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NOTE: THERE ARE TWO TYPINGS OF CLASS TWO

Buddhist Refuge, Class 1

Buddhist Refuge and the Three Jewels

11/5/93

Week one is about the kinds of refuge according to the Madhyamika textbooks. What is refuge and what is going for refuge? It's a very important subject. It's what makes you a Buddhist. If you have refuge you're a Buddhist. If you don't you're not a Buddhist. Period. That's the, that's like the conformation of a Buddhist. And it's not the verbal refuge, it's the mental attitude of refuge.

Week two is the wish for enlightenment, that's bodhichitta and you'll learn everything you wanted to know about it. It's very, very detailed section about bodhichitta. The, we're gonna be studying from a monastic textbook which has that, the most detailed treatment you'll, that exists on these subjects.

Week three is What is Nirvana. I think if I ... if I pass around a paper and everybody wrote down their idea of what nirvana is, I doubt there would be one correct one. And, and you will learn what nirvana is. It's very interesting. And all the kinds of nirvana. And, and everything about nirvana. It's very, very beautiful. That is one of your goals. But maybe you don't know what it is [laughs] Okay.

Week four, Proofs for Emptiness. This is a very famous section called {cheekdadaw} and these are the arguments that are given in the support of the idea of emptiness. I think if you pass a paper around most Buddhist centers and ask them to give a good argument for emptiness you might not get a good argument. But here you're gonna have all the arguments that are, were given by Nagarjuna and Chandrakirti, Ayurdeva. These are the, the classical arguments because this is the Asian Classics. Okay.

Um, who is Maitreya? This is a favorite subject of mine because this was my pre-gehe debate, was this, they hand out slips of paper with your debate on it and that was my debate. You know, who is Maitreya? And ah, so that's one of my favorite subjects. It's a very holy subject because it is, I think, the only place that I'm aware of in, in the open teachings of Buddhism where the secret teachings are justified. And it, and, and the reason for the secret teachings and how they work is explained in terms of the open teachings. So that's, that's to me very exciting when I, when I found that I found out

Week six is Conclusion and Finale examine. The, the way that works the old students know. The homework comes from what I've taught in class except for that thing about the thing about a {kalpa} [laughs] This is what I forgot to explain something in class and I got about twenty phone calls. [laughs] And then the

quizzes come from the, directly from the homework. I just go to the computer and chop off some of the questions. And then the finale comes directly from the quizzes. So they, you know what to expect when you come to the classes. It's never anything, never any surprises, on purpose. All right.

So the first subject we're gonna cover tonight is refuge, [unclear], read. We, we're gonna do the, we're gonna try to do this right, okay? I'm not supposed to teach unless you ask and, so first we do...

[Student: and we'll do the _?_ these three times?]

Yeah, and then we do {mandala} So he's our, Tom is our {umjay}. {Umjay} means chanting master. Okay? Somebody asked me if we could have some kind of a, a, a tune to it but I'll, I'll bring you one, next time.

[Student: For those of you who aren't familiar with it, I don't know if anyone is or isn't, but it's the first page in white with Tibetan writing on it in the book and then we'll be doing the third page with Tibetan writing.].

Now these are out of order by the way. I had a very busy day. You should put the mandala before the ngowa.

[Student: So make the third page in Tibetan writing the second page.]

Ah, you try to remember why you're taking this class. The basic reason for mandala is to request the teaching. That's your formal request for teaching. Otherwise I can't teach you. And then the third one is Dedication, which is dedicating the good deed that you did to something higher, you know? Go ahead.

[prayer: refuge]

[prayer:short mandala]

Okay, subjects of the second course is The Perfection of Wisdom, okay, Perfection of Wisdom. This ... yeah? Too hot?

[student]

You could turn the thing off downstairs. Maybe John you ought to do it? You know where it is? On the wall.

Okay section on Wisdom was originally taught by the Buddha, all right, Shakyamuni.

[silence]

500BC, okay. In India, it's one group of the sutras that He taught, all right and those sutras, sutra means any ... any teaching of the Buddha, an open teaching of the Buddha, not a secret of the Buddha. Okay. And He taught Prajnaparamita, 500BC, He taught many, many books of it, He taught it for fifty years, fifty one years. We don't have all those books. Mainly we have three left. They are not only three but we normally refer to them the main three and those are called {misum}, okay.

