

GESHE KELSANG WANGMO

The Twelve Links of Dependent Arising

Friday-Saturday, 11-12 December 2020

Friday-Saturday, 18-19 December 2020

Dharma Friends of Israel ידידי הדעהרמה





Taking Refuge and Generating Bodhichitta

I take refuge until I am enlightened
in the Buddhas, the Dharma and the Supreme Assembly.
By the positive accumulation I gather by listening to the Dharma*,
may I attain Buddhahood in order to benefit all sentient beings. (x3)

* otherwise change to:
by practicing generosity and the other far-reaching attitudes

The Four Immeasurable Thoughts

May all sentient beings have happiness and the causes of happiness.
May all sentient beings be free from suffering and the causes of suffering.
May all sentient beings never be separated
from happiness that is free from suffering.
May all sentient beings abide in equanimity,
free from attachment for friends and hatred for enemies.

The Seven Limb Practice

Reverently I prostrate with my body speech and mind;
I present every type of offering, actual and imagined;
I declare all my negative actions accumulated since beginningless time
And rejoice in the merit of all holy and ordinary beings.
Please remain until the end of cyclic existence
And turn the wheel of Dharma for living beings.
I dedicate my own merits and those of others to the great enlightenment.



The Sutra on the Heart of the Transcendent and Victorious Wisdom

Homage to the exalted Three Jewels!

Thus have I heard at one time. The Blessed One was dwelling in Rajagriha on Vulture Mountain together with a great assembly of monks and a great assembly of bodhisattvas. At that time, the Blessed One was absorbed in the concentration of the countless aspects of phenomena called "profound illumination."

At that very time the Superior Avalokiteshvara, the bodhisattva, the great being, was looking perfectly at the practice of the profound perfection of wisdom, perfectly looking at the emptiness of inherent existence of the five aggregates also.

Then, through the power of Buddha, the Venerable Shariputra said to the Superior Avalokiteshvara, the bodhisattva, the great being, "How should a child of the lineage train who wishes to engage in the practice of the profound perfection of wisdom?"

Thus he spoke, and the Superior Avalokiteshvara, the bodhisattva, the great being, replied to the Venerable Shariputra as follows:

"Shariputra, whatever son or daughter of the lineage wishes to engage in the practice of the profound perfection of wisdom should look perfectly like this: subsequently looking perfectly and correctly at the emptiness of inherent existence of the five aggregates also.

"Form is empty, emptiness is form. Emptiness is not other than form. Form is not other than emptiness. In the same way feeling, discrimination, compositional factors, and consciousness are empty.

"Shariputra, like this all phenomena are empty, without characteristics, that is, they are not produced and do not cease; they have no defilement and no separation from defilement; they have no decrease and no increase.

"Therefore, Shariputra, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness. There is no eye, no ear, no nose, no tongue, no body, no mind; no visible form, no sound, no smell, no taste, no object of touch, no mental phenomenon. There is no eye element and so forth up to no mind element, up to no element of mental consciousness. There is no ignorance and no cessation of ignorance and so forth up to no aging and death and no cessation of aging and death. Likewise, there is no suffering, no origin, no cessation, and no path; no exalted wisdom, no attainment, and also no non-attainment.

"Therefore, Shariputra, because there is no attainment, bodhisattvas rely on and abide in the perfection of wisdom, and because their minds have no obstructions, they have no fear. Passing utterly beyond error they attain the final state beyond sorrow.

All the buddhas who reside in the three times, by relying upon the perfection of wisdom, become manifest and complete buddhas in the state of unsurpassed, perfect, and complete enlightenment.

"Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the equal-to-the-unequaled mantra, the mantra that thoroughly pacifies all suffering, since it is not false, should be known as the truth. The mantra of the perfection of wisdom is proclaimed:

TAYATA GATE GATE PARAGATE PARASAMGATE BODHI SOHA!

"Shariputra, this is how a bodhisattva, a great being, should train in the profound perfection of wisdom."

Then the Blessed One arose from that concentration and said to the Superior Avalokiteshvara, the bodhisattva, the great being:

"Well said, well said, O child of the lineage. So it is. The profound perfection of wisdom should be practiced exactly as you have taught, and the tathagatas will rejoice."

When the Blessed One had said this, the Venerable Shariputra, the Superior Avalokiteshvara, the bodhisattva, the great being, and the entire assembly as well as worldly beings — gods, humans, demigods, gandharvas, and others — were filled with admiration and highly praised what had been spoken by the Blessed One.

