



# HIS EMINENCE TAI SITU RINPOCHE THE FOUR DHARMAS OF GAMPOPA

*Please grant your blessing that my mind and that of all living beings follow the dharma.*

*Please grant your blessing that dharma leads to the path.*

*Please grant your blessing that the path dispels delusion.*

*Please grant your blessing that delusion manifests as primordial wisdom.*

At the request of the Dharma Centre I will speak about one of the important teachings of Gampopa, which is known as “The Four Dharmas (Teachings) of Gampopa.”

As you know, Gampopa was the main disciple of Milarepa, and Milarepa’s lineage is the lineage of practice. This does not mean that Milarepa’s lineage only has practice, of course, there is study, activity and everything else, but practice is the main thing and practice also means meditation. The reason for that is that we all seek enlightenment, we all wish to attain Buddhahood, and Buddhahood is only possible through meditation. We cannot study to become Buddha. We cannot graduate from primary school, then high school, college and university to a Buddha; there is no such thing. We cannot train ourselves to become a Buddha, like training to run faster and faster to finally run like a Buddha; there is no such thing. So in this way, studying and training are important parts, but enlightenment, Buddhahood happens through meditation. Why does that happen? Because enlightenment has to come from inside: we cannot get enlightenment from outside. Nobody can make you enlightened; you have to make yourself enlightened. Others can help you receive the transmission, receive the blessing. Of course, we need all of that, but actual enlightenment is that “you” have to become enlightened. Nobody can attain enlightenment on your behalf. Buddha attained

enlightenment for you – not on behalf of you – for you. Because of Buddha’s enlightenment, we are able to follow the dharma. The lineage of enlightenment is alive and not an idea. Enlightenment itself of the Buddha is the beginning of the lineage of enlightenment, through which we can attain enlightenment. So, Buddha became enlightened for us, but Buddha did not become enlightened on our behalf. This way, the practice lineage by definition stresses the importance of meditation. “On behalf” means you do it for others. For example, I cannot eat on your behalf. You have to eat for yourself. It doesn’t happen that I eat and you get full.

Now, before I explain about “The Four Dharmas of Gampopa” I want you to remember clearly that these four teachings of Gampopa are focused on somebody who is sincerely, whole-heartedly meditating and practicing for enlightenment and who wishes to attain enlightenment in this life, if possible in this life, if not, then as soon as possible, maybe in the next life, maybe in three lifetimes, but quickly. These teachings are directed towards such people, and you should remember that. Why do I say this? Because maybe some of you might be like that, but many of you are deeply involved in worldly life, you have many interests in worldly life. You are not trying or not even interested at all to go away from worldly life: you are planning to open a big company, you are planning to get married, you are



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planning to have grandchildren, you are planning to work for some business, open up a restaurant, open up a shop, who knows what, you know, many, many things. I do not want you to misunderstand and think that I am saying that all of you should drop everything and do exactly what these teachings say right now; I am not saying that. But if you want to attain Buddhahood in this life, then you must drop everything right now – everything, and do nothing but follow exactly Gampopa's teachings. Without doing that, it is not going to happen. I do not want to say inauspicious things, but without dropping all the worldly concerns and activities, you are not going to become Buddha in this life – no way! This I want you to remember clearly and honestly. The first teaching out of the four teachings involves all of this, right there. So, it is something we should believe in, something we should understand, but then we should be honest; we should not be hypocritical. This way understanding one thing and becoming confused about it is no good. I am being very honest to all of you and you should be very honest to yourself. I don't see too many yogis here.

I tell you honestly, if I, I am not saying that I am important, if I want to be Buddha in this life, then I have to drop everything; I cannot take care of my monastery, I cannot go around and teach all of you, I cannot take care of the Karma Kagyu lineage, I have to drop everything and practice like Milarepa. By doing what I am doing right now, of course, I am serving the Buddha. I am serving my Guru, I am serving my lineage, I am serving all of you, I am sharing Lord Buddha's teachings, that is what I am doing. I am not doing bad things. These things are not bad. These things are good things. But I tell you, if I go on like this, then one day – I do not know who goes first – if you see me go away, then I will go away not as Buddha, but as Tai Situ, just like me, a little bit older, hopefully and probably. So, that is the fact. This way, of course, to attain enlightenment in this life is a possibility, more than a possibility. All the potentials are right here, in each one of you and in me, definitely. But in order for that to happen, there is no time for anything else, absolutely anything else. And it takes total dedication, total commitment. No doubt, no question, no second part, no maybe, no ifs: it has to be totally, totally total. Then it will happen. Otherwise it will not happen in this life.