Say {gye} [repeat] {Dring} [repeat] {du} [repeat] {sum} {repeat}. You guys don't have to learn the Tibetan. You are the English course, you're gonna learn English and you're gonna teach it to your students in English. And that's how Buddhism in America will spread in English. But, anyway, I'd like you to get this seed in your mind for it. It's a holy language and it's good for you. Okay?

{Gye} means basically long.

{Dring} means middlely, middle.

And {du} means short. And {sum} means three. Okay? {gye dring du sum}

[Student: {Sum} means? I'm sorry]

Long means the, the longer sutra on the Perfection of Wisdom. And that has one hundred thousand verses. Okay? That's the long version. [laughs] Okay? That's actually the shortest version in India but the others are lost. [laughs] All right? A hundred thousand verses. The middle, the middle length book about the Perfection of Wisdom, the middle one is twenty thousand verses. We call it {Meechie}. And the short one is {gye tomba} which means eight thousand verses.

I, we've put the second one and the third one in the computer already and I was dying to know if whether it was verses or lines and I asked the computer [laughs] last night, it took it about three hours and it's, it's interesting, it's lines. It's not really verses. Everybody calls it the eight thousand verses but I was a little suspicious cause it seemed too short. And it's really just lines. So anyway...

[student]

No. Ah, not really. And they're surprising. They're not like philosophical literature. If you read them they are some very wonderful descriptions of meditation and what certain people did to get wisdom. I think one of the most famous stories that I enjoy from them is the, the bodhisattva who couldn't stop crying. He's, he's called the ever-weeping, {Dokenyu}. And how he gained wisdom, you know, how he went to find his teacher. What he went through to

find his teacher. He's crying not because of love of sentient beings, which is what you always think when you read his name, he's crying because he's trying to sell his arms and his legs in the market to, to get money to offer his teacher to learn the Perfection of Wisdom, and these demons block his voice. So he's screaming but no one can hear him. And he's crying out of frustration [laughs]. So that was what he was worth, that's what it was worth to him, you know, he, he didn't have any money, he was gonna give up his, he wanted to sell the, the flesh on his arms for the, for the, to learn the Perfection of Wisdom. Something like that. So that's {gye dring du sum}.

[Student: Is that a true story?]

Of course! [laughs] Ah, these are the three, the three great teach... books that we have left about the Perfection of Wisdom. They're in the {kangyur}, they're in, they are in the Tibetan, they don't exist all of them in the sanskrit anymore. Those were burned when the Muslims came to India around eight hundred. We don't have the original books except in Tibetan. Okay? Ah, {gye dring du sum}. As is normal in, in Buddhism then you have somebody in the Middle Ages making a commentary on matter. And that is... you know.

(silence)

Maitreya, all right. Maitreya is sometimes call the future Buddha. He's ...he's suppose to be the next Buddha who comse. We don't say that there is just one Buddha, we say there are thousands and He's the next in this planet. He .. He lives in a Buddha paradise, we can't see him. Some people say he's just a bodhisattva, he's not a Buddha and in fact that's going to be the subject of our last class, there's a big fight about it.

You see in ... in.. when the Buddha taught in India he had a student named Maitreya and he was the bodhisattva, or appear to be a bodhisattva, so there is a big debate about it. Anyway Maitreya taught a book to ... Asanga.

(silence)

Asanga is a wonderful story about Asanga, we spoke about it last weekend. There was a nun in India, we believe it was about three hundred A.D., or three hundred and fifty A.D., so we, we believe that if, we don't know, but Western scholars guess that he, he lived around three-fifty A.D. His mother was a nun, which is a contradiction in terms. She, she was a very good nun and she had a vision that if she married the king and if she had a ... children, that, that child

would be exceptional. Those children would be exceptional. So even though she had no desire to live a family life she, she gave up her robes and she married the king and they had two children. And one was Vasabhandu, who wrote the [b. Abhidharma- kosha. And the other was Asanga who wrote down the five most, five of the most famous books in Buddhism. So between those two twins you've got most of the course in a Buddhist monastery [laughs] what's written by one of those two. Which is amazing, okay? And they were like incredible.