So ends the noble discourse on the essence of the wisdom gone beyond.



The Twelve Links

The following verses on the twelve links
are from the twenty-sixth chapter
of Nagarjuna's *Treatise on the Middle Way (Fundamental Wisdom)*.

1.

Obscured by ignorance, existence recurs
From performing any of the three kinds
Of formative actions through which
One goes on to another rebirth.

2.

Conditioned by formative action,
Consciousness enters rebirths.
When consciousness has entered,
Name and form come into being.

3.

When name and form have come into being,
The six sources emerge.
In dependence on these six sources
Contact properly arises.

4.

It arises only through the eye,
A form, and that which remembers.
Therefore consciousness arises
In dependence on name and form.

5.
Contact is a combination of three—
Eye, form, and consciousness—
And from such contact
Feeling always arises.

6.
Conditioned by feeling there is craving
And the craving is for feeling.
Whenever there is this craving
Grasping of four kinds arises.

7.
When there is grasping, existence
Of the one who grasps occurs.
When there is no grasping, one is freed
And will not come into existence.

8.
Existence, moreover, is the five aggregates.
Through existence birth occurs.
Aging, death, and sorrow,
Lamentation and suffering,

9.
Unhappiness and distress
All come from being born.
Thus these exclusively painful
Aggregates come into being.

10.

Since formative action is the root
Of cyclic existence, the wise don't act,
But the unwise are agents—
Not the wise because they see suchness.

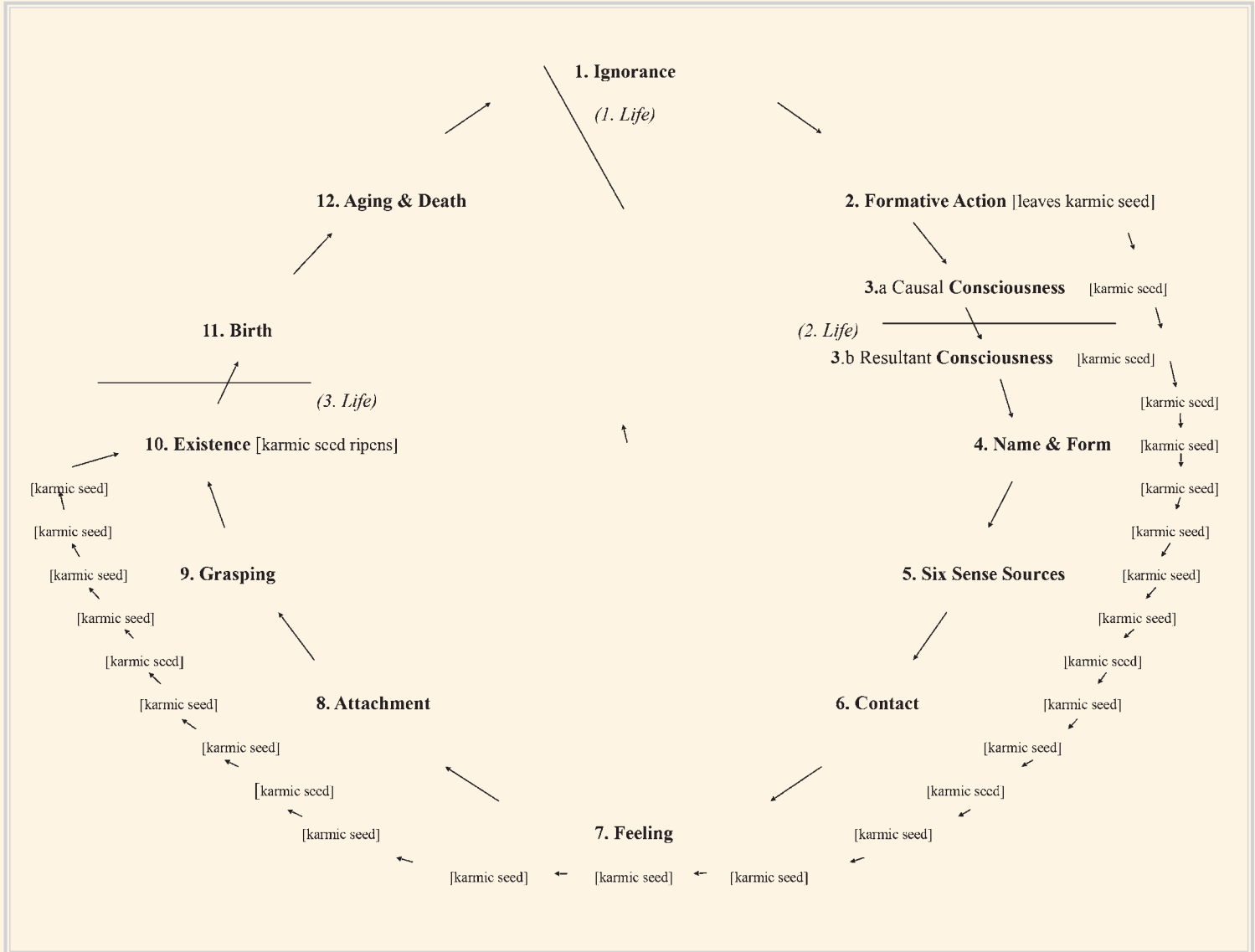
11.