But hopefully by knowing the teachings of Gampopa we will have a more clear understanding. Maybe some of you decide for it seriously and some of you become totally committed. Some of you might not be, but then do your best. By doing so, by the time that life ends, which comes to each one of us, we will be one percent better, one percent closer to enlightenment. What does that mean? That means that in one hundred lives we will be Buddha. I have no problem with that whatsoever. You know, since beginningless time until now we

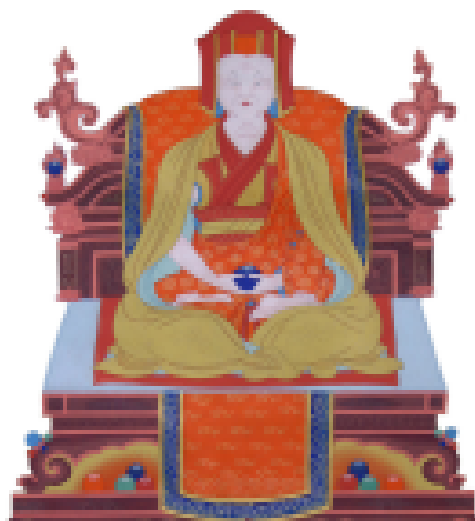
have lived countless lifetimes, countless; not one hundred, not one million, not one billion, countless lifetimes, and we are not Buddha yet. If we are going to be Buddha in one hundred lifetimes from today, then that is perfect. Plus, each of the one hundred lives will be better. That is unbelievable for me – I shouldn't say "unbelievable" – it is believable. That would be amazing for me. If you imagine that your wisdom, your appreciation, your kindness, everything becomes one percent better right now, do you honestly think that you can handle it? So that way, each life will be one percent better and one percent better in this life is not that bad. Of course, each one of us has his or her own share of problems, everyone has problems. I have problems too, you all have problems, but we are managing it, we handle it. Sometimes I wonder how we would be without those problems. Without those problems how would I be? Without those problems how would you be? I'm not too sure. Sometimes those problems hurt a little bit, but they make you a better person, right? So this way, I have no problem whatsoever. To think that I improve one percent in each life, in one hundred lives I will be Buddha, I have no problem with that. So I hope that this teaching will contribute to something like that – I hope.

#### THE FIRST DHARMA:

*Please grant your blessing that my mind and that of  
all living beings follow the dharma.*

The first teaching of "The Four Dharmas of Gampopa" is that your whole being, your attitude, your aspiration, your motivation, everything has to go according to the dharma. That means, in order to be successful on the path to enlightenment in this life that is what is necessary. You have to be totally for enlightenment. Everything has to be for enlightenment, absolutely for nothing else. That is what it takes. Why is that?

Well, samsara is not something that happens without a cause and condition. All sentient beings who are in samsara are not a bad accident. It didn't happen accidentally. Nobody made it. Nobody made samsara. Nobody made sentient beings. Nobody put sentient beings in samsara. Nobody put the different hats on people, "You are the king. You are the queen. You are the farmer. You are the nomad. You are the beggar. You are blind. You are healthy." Nobody did that. All that happens through the interdependent manifestation of everything and everyone. There is no beginning, there is no end. There is no end because there is no beginning. There is no beginning because there is no end to it. So, it is happening right now: This is the beginning, this is the end. There is no beginning "somewhere" and there is no end "somewhere." This is the beginning, this is the end.



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LORD ATISHA

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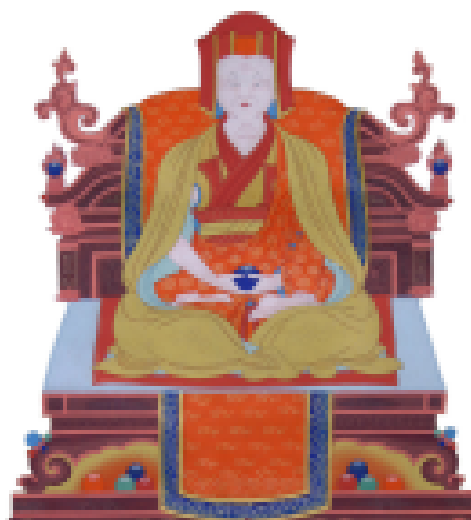
How can we be free from samsara? We can never be free from it if we are not free from it. We have to be free from it in order to be free from it.

How do we do that? We are in the middle of it, how can we be free from it? In our attitude, in our aspiration, in our motivation we can be free from it right now. So, how do we do that? We say, "From today on I will not invest one moment of my thought, my action, my effort, I will not invest one moment into anything but enlightenment." By making that determination, by making that commitment and totally deciding on it, then we are free from it in our attitude, in our motivation, in our aspiration, and that is the beginning of enlightenment. So, that is the essence of the first teaching of Gampopa: Your mind, your attitude, everything about you has to be directed towards enlightenment. So that is the number one teaching.