[Student: Can you write down the name of the sibling he...]

The other one? The Brother? Yeah. Can you see it by Goudwoller?

(silence)

[Student: Can you say the name of the book by Vasabhandu]

Yeah. Let me, I think I spelled that right but I'd better check it. He wrote the [b:Abhidharma] the main text for [b: Abhidharma] It's called the [b. Abhidharmakosha.] And that's, that's the last subject that you will study. Asanga wrote, wrote down the subject, the book that you're studying now, which is, has a long name, and I won't put it in Sanskrit I'll put it in...

[silence]

It's called [b. The Ornament of Realizations.]

[Student: That's the book within (unclear)?]

Well, I'm gonna explain it. This is this onion thing of Buddhist commentaries [laughs], okay? Onion skin. So you have the Buddha, five hundred BC, speaking these three books. They weren't written down until much later. People memorized them as he taught because people in the old days had better minds than we have. Because we're corrupted by, as you can see if you walk outside [laughs], Okay? Ah, the Buddha taught b. {gye dring du sum}. He taught those three books about the perfection of wisdom and then, we believe around 300AD but you know, that's but, you know, that's a Western scholar guess and really Western scholars we, we don't have any idea actually, we just guess. I mean it's pretty much guess. Maitreya taught this book to Asanga. He taught [b. The Ornament of Realizations], to Asanga. Okay. Western scholars say, Asanga wrote it. Buddhists believe Asanga had a ... had ...and a, he, he

was able to meet Maitreya directly and Maitreya told him what to write. And if you memorize that book which you are required to in the monastery it's about fifty pages, it's incredible and the last chapter, the eighth chapter, is What is a Buddha? And the verse, the ... the beat changes, the rhythm changes and you get this feeling that a Buddha wrote it. You know it's very holy and... so, you know if you ever get the chance to memorize it you'll see. Okay, so Maitreya, we believe Maitreya taught it to Asanga. Yeah?

[Student: So the name of the commentary then is b. The Ornament of Realization?]

Yeah. So [b. The Ornament of Realizations] is a commentary on the, the original sutras. The original books on the The Perfection of Wisdom, of which we have mainly these three. There are more. There are five or six. Everybody got it straight?

So Buddha taught those three {gyen dring du sum}, by the way the three are called, these, if you wanna cheat, and you want one name for all of them.

(silence)

{Yum}, they're called {Yum}.

[Student: Doesn't that mean mother?]

Yeah. You know {yub yu} right? {Yubyum} means like holy husband and holy wife. Like a spiritual husband and a spiritual wife. {yum}, so {yum} means wife or mother. Okay? And, and we call it the, the, the original books taught by the Buddha about the perfection of wisdom are called The Mother. Okay? They're called {yum}. So if somebody asks you what are you studying you say Oh, {ym=um}. I'm studying {yum}. This is by the way, you have to know a little bit Tibetan in case some Tibetan asks you what Michael Roach is teaching you. [laughs] And this is called, we call this {Gyen}. Okay? Ornament of realizations is called {gyen}. {Gyen} is the word in Tibetan for ornament.

(silence)

So these are thousands of pages. This is fifty pages. It's written in code. {[unclear]}. That's the opening lines we'll talk about. So it's a, it's a beautiful book. Ah, you can't understand it. It's code. It's written in code because it's easier to memorize. Okay? And then you learn the code from your teacher.

And that's the way they teach Buddhism in monasteries. You, you memorize this book in the monastery before you're twelve years old and then your teacher unlocks it for you. So we can't read it directly, we need a commentary, on the commentary.

[student]

We're gonna use the commentary by...

(silence)

Okay? Haribhadra. Haribhadra. By the way this is the only historical part I'll ever teach you so don't get too bored. But it's kind of frustrating, in a monastery they don't explain much of this to you. He lived about 850A.D.

[Student: He was Indian?]

Yeah. He wrote in Sanskrit. He's Indian. His lion, his name means pure lion.

[Student: Pure lion?]

Yeah.

