

practise the Dharma more seriously in this lifetime. Otherwise, in future lifetimes we will face the same difficulties and obstacles when we approach the study and practice of Dharma. We shouldn't be discouraged from learning and we shouldn't give up when we find difficulties or problems in learning. Instead, we should try to find the main obstacle to our learning process and then try to remove it.

Always think of the advantages of developing our knowledge and learning, whether in terms of a worldly education or a spiritual one. Both bring great benefits to our lives. We can see that worldly knowledge has the benefit of improving or securing better living conditions for us. That's why Geshe Doga always encourages people, especially young people, to acquire as much education and skills as is possible for them. Geshe Doga also advises them not to waste their time, but to always keep busy, whether it is with study or with work. The more education, skills and work that you do when you are young means that later on in life you become more secure, in terms of material needs and in finding a job. We need to realise, or admit to ourselves, that material comforts also contribute to great happiness in our lives. So we need to work and put in some effort towards this.

Nevertheless, we shouldn't forget that material objects can't guarantee us happiness. It is also important to develop our spiritual knowledge- the knowledge of our own minds and one's own self, and the knowledge of how we can progress to create more inner causes of happiness. Spiritual learning is important. Without spiritual knowledge there is a danger that our good material conditions could bring less, rather than more, comfort to our lives. They can be a condition for more afflictive emotions and delusions in our minds. Even if we enjoy the best of circumstances, still there may be no end to suffering. Spiritual knowledge can help us to prevent afflictive emotions from arising out of our indulgence in good material conditions.

Spiritual knowledge is the supreme wealth. It is not like material wealth, where we worry about storing it, whether it will be stolen, and so on. Spiritual knowledge is also likened to a supreme companion who never fails us when we are poor or weak.

Our first practice should be hearing, learning, or studying teachings. Then, contemplate those teachings and think about their meaning over and over again, until full understanding of the teachings is gained. True spiritual realisations can result from meditations born of a comprehensive understanding of the teachings.

We will now chant the Buddha's mantra. Again, sit in the meditation posture and just relax the body and the mind. As we begin chanting the mantra we should focus the mind on the mantra.

TAYATHA OM MUNI MUNI MAHA MUNAYE SOHA

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