This is not just an idea. We have examples for it. The first example of it is Buddha Shakyamuni. He was a king. What did it mean to be a king in those days, 2500 years ago, a king like Prince Siddhartha? What did it mean? He had a huge country, he had everything; he had all the power, everything. There was nobody above him. He was his father's favorite son, so he was the heir to the throne as soon as he grew up. And that is what his father wanted. He grows up and is already as good as a king. Then in one moment he gave up everything, not because he is afraid of being a king, but he saw that there is nothing in that which has any meaning. There is no meaning; it is all samsara – no meaning whatsoever. It will not benefit him, it will not benefit anybody whatsoever. Just on the surface, yes, he can fight a little with his neighboring kingdoms who cause him some trouble. He can win the battle and be a hero, the favorite of all the other kingdoms; they will be afraid of him and in that way he can control the problem a little bit. He can rule the country, make everything fair, punish those who are not good and reward those who are good; he can do such things. On the surface it looks meaningful, it looks beneficial, but if you look deeply into it, it doesn't change anything. You have to do this forever; there is no end to it. So this way, the Buddha saw no meaning in samsara. The Buddha did not give up his kingdom because he failed; it is not the case that he was no good. He is perfect – he is the best. And he was better than any king in those days in all of India. And he was the best in all the arts of war. He learned everything and defeated everybody, for example, as a swordsman, in archery, in all kinds of battles, on horseback, on an elephant, everything. Nobody could beat him. He could knock down elephants with his hands. He was the most powerful prince of that time in the whole of that area. And he saw no meaning in any of it, no meaning whatsoever. Then he gave it all up in one moment. And there is an example in our reading. He gave up and renounced

everything just like we renounce spit. You know, when you cough then you just spit out saliva and don't think about it. You don't go and save it or take it to the bank. So, Buddha renounced everything just like that, in one moment. That is why Prince Siddharta attained enlightenment in six years of his meditation. I am talking from a very basic, fundamental Buddhist definition of Prince Siddharta attaining enlightenment, there are many levels to it, but from that point of view, after six years of meditation he became Buddha. If he hadn't renounced totally, he would not be Buddha. Forget about six years. It wouldn't even happen in six million years. Enlightenment is not an accident. Samsara is not an accident. It is true and it is the truth. So, that is the essence of the first teaching of Gampopa.

How does one go about such an implementation of such teachings? We have a perfect example. Gampopa's master, Milarepa, is the perfect example. What did Milarepa say to himself when he went into the mountains to meditate? What did he say to himself? He said, "I will never return to the worldly place until I am enlightened." He didn't stop there but continued resolving, "If I return by any means, then may all the protectors punish and destroy me" He took the vow and said, "If I die in the mountains without enlightenment, then let me die there." Continuously he said, "Let me die there so that nobody knows that I am dead and nobody cries for me and nobody disturbs the insects and worms who will eat my body and finish it until there is no trace of me left." He meant it. He didn't say this in order to become popular and so that other people would say, "Oh, there is somebody called Milarepa who did that and now we should go and see him." Not like that. He meant it. So, with that intention he went into the mountains and did not plan or look for anything, not even food. When his sister found him, he had nothing. She describes him as looking like a ghost. You know, when you have nothing to eat for months and just live on what is in the wilderness, eating plants and things like that, you don't look like a human being; you become very thin and you have no color because of the sun and wind. Here we go out a little and put on lotions and wear sunglasses, maybe carry three or four of them in different colors, different shapes, then carry one or two umbrellas outside which match the dress: a white dress, a white umbrella, a blue dress, a blue umbrella, something like that. We try so hard with all of these things and still sometimes we have problems. So, Milarepa lived in the mountains, 10,000 feet, maybe even 15,000 feet high, with nothing. Then of course he looked like a ghost. That is how his own sister describes him. She left him some food and some things but he didn't care, so the wild animals ate it. One day she came back and tried to cook for him because he had nothing, just the wild plants. In Tibet there is one very nutritious wild plant which grows everywhere; if you touch it the wrong way it will burn you very badly. It will burn for maybe fifteen minutes, or maybe even for one and a half hours, it is really bad. Milarepa was eating



JE GAMPOPA

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JETSUN MILAREPA

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that. His sister said, “I will cook this,” and he said, “Okay.” Then she cooked it and while cooking she asked him, “People need something to put in the food like meat. Where is that?” The plant is called “nater” and he answered, “If nater has meat, it is food. But for me you put more nater in place of the meat.” So she put a few more nater into his dish. Then she asked, “Where is the salt?” You know, you have to include salt to make a meal tasty. He responded, “If nater has salt, it is food. But for me you just put more nater.” So, she put in more nater, three or four times, and made a soup which he enjoyed while she couldn’t even touch it. She was very poor, actually she was a beggar, but even she could not touch it. For Milarepa it was okay. For him the purpose of food is to give him physical energy so that he can meditate more. That is the only purpose, there is no other purpose, all other purposes are already renounced. So, that is what happened, and this is the perfect example.

Milarepa did not say to himself, “I will go up to the mountains and meditate. When I overcome my stress, then I will come out.” He didn’t say that. He didn’t say to himself, “I will go up to the mountains, practice and when I can perform some magic I will come down.” He didn’t say that. He also didn’t say, “I will go to the mountains and when many people know that I am there and am pretty good, then I will come down.” He didn’t say that either. What he said was, “I will not come out until I am enlightened. If I do, may all the protectors, all the gods, punish and destroy me.” And he meant it.

These are the examples and what it really takes is total dedication and total decision. No maybes, no because ofs, no whys, no for whats. It is total. That is the first teaching, which is defined: Turning the mind from samsara to enlightenment. We all have our heart on the dharma, definitely, all of us, but then we have lots of strings attached. We want people to be nice to us, we want to feel comfortable, we don’t want the air-conditioning too high, or too low at other times, we want nice food with not too much salt, not enough salt at other times, all of this, so many strings attached. This way, we are not going to become a Buddha in this life, I am not going to be Buddha in this life, this is for sure. Gampopa is telling us: That is what it takes.

