

*Letter 5.02.2012*

Dear Lotsawa and all,

Hope every one is doing good with both Dharma practice and lives importance. In buddhist tradition, freedom is very important. There for it is okay to have faith in Dharma or not to have. It is free for any one to have faith in Buddha or not. It is the same, free for any one to believe in this one or that one. If people want to follow this or that, that is really up to their choice, the question brings by is, why dose some one follow that one or that tradition? Dose this one have basic understand to have some interest in that or have that interest without having any good reason?

In fact, if some one puts he's or her interest in some thing or some one with or without good reason, then it is difficult to say wrong or right because the interest is already put in. If the interest is still yet not put in, then it is even more difficult to say to put it in because it is very difficult to say that interest will definitely bring satisfaction.

I think people should make their own decision rather he or she really wants or not. It is not always really mean some thing special when some one says some thing good or bad because people say things the way they want or how they want but not always with understand the reality. In this kind of case, people should decide their won learning, investigating, thinking. If any one gets good response from doing those, then yes, if not, then no. Now days its easy, convenient for people to read books or to search on the Internet to get what ever information one may need. The words of my perfect teacher gives all the information relate to that problem.

Some times, it's very hard to say yes or no because the replier may not really see the essential or lack of understanding the wishes of the majority. If its an idea then the majority will not vote for it and if it's ideas from the majority, there is already deep seed that grows accordingly. If its subject of debate, people need or want more peace , if it's an abject that every one sees okay or accepts good, then there is peace but no debates.

My advice to all is to learning more, to investigate more, to think more deeply, to compare between, to check more indispensable, to see conducts and view, to see what say and what do together, not to see the words but the conduct, not the moth but the heart, not the Warble smartness but the means in the mind, not the hiding part but obvious part!!!

I hope this letter will give you some ideas and a direction on this path. Please be well, be happy, be peaceful, be understanding, be on the path!

Thank you for everyone's kindness, sweethearts, supportive hearts, compassionate hearts.

Hungkar Dorje Sent from my iPad

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*Letter 11.02.2012*

Dear Lotsawa,

Sorry for not replying soon due to my schedule.

In fact what I said there in my letter are real things that people should know on a dharma teacher. Hidden means, simple that new people should not believe in too much there is deep or special qualities in a teacher that can't see easily but the obvious conduct is more important. If someone says or seems to have special qualities in the heart or in the mind does not mean always real but then obviously if the conduct is good or acts as dharma way, it is something good. Now days many people specially many Tibetan lamas who are not really well educated but seem to be, because most people do not know what real dharma is and what dharma requires for a dharma teacher. There for, those who are smart by mouth have more chances to get more students and those who try to be very humble and honest have less chances to be well known.

At beginning, when new people who want to learn dharma and look for a teacher, they should look for someone who is known for dharma not only able to talk a lot but good and peaceful conduct. Someone who is not too much about money or things for this life but who really means to be dharma person.

There was mistake in my letter, it was not compete but compare, to compare someone

with someone is a good way of understand some one if he or she is having a good conduct or not.

Thanks for your heart.

Hungkar