When ignorance has stopped
Formative action will not occur.
Ignorance is stopped by awareness
Meditating on suchness.

12

Through the stopping of that, then that,
That and that will not manifest.
The exclusively painful aggregates
Cease to exist in this way.

(Translated by Ruth Sonam)



**The meaning of the two stanzas by the Buddha
that are part of the drawing of the Wheel of Life**

བརྩམ་པར་བུ་ཞིང་དབུ་བར་བུ། །

One should undertake [this] and leave [that],

སངས་རྒྱལ་བསྟན་ལ་འཇུག་པར་བྱ། །

Engage in the teaching of the Buddha;

འདས་བུའི་ཁྱིམ་ལ་སྤང་ཆེན་བཞིན། །

Like an elephant in a thatch house

འཆི་བདག་གྲེ་ནི་གཞོམ་པར་བྱ། །

One should destroy the domain of the Lord of Death

In the first line, the words, "One should undertake [this]", indicate the path of accumulation, the first of the five paths; of the three types of wisdom, they indicate both the wisdom arisen from listening and the wisdom arisen from contemplation; and of the three trainings, they indicate the training in morality.

The words "and leave [that]", indicate the path of preparation and the wisdom arisen from meditation.

In the second line, "Engage in the teaching of the Buddha", indicates the path of seeing and the training in concentration.

The third and fourth lines, "Like an elephant in a thatch house / One should destroy the domain of the Lord of Death" indicate the path of meditation and the training in wisdom.

གང་ཞིག་རབ་ཏུ་བག་ཡོད་པས། །
Those who, with thorough attentiveness,
ཚོས་འདུལ་འདི་ལ་སྦྱོང་བྱུང་པས། །
Practice this dharma of subduing,
སྤྱོད་པའི་འཁོར་བ་རབ་སྐྱངས་ཏེ། །
Will eliminate the wheel of birth,
སྤུག་བསྐལ་ཐ་མར་བྱེད་པར་འགྱུར། །
And bring suffering to an end.

Of the five paths, the second stanza indicates the path of no-more-learning.

The first line, "Those who, with thorough attentiveness", refers to the mental factor of attentiveness which, together with mindfulness and introspection, is described as a method for refining the three trainings.

The word "dharma" in the second line indicates the noble eightfold path, while the word "subduing" refers to subduing moral downfalls or afflictions.

The third and fourth lines, "Will eliminate the wheel of birth / And bring suffering to an end" indicate liberation and non-abiding nirvana (Buddhahood).

The way in which the drawing of the Wheel of Life depicts the Four Noble Truths

The truth of suffering is represented by the five sections in the center of the wheel, depicting the five types of migrators. The celestial and human migrators are shown in the top half and in the lower half, the animal, hell, and *preta* migrators. The five types of migrators are truths of suffering.

The cause of the five types of migrators is the truth of the origin of suffering, which refers to karma and afflictions. The five types of migrators and the different types of suffering they experience are caused by karma, depicted in the circle just inside the five sections. The circle consists of two halves. The white half symbolizes virtuous actions, the black half the non-virtuous. The causes of karma are the three poisons of desire, aversion, and ignorance, symbolized by the three animals in the hub of the wheel. The rooster represents desire, the snake aversion, and the pig ignorance. The rooster and snake come out of the mouth of the pig, indicating that ignorance is the root affliction that gives rise to the other two, desire and aversion.