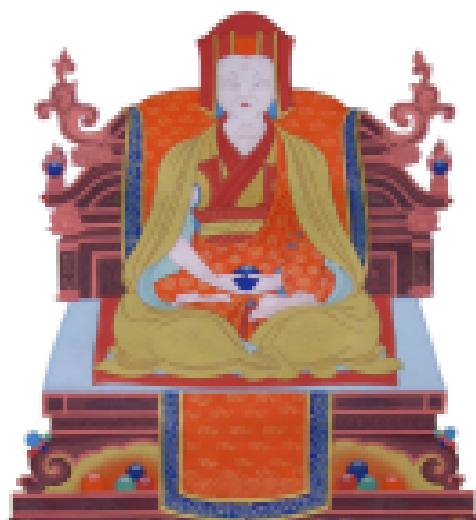
But then we should also do our best in our own way. Presently we might have our attachment, our jealousy, our greed, our pride, everything is a little bit out of control, from time to time neurotic. But we should at least overcome that. The obsession of aggression, attachment, greed, jealousy, all these things we should renounce. We definitely can renounce those. The harmful and bad ones we should renounce. This way we are one step closer to the first teaching of Gampopa; not exactly, but one step closer. From there we can overcome those particular defilements and those particular habits



that are secondary to it. Not that negative, but still quite strong. Greed, for example. Greed actually has no limitations. First we overcome the limitless greed and put some limit on it. By doing so, we will not have limitless greed. Most people's greed normally has no limit. I will give you a simple example. Somebody who is a beggar will question, "How can I have a decent meal? How can I sleep protected from the rain or from the sun? Where can I hide myself?" The body may be five or six feet, not very big, nobody has a body 10,000 feet tall, so this little body of flesh and blood wants to be comfortable and have food inside, clothes outside, a roof on top, a floor underneath, walls on the side, a little nice box. This is what everybody wants first. So, that is what a poor, poor person wishes. When that wish is achieved, it doesn't end there. People become greedy and think, "Oh, this house only has one room. I want a two-room house. I don't want to smell the cooking in my bedroom." You know? Further, "This is just rice and vegetables. I don't like it. I need two dishes and slightly different every day." These things lead to more. Once that is achieved, then it doesn't stop there. Looking at other beggars, "This beggar has a three-room house. I also want a three-room house." After getting that you aren't a beggar anymore, you become an average or low-income person. Then you compete with others who have a low income and then go up to the middle-income group. From there it goes up to a high-income group. Then it goes to millionaires, then billionaires. If you are still young and have enough energy, I am sure you will still want more. If you manage to become the king of the whole world, I am sure you will still want something else – I guarantee you. If you have the energy, if you have the health, you want something else. So, this way our greed has no limitation. So, following Gampopa's instructions, step by step, we put a limit to our greed.

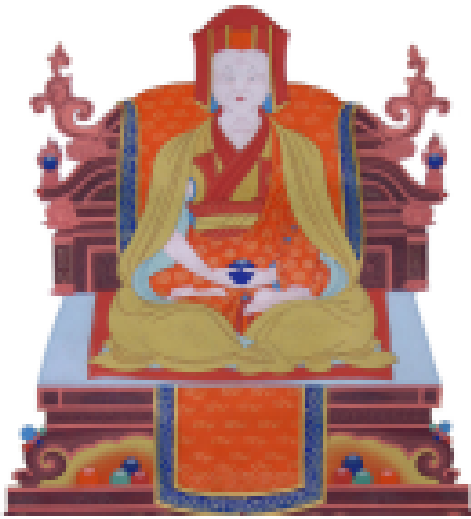
We are worldly persons, being in the world, having worldly interests and therefore we like to call it "worldly responsibility" so that it sounds a little bit better. We all have some kind of worldly responsibility and you just have to determine for yourself, "I will fulfill my worldly responsibility and this is my worldly responsibility." Then you put a limit there. It doesn't go beyond that. Nobody has limitless worldly responsibilities, so worldly responsibility is limited and you can put a limit to your greed. The same thing with hatred. The same thing with jealousy. The same thing with ignorance. The same thing with pride. So you can put a limit on each one of those. I don't need to go on talking about each one of them, you can figure it out and put a limitation there so that you are not planning to go on in samsara forever. Therefore make a limitation with those. That way, we are following Gampopa's teaching more closely.