(silence)

And he wrote a book

[silence]

He wrote couple of books, I mean long, but he wrote a short commentary on The Ornament, called The Clarification. That book is too hard for us to study. [laughs] [laughter] I, really, I, I promise you. So we need a commentary on that. ([laughter]

(silence)

We're running out of space here. And a, the, the great Tibetan commentaries were written by Tsong Khapa and his students around fourteen hundred. I'm not gonna write that down because we're not even gonna study those because those are too hard. I'm not kidding. Okay? We spend, we spend eighteen years

on Gyalsup Je's commentary for example on logic and we never reach halfway through the book. Okay? So you can't study Tsong Khapa direct. You would have trouble to study Tsong Khapa's explanation. It's about a thousand pages probably. Ah, so, we'll skip right to [laughs]... {{unclear}}.

That's the commentary on a commentary on a commentary on a commentary, on commentary to the Buddha's ...

[student]

Oh no, that's his name. That's the author.

[student: commenting on the Clarification?]

He's commenting on The Clarification and on Tsong Khapa but mostly on the Clarification.

He ... we know his dates. He was born the year after Columbus sail the [unclear]

[student: which text is Tsong Khapa's?]

It's call {{unclear}} I'm not going to write it, 'cos I don't want to overload you. You are not responsible to know that. He s from the greatest Buddhist monastery of all times, Sera Me. (laughter) [laughs] Right?

Student: Sera Je?

Not Sera Je And a, I, I said that to a monk from Sera Je recently and he said Oh, yes, he had a great teacher. Cause his teacher was from Sera Je. [laughs] All right? So, he ah, he s from my monastery. It's one of the six great monasteries in Tibet. There s three great monasteries according to Westerners but really they'reall split into two monasteries and we, we don't , we, we compete with each other. And he wrote the textbooks that we study the [b. Perfection of Wisdom] from. We study it for twelve years in the monastery. You re gonna study it for about a year-and-a-half, something like that. Okay. And he wrote a book, we're gonna write, study a book called the...

(silence)

He wrote a book called [b. The Analyses of The Perfection of Wisdom]. Okay?

(silence)

And I took that book and I chopped out the easy parts for you guys. [laughs] What do I mean? I mean Gulugpa ... my tradition o ... in Tibet, we are accused of being too scholastic, you know, too dry. Too boring. Don't meditate enough and we just debate about small points. I'll tell you, it's, it's, it doesn't fit everyone. Some people don't want to know all this stuff and don't need to know all this stuff. They don't have the, the patience or the, the aptitude for it. This book was taught for Asanga. This book was only supposed to be read by high level bodhisattvas. It was meant only to be read by great saints. So we're just kind-a peeking at it. The, the intended audience for that book, and it says it at the beginning of the book, is, is people who are already on a very, very high level.

[Student: Which book?]

The {b:Abhisamayalamkara, The Ornament of Realizations}, is, all, all of these books are very difficult because they are teaching what, mainly?

[Student: Logic?]

Emptiness. Okay, they are teaching emptiness. They are very difficult. The Buddha didn't even teach emptiness to many of his disciples. Okay? He, he, he didn't even touch emptiness in most, in the case of, in the first his whole first round of teachings that he gave in his life he did not mention emptiness. He did not get into emptiness. Cause people couldn't understand it. He didn't, in fact he didn't even want to teach at all. I, I think at six weeks or eight weeks he stayed in the forest [laughs] until, he didn't wanna talk, talk to anybody. [laughs] Ah, it's difficult, it's difficult. It takes some time and it takes some thinking and it takes some training. And, ah, if you don't do it you can go into meditation and get some explanation from somebody and I, I would say probably you will not understand emptiness. I, I, I can say, with some certainty, that you will not perceive emptiness and then um, you can't escape suffering. It's the only method to escape suffering. It's the only real method, okay? There are other methods to get out of pain in, in the short term. You know, do good deeds, love other people, you know, as much as you can. And, and that's true. It will prevent you from hurting. But if you want

to permanently stop suffering you must understand this subject. It's, it's the only method that can, that can get you to what you would call paradise or the