The truth of cessation, which refers to the elimination of the truth of suffering and the truth of origin, is depicted as a white full moon in the upper left-hand corner of the drawing.

The truth of the path, which is the method to achieve the truth of cessation, is symbolized by the Buddha pointing at the moon, standing in the upper right-hand corner of the drawing.

The twelve links

How we cycle in cyclic existence - with the cause (the truth of origin) giving rise to the result (the truth of suffering) - as well as the manner in which practicing the methods for liberation (the truth of the path) leads to liberation from cyclic existence (the truth of cessation) are described by the twelve links.

The first link, 'ignorance', is the root cause of the other links. 'Ignorance' gives rise to the second, 'formative karma'; 'formative karma' gives rise to the third, 'consciousness'; 'consciousness' gives rise to the fourth, 'name and form', and so on, all the way up to the eleventh, 'birth', which gives rise to the twelfth link, 'aging and death'. This process of the earlier links serving as causes and giving rise to later links is referred to as *the afflicted process in the forward sequence*. It also describes the first two truths, the truth of suffering and the truth of origin.

When the first link, 'ignorance', is stopped, the second, 'formative karma' is stopped; when 'formative karma' is stopped, the third, 'consciousness' is stopped; when 'consciousness' is stopped, the fourth, 'name and form' is stopped, and so on, all the way up to when the eleventh, 'birth', is stopped, the twelfth link, 'aging and death' is stopped. This process of the cessation of earlier links leading to the cessation of later links is referred to as *the purified process in the forward sequence*, and it describes the latter two truths, the truth of cessation and the truth of the path.

In the drawing of the twelve links, the first link, 'ignorance', is depicted at the top of the outer rim in the form of a blind old man walking with a cane. The second, 'formative karma', is depicted as a potter at work; the third, 'consciousness', as a restless monkey in a fruit tree; the fourth, 'name and form', as someone rowing a boat; the fifth link, 'the six sense sources', as an empty house with many windows; the sixth, 'contact', as a man and a woman touching each other; the seventh, 'feeling', as a person whose eye is pierced by an arrow; the eighth, 'attachment', as someone drinking alcohol; the ninth, 'grasping', as a person picking fruits; the tenth, 'becoming', as a man and a woman lying together; the eleventh, 'birth', as a woman giving birth; and the twelfth link, 'aging and death', as an old man carrying a corpse while another one is being devoured by vultures.

Dedications

Just as the brave Manjushri, and Samantabhadra too,
Realized things as they are,
Also I dedicate all these merits in the best way,
That I may follow their perfect example.

As all the victorious buddhas of past, present and future
Praise dedication as supreme,
So now I dedicate all these roots of virtue
For all beings to perfect good actions.

May the precious bodhi–mind
Not yet born arise and grow
May that born have no decline
But increase forever more.

Long Life Prayer for His Holiness the Dalai Lama

In the land encircled by snow mountains
You are the source of all happiness and good;
All-powerful Chenrezig, Tenzin Gyatso,
Please remain until samsara ends.

From Shantideva's Bodhicharyavatara

May all beings everywhere
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil or ever fall ill,
May no one be afraid or belittled,
With a mind weighed down by
depression.

May the blind see forms
And the deaf hear sounds,
May those whose bodies are worn with
toil
Be restored on finding repose.

May the naked find clothing
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy,
May the forlorn find hope,
Constant happiness and prosperity.

May there be timely rains
And bountiful harvests;
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments,

Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power
And may people think of benefiting each
other.

For as long as space remains,
For as long as sentient beings remain,
Until then may I, too, remain
To dispel the miseries of the world.



About Dharma Friends of Israel

The Dharma Friends is an Israeli group who practices the Buddha Dharma and meditation in the spirit of the Tibetan Buddhism.

We are happy to offer the world of the Dharma to anyone who has an interest. For that we invite teachers from around the world to lead us through courses and retreats, and give teachings and lectures.

We have a library where one can exchange books or buy new books in Hebrew and English.

The Dharma Friends is a non profit group, all the income comes from donations, and all the activities done by volunteers.

We believe that being in contact with the Dharma improves the quality of our lives and contributes to the environment where we live.



Showing Respect for Dharma Texts

*Please treat this prayer book with respect
as it contains the precious teaching of the Dharma.*

*Please do not place it on the floor,
and do not step over it, or place other objects on top of it.*