At the same time when we take refuge in the Buddha, dharma and sangha, it is also the first teaching because taking refuge in the Buddha



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means that we are totally dedicating ourselves for the enlightenment of Buddhahood and following the Buddha, who is the absolute refuge for us, and our example is Buddha. Furthermore, we learn the Lord Buddha's teachings, receive the transmission of the dharma. We also receive the transmission from the sangha and accompany the sangha on the path to enlightenment. All of this is somewhat the first teaching of Gampopa. By following the Buddha, dharma and sangha we are directing our entire being towards enlightenment, not towards samsara. Of course, we are not totally into it in many ways because we plead to Buddha, "Buddha, please help me so that I will be enlightened, but, by the way, today I have some problems. Can you help me to solve them?" We have both ways, in samsaric ways we are asking for Buddha's help while enlightenment is our main goal. So, there are lots of strings attached. To be honest about it, there is no problem to it, but we should know that deep inside our heart we should overcome those other strings one-by-one so that we are wholeheartedly for enlightenment, to be free from samsara and not to be deeper into samsara. So, we should know about it. How much we can do anything about it right now depends upon an individual's capacity. Some of us can do a lot, others cannot do very much, but we should know that this is what we are supposed to do, so gradually our self surfaces from samsara instead of digging deeper into samsara – coming out of samsara, liberating ourselves from samsara gradually. That way I think we are following the first teaching.

I am not saying that there is anything wrong with praying to Buddha to solve our financial problems, praying to Buddha to solve our health problems, praying to Buddha to solve our family problems – it is wonderful. Buddha's blessing, our faith and Buddha's compassion can help us overcome and purify our karma. By doing so we will become free from our suffering and problems. Other than that, of course, Buddha is not corrupt to the extent that we ask for his help and he just pretends to see us and we are okay: it is not like that. Buddha's blessing, the compassion, our devotion and what we sincerely do purifies our karma. As a result of that, we overcome our problems. That is how it works. It doesn't work to the extent that Buddha does us a favor: it is not like that. So this way when we pray to Buddha, we should be sincere. When we are sincere, then it becomes a purification. If we just say, "Let's ask Buddha for some help. Let's find out if it works or not," then nothing would happen because we are not sincere. The purification wouldn't happen.

I think that this much about the first teaching is maybe sufficient. I went into the first teaching a little more because it is the most essential part of "The Four Dharmas of Gampopa." It is the beginning and the beginning is actually what determines the end – that is very important.

## THE SECOND DHARMA:

*Please grant your blessing that dharma leads to the path.*

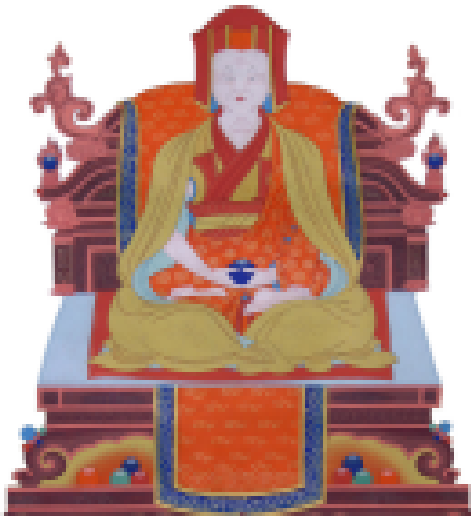
Once you have such a motivation, aspiration and total-ness, then it should have no hindrances. That is the second teaching, free of hindrances. Your attitude is for the dharma and it should always be like that. It should not be confused here and confused there later. Of course, there are many teachings in it, but to be simple and direct, bodhichitta is the most important for that. You wish to attain Buddhahood. But, what do you wish to attain Buddhahood for? Why? That point is equally important. The correct answer is bodhichitta: it can go wrong either way, in many different ways, without bodhichitta. For example, “I want to be Buddha because I want to be free” – that sounds revolutionary, right? Freedom, you know, it sounds like a revolutionary. Or “I want to be Buddha because I want to find out how you feel when you become Buddha.” It sounds like some adventure, like someone who likes to jump from an airplane without using the parachute for a long time; they try to find out how it feels. Enlightenment will never happen if you say, “I want to try and see whether I like it or not”; that will never happen. If we say, “I want to be enlightened because I want to be free,” it will never happen. If we say, “I want to be enlightened because I am afraid of the suffering of samsara,” that is running away and trying to escape; it will never happen. Why will it not happen? Very simple. Enlightenment of Buddhahood is limitless. All of the attitudes I just described are limited, so it will never happen. Limited enlightenment is impossible. Enlightenment, Buddhahood, is limitless. Limited Buddhahood is impossible. If limited Buddhahood were possible, we could make a factory that makes Buddhas and we could sell them. It would be called, “Buddha Limited.” But enlightenment is limitless, so your motivation has to be limitless.

What is the limitless motivation? It is bodhichitta, “I wish to be enlightened for the benefit of all sentient beings to be enlightened.” That is bodhichitta. You are not wishing to be enlightened because you are afraid of samsara. You are not wishing to be enlightened because you are curious. You are not wishing to be enlightened because you want to be better than others. These are limited reasons, which aren’t bodhichitta. Bodhichitta means you wish to be enlightened because you want all sentient beings to be enlightened. How do you do that? Just like Buddha. We have the dharma because of the Buddha. Had the Buddha not attained enlightenment, dharma would not be here. Buddha is not just a philosopher who thinks and writes interesting books; Buddha is not like that. Buddha is enlightened. Dharma manifests from Buddha. Buddha is not a lecturer. Buddha is not a speechmaker. The dharma manifests from Buddha. Buddha and the dharma are the same, they are not different. Therefore, dharma



THE FIRST KARMAPA

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is here. The lineage of the dharma begins from the Buddha. And our Buddha's lineage began from the previous Buddha and that way it goes forever. Now that is the motivation. The motivation is bodhichitta. If we have bodhichitta, then dharma will go on the right path. Our dharma will have no obstacles from now until enlightenment. Nothing can go wrong anywhere because our purpose and motivation are right. So that is the second teaching of Gampopa.