end of your suffering. Okay? So it's difficult. But if you take the time to learn it you ... then when you meditate, then when you go into meditation and you have all this stuff in your head and you don't have to bring a book with you, ah, you, you will see some incredible things happening. You, you will truly understand emptiness and then, if that happens to you, you, within the same half hour, as you perceive emptiness directly in meditation, you meet Buddha. You meet the Buddha. Directly. You perceive the Four Noble Truths which means you perceive your past lives. Directly. In meditation. You know that you have had, had a past life. You perceive your future and you know how many lives it will take you to be out of this kind of life. You know? Like you can say okay seven more lives, I know. I will not suffer during those seven lives. I will live in a high family. I will have all the money I need. And at the end of those seven lives I will finish all my suffering. It, I, I cannot stay in this kind of existence more than seven more lives. Okay? Like that. I mean right now you don't even know if have a future life. You just sort of have a feeling about it. You, you perceive all these things directly. A very important thing that happens to you at that moment is that you see that you re not crazy. [laughs] You know you re right. You know you re not hallucinating. And, and you can reach this point. You can reach this stage. You can see these things. Okay? You, you will see these things. But you need some training. Cannot do it without training. According to Buddhism you ve been here a few million years without training. [laughs] Okay? It, it will not happen without training. And, and if you are fortunate, and if you are virtuous, you, you can see these things, and you will see these things. And then there s no, what can you, what do you care about anything if you know you re gonna live seven more lives and you know what's gonna happen in those lives. So what do you care? Who care tell you anything? You know? Who, who can convince you of anything else if you saw them and you know you re not crazy. If you know, you know, one thing if you see them on LSD or something. [laughs] It's a different thing if you see them and you know you re correct. You saw them directly. And then, and then who, who can tempt you, you know, with anything worldly, you know?

[Student: Just to be a bodhisattva to be.bodhisattva?]

No. You don't have to be a bodhisattva.

[Student: What is it precisely that leads to this perception?]

Perceive emptiness directly. And you, and the method to perceive emptiness directly is... contemplating emptiness in an intellectual way. Okay? You can't

skip from no training to perceiving emptiness directly. [laughs] First you perceive, you perceive it intellectually. You talk about it. You think about it. You get a very good idea about it. And then the highest stages of that, there's a, there's a stage called heat, which means you're getting hot. And, and you will have the experience that ah, you will perceive how things are an illusion. Just before you perceive emptiness directly you perceive what, there, students now we're building, okay? The students in the first class know dependent origination. You perceive dependent origination for the first time. You know that this chair is a product of your conceptions and, and just a picture in your mind. And you see it directly for the first time. And then the next half hour you go into a state of meditation and you perceive emptiness directly. That is a totally different experience.

[Student: So you have to be able to be able to...]

You, you have to have the heat before you get the vision, you know? You have to have that training. Of course you have to have that training. It's very difficult to see this thing. If you, if it wasn't difficult to see you wouldn't be here cause it is the antidote for this life. It's what stops this life. If it wasn't difficult you wouldn't be here. We, we'd be gone. We'd be in a much nicer place, okay? The, the proof of us not having seen emptiness is that we're here. Okay? And before you perceive that you, you need much training of the body. So we say, the, the classic, in all the Buddhist texts it says meditation and before that contemplation and before that study. Classroom hours. You know? I think Rinpoche is, we counted up, now recently in fact, four thousand hours he taught since he came here. And, and that, I'd say that's about what it takes. [laughs] Something like that No it just takes, and it's not just understanding intellectually the first time. You have to hear it over and over again. You, it starts to affect your being. And then, and then suddenly one day things start to happen. You cannot do it without learning. You cannot do it without training. It's very difficult to do it. It's much harder than running a three-minute mile or, or any another understanding, Einstein or, it's, it's much more important. And it's, and it's much more foreign to our, to our state of mind. [laughs] So it takes training. So it's not a waste of time to sit here and learn all the fine details. And I would say that without doing that you probably can't perceive it. Unless you have done it in your past life and then, you know, and you were very close to doing it. You know? Okay? So this is the bo
ok we'll be, these are the, this is the, I like to call it the onion skin. You know the Buddha's speech is in the middle and, in the center, and then there's the early Indian, then there's the later Indians, then there's the early Tibetans and there's

the later Tibetans, sometimes there's a nineteenth century; twenty century Tibetan and then there's us Americans trying too, you have to go back through the commentaries. You cannot understand this. I swear you cannot understand this. You, you can't read this and you can't understand Tsong Khapa. I, I, I'll give you some Tsong Khapa. I, there's some sutra here, it's, it's a, you know [laughs], you need to go back this way. It's very wonderful. Some Western scholars like to try and skip all those and it's kind-a funny what they come up with.

