rim teachings
Thursday 30 Tsog offering

DECEMBER

Friday 15 Lama Tsongkhapa Day
Everyone is welcome
no dharma discussion group
Friday 29 Tsog offering
no dharma discussion group

JANUARY

Saturday 13 Tsog offering
Sunday 28 Tsog offering

FEBRUARY

Monday 12 Tsog offering
no Chenrezig meditation
Sunday 18 Losar (Tibetan New Year)
Annual Potluck 12:30-4:30 PM
Location TBA

Calendar of Events 2006/2007

Sundays 10:30am–12:00pm

Geshe Gyeltsen is presently giving weekly commentary on *Advice of the Kadampa Masters*. This text is a collection of questions by Atisha's disciples with replies from Atisha and other masters.

A Vietnamese translator is present for the Sunday teachings. Vietnamese translation is archived online at www.tdling.com

CHENREZIG MEDITATION

Mondays 7:30pm–9:00pm

Thubten Dhargye Ling continues to offer a guided, analytical meditation on the practice the Buddha of Compassion.

LAM-RIM TEACHINGS FROM GESHE GYELTSEN

Wednesdays 7:30pm–9:00pm

This study group is using Pabongka Rinpoche's Liberation in the Palm of Your Hand as the root text—an oral commentary on Lama Tsongkhapa's lam-rim teachings that was given in 1926 over a 24-day period to a large group of Tibetan monastics and laypeople.

DHARMA DISCUSSION GROUP

Fridays 7:30pm

This informal group meets each Friday evening to discuss topics related to the teachings and to the dharma in general. This group is open to everyone. However, please note that Geshe Gyeltsen does not attend.

**Unless otherwise noted, Geshe Gyeltsen has asked that only students who have received an empowerment of Highest Yoga Tantra participate in the tsog offering*

Ven. Geshe Gyeltsen's Special Projects

Geshe Gyeltsen is involved in numerous humanitarian projects in both the Tibetan and Indian communities in India. He supports young Tibetans in teacher-training and educational programs in India, and annually contributes to the support of 35 newly arrived monastic refugees who continue to arrive Dharamsala from Tibet with no more than the robes they are wearing. He donates to nunneries, teacher-training programs, and to schools in India and Tibet. He also provides annual sponsorship for the residents and staff at the Tibetan Elders Home near Gaden Monastery, and sponsors daily meals for 400 elementary schoolchildren. Ven. Geshe-la is the chief benefactor for many building projects in India. He donated the money to a school in Mundgod, South India, that needed a new roof for its multipurpose hall. He has also long been a sponsor of his monastery, Gaden Shartse, currently relocated in South India. He helped the monastery to build a new chanting hall and dorms, and donated the funds for housing the elderly monks at Shartse: a two-story, 28-room building with showers and western-style toilets, as well as a kitchen that is staffed by two monks.

Two projects in India are worthy of special attention. Geshe-la rebuilt a schoolhouse in Mundgod, which had fallen down during monsoon. In another instance, Geshe-la was taken to a school for blind Indian children. The conditions he saw there were heart breaking: 30 children in one room that served as the kitchen, dining room, dormitory, classroom, and prayer room. Geshe-la funded a new building, which contains separate kitchen, dorms, and classroom. The school population has increased to 40 students, and Geshe-la is helping to expand the dorms. The school now has its own well, so water no longer has to be carried long distances. He also assisted the school in becoming a registered charity so that it is eligible for matching grants from the various Indian government departments.

These are just some of the ways in which Ven. Geshe Gyeltsen is taking the spirit of the dharma into action to help the lives of those in need.

Essay on His Holiness Wins Scholarship

Connie Pham, a long time student of Geshe Gyeltsen, recently won the Lois J. Swanson Reflective Leadership Award that required students to reflect on their role models. Connie chose His Holiness the Fourteenth Dalai Lama as the subject of her winning essay.

Here is an excerpt:

One amazing reflective leader who has most influenced me and my thinking is none other than His Holiness the Dalai Lama of Tibet. A capable religious and political leader, his strength derives from his seamless combination of both roles. He is a practical political leader who understands the importance of negotiation. His Holiness abides within a radical middle. He does not hold the center because he is passive, neutral, or undecided, but because he understands that democracy requires inclusiveness and negotiation. In this specific case, “negotiation is not ‘giving in’ or settling for less, but reaching for a more complex version of best,” in the words of a particular scholar.

A steadfast exemplar of nonviolence, His Holiness has long been the symbol of Tibetan resistance to Chinese oppression. In international politics, an arena known more for its

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tendency towards violence than its proclivity towards peace, His Holiness’ unwavering commitment to nonviolence is unmatched. Since the 1959 Chinese communist invasion of Tibet, over 1.2 million Tibetans have been killed and thousands displaced and forced into exile. The atrocities of the Chinese government and its denial of basic human rights amount to cultural genocide. Today, Tibet continues to suffer under the

occupation, but His Holiness knows that this is not a struggle that can be won through violence. It must be won by sheer moral force alone.

Indeed, to the Dalai Lama, nonviolence is not merely a political strategy or philosophical abstraction. It is in fact the most courageous expression of Tibetan culture itself, which has in its essence, a dedication to altruism and compassion as outlined in the Buddhist faith. To the extent that the Tibetan struggle would utilize violence, it would be seen as self-defeating. The only way to preserve a culture of peace is to actively practice it.

Of all his caveats and entreaties, my favorite advice from the Dalai Lama concerns the use of human intelligence. He echoes the Buddha’s words when he urges people to test his ideas before accepting them. “Do not merely believe what I say,” he says again and again in his public speeches. “But test the ideas to the best of your ability. Only when you have become fully convinced should you believe them.” Implicit in this heeding is a profound respect for the individual. His is a message of empowerment, one that encourages people to cultivate trust in themselves.

Please Support Thubten Dhargye Ling

Historically, the teachings of the Buddha were given freely to anyone who wished to receive them. As the Buddha, and the great masters who followed him, traveled throughout India and South-East Asia giving teachings, they were greeted by people from all walks of life with offerings of food and drink. These offerings not only sustained

the teachers and their teachings, they were also believed to generate merit or positive energy for those who gave them, that in turn created the conditions for their lasting connection with the teachings.

In keeping with this tradition, Thubten Dhargye Ling offers the teachings of Geshe Tsultim Gyeltsen free of charge in the belief that everyone should have the opportunity to receive the teachings of the Buddha, regardless of their financial position. The center is maintained solely through the contributions of students and friends, and has continued to provide a spiritual base for Buddhist and non-Buddhist practitioners for nearly 30 years.

Thubten Dhargye Ling would like to request your support in its efforts to continue this tradition. Please consider making a donation, or inquire about supporting the center on a regular basis. Large or small, your contribution is needed and greatly appreciated. Geshe Gyeltsen would like to give everyone a gentle reminder that it is important to make sure our own needs are taken care of, and that we should only make a donation if it is within our means.

Thank you for your kindness!

**Thubten Dhargye Ling (TDL) is a registered non-profit organization 501(c)3.
All donations designated to Thubten Dhargye Ling are tax-deductible.**