### THE THIRD DHARMA:

*Please grant your blessing that the path dispels delusion.*

*What is delusion?*

*Very simply, we are Buddhas*

*in our essence,*

*but we do not know that.*

*That is the delusion.*

*The source of all the delusions,*

*the mother and father of all*

*delusions is that: we do not*

*know who we are.*

*We are Buddha,*

*but we don't know that.*

The third teaching of Gampopa describes the path itself. So, now we have understood and implemented the first and second aspect of Lord Gampopa's teaching. Then the actual methods for achieving that is the path, which are the actual methods, methods such as purification; purifying the negativities within us, purifying them, and purifying the outcome of the negativities. Furthermore, accumulating the knowledge, wisdom and all of that. This is the path, the practice. Now, path is described by Gampopa as overcoming or clearing the delusion, which you can simply call "illusion," but I think "delusion" is more accurate. So, overcoming the delusion is the path.

What is delusion? Very simply, we are Buddhas in our essence, but we do not know that. That is the delusion. The source of all the delusions, the mother and father of all delusions is that: we do not know who we are. We are Buddha, but we don't know that. Intellectually, by reading books, listening to talks, maybe knowing it, doesn't do anything; back to square-one. That is ignorance and that is the source of all delusion. Because of that all the other delusions manifest or generate from that.

First, we don't know what we are, so we have a limited concept about ourselves: "This is me." If you go through the entire universe, you will only find one "I," just one. You cannot find any other "I" because everybody else is "other." If I go around I will only find one "I." In the entire universe it is the most limited. "I" is the most limited and the most limiting. The one "I" that you find searching all over the place, searching millions of lifetimes, you only find one "I." If you look into it, you cannot really locate it. Where is it? Where is "I"? If you really look, "Is my name I?" No. My name was given to me, maybe a few hours after this birth, sometimes even years later. Sometimes people do not give a name to a child for one or even two years. But most of the time, a few days after the birth people give the baby a name. So, name is only after my birth. "Is this body me?" Of course not. "This is my body. This is my property," but it is not me.

If it were me, then when my body dies then I would be dead and that would be the end of me. And if something breaks in my body, then I would be broken. It cannot be “me.” If I get fatter, does the “me” get bigger? When I get thinner, does the “me” get smaller? That cannot be. In this way, this body is not “me.” Now, “Where is that me?” If you really look, you cannot locate it; you cannot find it. So, even that one you cannot really find, so it is not credible; there is no basis there. It is baseless. It is a conspiracy, yes. “I” is the biggest conspiracy in reality. But that is the relative truth for all of us. We can’t think of ourselves beyond “me.”

Now because of that “me” and that “I,” then all the others take place because “I” becomes the subject. As a result, everything else becomes object, so duality is born. The mother “I,” the father “I” gives birth to dualism: I and others. As a result of this, then “I” like whatever makes me feel good and that is attachment, and “I” don’t like whatever makes me feel bad and that is aggression. Then “I” go for those things that make me happy, once or twice, and then that is greed. Those things that made me unhappy in the past I push away or try to destroy and that is aggression. If somebody else gets what I think that I should have, those nice things, then that brings on jealousy. When I get the things that others are looking for before they get it then I become proud. So, the five defilements are the embodiment of each other, but four of them (attachment, aggression, jealousy, pride) grow out of the first one, the “self,” the “I,” the ignorance, the ego. It grows out of it and that is the delusion that the path will overcome: the path will clear that delusion. Every practice of dharma is to overcome, purify and clear that delusion.

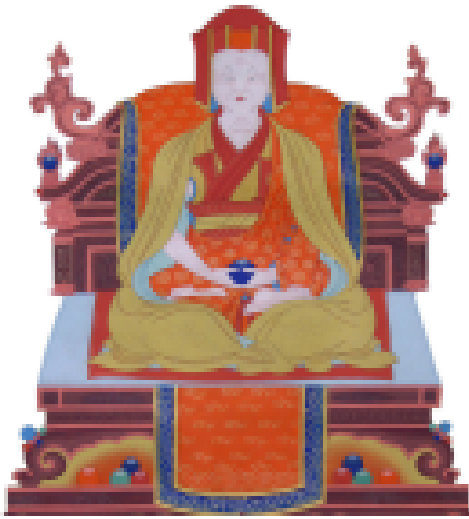
The actual practice: For example, the methods that are involved in the development of awareness and mindfulness will help us to overcome those things that we do and say which enhance and develop the defilements. So, the methods of mindfulness and awareness, such as taking precepts, etc., will help us to overcome the further development of defilements because the conditions such as indulging in physical activities, oral utterances like talking without thinking (talking first and thinking later, that sort of thing), or doing things (doing things first and thinking later), or doing things just for the sake of doing something, or saying harmful things, saying harmful words, all of these things will be prevented and therefore the defilements will not grow further, the defilements do not become stronger, rather they become weaker. That is one aspect.