Okay, now we're on to The Perfection of Wisdom. What is The Perfection of Wisdom? Any guesses? What, what do you think The Perfection of Wisdom is? It's very famous. {Prajnaparamita}, Perfection of Wisdom.

[student]

That's what the word mean, okay. The word that we translate in ... in English as perfection means 'to go beyond' that's not ... that's not right.

[student]

anymore?

[student]

Okay, any more guesses? There are all ...

[student]

Yeah, okay, do you have to be Buddha to get it? Is it the knowledge in a Buddha's mind?

All.. all partially ... I mean all close, okay. But, no, it's define as {{unclear}} which means, basically it's the perception of emptiness linked with the desire to help all other living beings.

[student]

That's what the Perfection of Wisdom is. And ... and that's a precious little knowledge, okay. You'll hear this word use by ... for the rest of your life in Buddhist magazines and stuff like that, what are they talking about? They don't don't, I think. The definition is, perceiving emptiness under the influence of love.

[student; Whose definition is that?]

Maitreya and the Buddha's.. That's a nice thing, you're getting ... what I teach is not my idea, it's not even a Tibetan's idea, it's not even a Sanskrit author's idea,

it's sutra, it's Buddha's own speech.

You have to turn it off from up there. it's okay? It's kind of cranky.

[student]:

Oh, yeah. It's the, it's the perception of emptiness, okay? It's to see emptiness with, under the influence of the desire to help all living beings. Okay?

(silence)

Why do they say under the influence? Because at that moment, as you are perceiving emptiness, you, you can't have any other emotion directly. You can't have love in your... you can't have love in your mind when you're perceiving emptiness. It's such a in, it's a different experience. They call it {chulachushappa} water poured into water. The, the perception you have that that moment is totally different than any perception you have ever had. And at that moment you can't perceive your friends, you can't even perceive yourself. You can't even think about yourself. I mean you come out of it and you try to explain it to other people, you can't. Okay. So, but your mind never loses that love. The love is there and it's... in Tibetan it's called holding your mind. Your mind is, your mind is imbued, your mind is soaked with love. You're perceiving emptiness directly. But, but the whole time, the reason you're doing it, what you want to do when you get out, that whole experience is for other people. For other beings. You know?

Student: You're talking about {Prajnaparamita} as opposed to experiencing emptiness without it being linked to bodhichitta?

Right. So that's the definition of {unclear}.

Student: You don't mean to say that anyone who perceives emptiness has

Achieved Prajanaparamita? No.

[Student: right. So you're distinguishing between someone else who would perceive emptiness without bodhichitta]

Without love.

]Student: And {Prajnaparamita}].

Yeah, yeah. It's not, it's not the perfection of wisdom if you don't have the motivation and the desire to be helping all other people.

[Student: What is it?]

[student:But that's bodhichitta.]

Oh, it's just a perception of emptiness. [laughs] We'll get into it. It's a long story. It, it's the subject of our text.

[Student: Can someone who is a Hinayana achieve The Perfection of Wisdom?]

No. They can achieve wisdom.

[Student; So Hinayana predated Mahayana so how did it come to pass that the Buddha said this directly and this was before Mahayana was invented?]

Mahayana wasn't invented. The Buddha spoke Mahayana. Okay? The Buddha, there are, we'll study that's subject during this course. There are three great phases in the Buddha's teaching career. And they are each, they're separate. And the first phase was Hinayana. But the, The Perfection of Wisdom is, is Mahayana. Okay? Now can't they become an arhat? Can't they achieve nirvana without this? Yes. Can they become a Buddha without this? No. And you'd know that if you took the first course. Hopefully. [laughs]

Okay. Perfection of Wisdom. The, the perception of {shunyata}, under the influence of bodhichitta, in the mind, okay, of a bodhisattva arya. In the mind of an arya-bodhisattva, okay? Two things there. Bodhisattva and arya. Okay? What does arya mean? Anybody remember? What does it, how do you get to be an arya? It doesn't mean what Hitler said, okay? [laughs] It was a couple of thousand years before that. What does it mean? Aiiya! It's, it's a...

