

distorted view is everyone's pursuit of happiness - and I see that as the shared value. No matter what you do, you want to be happy and that is the same for everyone. Buddha's teaching is also about looking for happiness, but it is eternal happiness, an unconditional one, that lasts forever. We refer to that as the ultimate liberation, or "Moksha" (解脱). So, not just ordinary beings want to be happy, enlightened beings also seek happiness. Essentially, everyone wants something good and to be loved; that explains why we need to practice loving kindness that everybody else needs. We exist all together and in dependent situation. If you look at the world, it is like one body. When one part has problem, the other part(s) will react. For example, if your foot feels pain, your hand will do something to help. For each individual's development, there are many other people involved. We may have, intentionally or unintentionally, received the results from these people and that makes us all connected. If you consider this connection is not just about this life but involves many lives before, the network is even bigger, if not immeasurable. Since we receive or had received benefits from others, why don't we do the same to others? It is important that we do practice loving kindness towards others.

It is for the above reason that practicing mindfulness is important as well. Between the feeling and creating, if you are mindful, you can solve many problems. Being mindful is to know your mental state. Be mindful of:

- your feeling (e.g. should I make any decision now while I feel angry?)
- time and space (e.g. is this the right time and place to talk?)
- relationship (e.g. how should I talk if I am talking to my boss or to my colleague?)
- result (e.g. would what I am going to say do good only for myself or to others as well? Or my words would cause troubles in spite of my good intention?)

To summarize tonight's teaching, by practicing mindfulness (or to be aware of sufferings), it helps reduce our problems, the vicious cycle and negative experience in samsara. Through the practice of loving kindness (or compassion), we can help more people.

**Q: Should we try to create good karma? Or should we stop creating karma, both good and bad ones, in order to break away from samsara?**

**A:** We can't really stop creating karma until we truly deal away with our distorted views or ignorance and fully understand selflessness (無我) and emptiness. What we can do at this point is to minimize our karma -- eradicating ignorance and control our cravings. You have to start dealing with ignorance, where samsara begins, or control cravings to minimize karma, so that you don't move to the next stage in samsara. When one knows his/her true self identity, he/she will create no karma and can then break away from samsara.

**Q: If we don't know about what we did in our past lives and thus cannot do something to rectify our wrong deeds, would it be an obstacle to attain liberation?**

**A:** Not knowing what we did in our past lives does not pose an obstacle to attain liberation. Instead, the ignorance of the present does. That's why we have the terms "nirvana with remains", or leftover karma from previous lives and create no karma this life (有餘涅槃), and "nirvana without remains", or no karma from this and past lives (無餘涅槃).

**Q: In Buddhist text, why didn't the Buddha answer when someone asked where one goes after liberation?**

**A:** This is actually one of the 14 unanswered questions. I think the Buddha knows that whatever answer He gives will not be right. In fact, many things are like that in our life. If you say something exists, it may not after examination; if you say something does not exist, it may be there after all. The answer is simply beyond yes and no.

**Q: Can you use the apple example to elaborate further on why causes are not transferrable?**

**A:** The relationship of cause and effect is like a scale - the scale moves according to the things you put on the scale. However, cause and effect do not exist at the same time. To say that the fruit's seed is inside this fruit is not right. The seed that grows this apple is not a seed from this apple. You need to use a seed from another apple to grow this apple, and the seed of this apple will grow another apple. So, the seed and the apple do not exist at the same time.

The parinamana here is taken from several Bodhisattvas' aspiration prayers and have 3 parts. The first four lines recognize Buddha's teachings, i.e. the knowledge and practice, as medicine to cure all ills in our life so that we and our future generations can remain longer in this world. The next four lines also come from aspiration prayers. They are about wishful commitment in Bodhi-conduct that lead us to enlightenment and good conduct that is good for oneself and others. The last four lines serve the clean-up purposes. Since we cannot foresee everything, we just emulate the great beings whom in the past had made their wishes and practices to achieve enlightenment.

You know everything from mental stress to the enlightenment  
- when you perfectly know the meaning of Dependent-Arising.  
- Trungram Gyaltrul Rinpoche



**H.E. Trungram Gyaltrul Rinpoche's Hong Kong Dharma event, December 2014**

**Milarepa Empowerment and Tshok Offering with H.E. Trungram Gyaltrul Rinpoche PhD**

December 13, 2014 Saturday 2:00pm - 9:30pm  
The TsimShaTsui Community Hall 136A Nathan Rd. Kowloon H.K.  
Enquiry : 2559 1310 Website : utbfhk.org Email : info@utbfhk.org

**Dharma Teaching by H.E. Trungram Gyaltrul Rinpoche PhD**

December 14, 2014 Sunday 7:00pm - 9:00pm  
Central Library Lecture Theatre  
Enquiry : 5146 1520, 5118 0454 Email : ticket@utbfhk.org

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