Another aspect is praying and meditating and specifically doing virtuous things. We will leave meditating for now. Praying or specifically doing good things will develop the positive-ness. So this way your mindfulness and awareness will not be difficult. Because if we don’t have strong positive-ness, then we have strong negative-



THE EIGHTH TAI SITUPA

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..attachment, aggression,  
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the “self,” the “I,” the  
ignorance. That is the delusion  
that the path will overcome:  
the path will clear  
that delusion.*



*Meditation liberates  
your inner potential –  
that is wisdom.  
Everybody has  
wisdom inside,  
but many people's  
wisdom is sleeping.*

ness. Therefore, we have to work very hard to control our negative actions, negative words, negative attitudes, etc. So, through doing good things and engaging in good activities, positive-ness will be enhanced. Then you will have stronger positive-ness, negative-ness becomes weaker and mindfulness and awareness will be much easier. We call that “merit.” We call the first practice “purification” or “prevention,” the second one “merit,” “meritorious,” which means to do good things and you are able to do it easily. You don’t have to work very hard or struggle and face lots of obstacles in doing good things. You will be able to do good things smoothly and without lots of difficulties. That is what we call “merit.” Maybe here you call it “luck,” “good luck.” I’m not too sure about that, but we can use it as a working title for the time being.

Then the most important thing is meditation, prayer and meditation, but particularly meditation, because through meditation you develop wisdom. Meditation liberates your inner potential – that is wisdom. Everybody has wisdom inside, but many people’s wisdom is sleeping, it is in a very, very deep sleep. You wake up, but wisdom never wakes up. It is almost like a coma. So wisdom is in everyone. Wisdom manifests through meditation. Wisdom comes from inside, not from outside; it is from inside. And through meditation that happens.

These are the particular methods which we call “path.” By doing these practices, then your ultimate goal, described in the first and second teachings of Gampopa, will be achieved. That is why Gampopa called this aspect of the teachings “purifying or clearing the delusion,” the delusion of the “I,” the delusion of samsara.

Of course you should know (I am quite certain that most of you know) that as far as the path is concerned there are a tremendous amount of methods, a large number of methods and they are systematic methods. But always you have to receive the teachings and transmissions from the lineage and then follow it precisely. We can’t expect the precise outcome from just going to a library, grabbing one or two books, reading it, subtracting something and trying to practice, this will not really work. Yes, the Buddha’s teachings are written down, but we are just interpreting. So, until we become Buddha we will not really understand the Buddha’s teachings accurately. For that reason, the lineage means from Buddha’s time, that means more than 2,500 years ago until now, the Buddha’s disciples heard the Buddha’s teachings, understood them, received the transmission, the blessing of the Buddha, practiced and passed them down to the next disciple. Receiving, understanding, communication, the blessing, the whole thing is unbroken up to now, unbroken technically as well as unbroken morally and unbroken spiritually. On many different levels it should be unbroken. Even the technical continuation is there. But if one of the disciples broke the



connection with one of the masters and the samaya is broken, then the blessing is gone. It is no longer there; it is gone. So this way, when everything is uninterrupted and uncontaminated, then we have the full benefit. Then we are truly receiving the Buddha's blessing and the Buddha's teaching. And then the transmission will also be accurate from the technical meaning and understanding point of view as well, not only the blessing.

That way, we have to receive all of those numerous methods directly and we have to implement them accurately. We can't delete and add things as we wish; we have to somehow follow the instructions closely, as appropriate in the lineage itself. That is something we should know.

#### THE FOURTH DHARMA:

*Please grant your blessing that delusion  
manifests as primordial wisdom.*

The fourth teaching of Gampopa is the final definition of the result of the practice, what it involves. Gampopa describes the result as the delusion manifesting as wisdom. To be more accurate: manifesting the delusion as primordial wisdom.

The meaning of manifesting the delusion as primordial wisdom is very, very deep, of course. At the same time, we can relate to it directly, because the delusion (such as aggression, greed, jealousy), all of these things are connected with wisdom. You all have the Buddha essence, you all are Buddha in essence, yet you have greed, you have hatred, you have jealousy, you have pride, you have ignorance – not you only, but we all have – so we have something to do with both the Buddha essence as well as with all the defilements. That is the reality, so there is a connection. It is a connection because you are the one, we are the ones who have both of these. We have the Buddha essence as well as the defilements. There aren't two of us, one having the Buddha essence and the other one having the defilements. It is the one who has both and there is a connection. So, the fourth teaching of Gampopa describes that connection, that connected-ness.

This means when we practice meditation, for example, when we overcome ignorance for instance, it doesn't mean that we cut ignorance and throw it into the garbage; it doesn't mean that. Ignorance transforms into wisdom; that's what it means. Ignorance and wisdom are connected. How? When you don't know, you are ignorant; when you know, you have wisdom. So they are connected, aren't they? Not knowing and knowing are two aspects of the same thing, not knowing is ignorance and knowing is wisdom. Wisdom is nothing more or nothing less than overcoming and transforming ignorance. When



THE TWELFTH TAI SITUPA

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THE TWELFTH TAI SITUPA

you transform ignorance, then that is wisdom. There is no such thing that you overcome not knowing but don't know yet; there is no such thing. It is the same thing: When you overcome ignorance that is wisdom and when you don't have wisdom that is ignorance. When you don't know, then you don't know. When you know, then you are not someone who doesn't know. So, that is the transformation of ignorance, which is wisdom. The same applies to other things, such as evil and kindness, for example. Evil means not being kind. Kind means not being evil. They are connected. When you are kind, you overcome evil. When you are evil, you don't have kindness. This way, they are all connected. And all the wisdom, including enlightenment itself, is the transformation of the defilements and that is the fourth teaching of Gampopa.

This means that enlightenment is not something that is created, but enlightenment is actually the destination. It means, until we become Buddha we will wander in samsara. Until we attain Buddhahood we will be searching, struggling and trying to achieve something. Sentient beings in samsara are always doing something. When will they stop struggling? When will they stop looking for something? Sometimes people look for power, sometimes they look for money, sometimes they look for fame. Sometimes they look for peace, sometimes they don't want money, fame or responsibility, they just want to run away from everything, be in solitude and privacy; sometimes people want that. People are always looking

for something. When will they stop looking for something? When they become Buddha. Why do they then stop looking for something? Because they are then more than what it looks like. For example, we may look for power, but power is limited; but people are looking for limitless power. First they want their family to listen to them. After that they want their neighbor to listen to them. After that they want the whole town to listen to them, then the whole country, then the whole world. Then what? There is no end to it; this will go on endlessly. Also, for example, wealth, if we don't put a limit on it, then there is no limit to the greed for wealth because you will always want something else, always. Even if you own the entire earth, you can still crave to own another planet. You could even build a big spacecraft to get there. People are already doing it. People go to the moon. Now they want to go to Mars. People go everywhere. There will be no end to it. I am not saying that there is anything wrong with it, but it only shows and proves that greed has no end, curiosity has no end. It will never stop. Nothing will stop. Nothing will end. The end of the struggle is when you become limitless, when you have no limitations whatsoever. And that is only possible by becoming Buddha. There is no other way to have no limitation whatsoever. You can be free with no limitation, you have that potential, and that is what we call "Buddha potential." When you achieve that, then it is called "Buddhahood." That is the definition of transforming or manifesting the primordial wisdom, and what manifests now as primordial wisdom is delusion itself.



So, that is the meaning of this teaching.

When you recognize your essence, what you call “I” right now, when you recognize the essence of that as Buddha, then you become a Buddha. That is the transformation of “I,” the limited, into Buddha, the limitless. That is the fourth teaching of Gampopa.

I think I will conclude “The Four Dharmas of Gampopa” here. I want to say that the things I explained here are very far from being complete. There is much more than this, but I think the important and essential part and particularly things that might be relevant to all of us here have maybe been touched upon sufficiently, I think, relatively sufficiently.

So I hope that the teachings I have conducted will be beneficial for you. That is the only reason why we do this in the first place. So I sincerely hope that you will be able to somehow integrate these teachings in your life. Regardless of how much you can implement them right now, at least try your best and gradually upgrade it. I sincerely hope and pray for that.

And I sincerely dedicate the merit of everybody who put all these dharma activities together for everyone’s benefit, I sincerely dedicate the merit of everyone involved. Of course, I dedicate my merit and so in that way it will benefit all of you, not only here in the centre when you hear the dharma, but at home and in future lives the understanding that you have will grow and grow.

Furthermore, I want to dedicate for all sentient beings to attain Buddhahood and I want to dedicate to our supreme master, His Holiness the Gyalwa Karmapa, for him to have continuous good health and for him to flourish his Buddha activity continuously. And all of our senior masters, starting from His Eminence Gyaltsab



Rinpoche and all the other senior Rinpoches to have good health. And all of our young Rinpoches, starting from His Eminence Jamgon Rinpoche, Kalu Rinpoche and all the young Rinpoches to have good health and continuous development of dharma activity. So, I sincerely pray and dedicate for all of our masters and, of course, for all of our disciples.

All of the disciples should do well in their worldly life as well. May they have good health and may they be successful in whatever they are doing. Of course, I can only say that about anybody who is doing positive things. And I don’t believe any followers in our lineage are doing negative things. So, may everybody’s positive worldly activities be successful. And all of your dharma aspirations. May you have good development in this life so that when the last minute of this life approaches, you will have full confidence, you will have no fear, and you will be able to say to yourself, “I have done my best in this life and I have nothing to fear and nobody cries for me.” I hope that you will be able to say that. I sincerely pray for that. And in the next life I pray sincerely that you will meet the dharma, gradually progress and attain Buddhahood for the sake of all sentient beings. So, we make this sincere dedication. And may this centre continuously flourish and benefit lots of sentient beings and serve the precious lineage.

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