[Student: It Catch twenty-two here, it?

Student: (unclear) by being a bodhisattva.

Huh? No. Aiiya. Maybe we didn't have it. Aiiya is anyone who has perceived

emptiness directly.

[student]

We ll go over it...

[Student: You talking about Arhats?]

No. I ll talk about three words, okay?

(silence)

I used to get these confused too. So you re in good company. [laughs] [laughter]

Student: The first one you said an aria by (unclear)?

Yeah, I m saying that my description of what The Perfection of Wisdom is, it must be in the mind of an arya-bodhisattva. He must be an arya and he must be a bodhisattva. What is an arya and what is a bodhisattva, okay? An arya is anyone who has seen emptiness directly in a deep state of meditation. Have you perceived emptiness? You have, tonight. Okay? I said the word emptiness, you had some perception of it. You did not perceive emptiness directly. You have an intellectual perception of emptiness tonight. But you have not perceived it directly, I guess. I can't tell. I don't know. Okay.

(silence)

We ll skip to bodhisattva. A bodhisattva is any being who has the genuine desire to become a Buddha to help other, all other, all other living beings.

(silence)

So can you be one without the other?

[Student: Sure.]

Yeah, we talked about, we did talk about that.

[student]

Bodhisattva... okay, okay. Bodhisattva is easier to reach than ar... well it's a long story...

[student]

You can, you can reach a desire to help all other living beings and not see emptiness yet. Okay? It's a, you can have that love before you have that perception of emptiness. You can also have the opposite happen. You can perceive emptiness first and later move up to Mahayana.

(silence)

So bodhisattva is anyone who has that real desire to help other people. And arya is anyone who has seen emptiness directly. And arhat is a person who has reached nirvana.

[Student: So isn't it redundant to say that {prajnaparakita} can only happen in the mind of a arya bodhisattva because you can't be an arya bodhisattva unless you perceive {prajnaparamita}]

Yeah that's true and unless your mind is imbued with that.

[student: in other words anybody who ... you couldn't experience {prajnaparamita} unless you were a arya bodhisattva]

But they have other state of mind and __?__ state of mind. Okay.

[student: Michael how can .. the different between arya and arhat, what would it be because ...?]

No, you can perceive emptiness directly but it takes many, many ... it takes a lot of training after that to use that emptiness to stop all your bad thoughts. An arhat is person who has stopped permanently his anger, his desire, his jealousy, all those other emotions. He cannot have them any more. To do that you must perceive emptiness. You can hold back your anger and your jealousy and desire, with other kinds of method and that's what the Dalai Lama was talking about in Arizona, mainly, you can use a lot of little mental tricks to try to control yourself but it's only controlling yourself. If you understood emptiness you would not have those, that's the way to stop them permanently. Stopping them permanently, never getting angry again is nirvana. Nice ... it's a nice thing to

work for.

[student]

Is the kettle boiling it? No, I doubt it. We have to dump some tea in it later. I just spices in it but no tea. And I think she has tea on the .. near the sink the there.

Okay

[student: why did you say, unless I wrote the wrong definition, it says, one who has seen, arya and one who has seen emptiness directly in a deep state of meditation but then you refer to us as, when we trying to figure out what emptiness was, you are an arya]

No, you've understood emptiness in an intellectual way

[student: but we are not an arya then?]

You have some idea about what emptiness means, because we've been talking about it but you haven't perceive it directly because of that. Okay. There is a joke in Tibetan, you know, you do the {kyabdro semkye} before class, so do you have .. did you reach {semkye}, did you reach bodhicitta, because you recited [unclear]? Okay.

[student: I think there is an important distinction always made between intellectual understanding and the direct perception of ... right?]

Yeah.

[student: wait, I am sorry, I must have misunderstood. We are not an arya then?]

No. I don't think so.

[student: he said that we've perceived emptiness but not directly]

It's like I can talk about, who is a famous person that you know ... [Richard Geer] [laughs] I fan talk about a famous person who've not met personally, that you've not seen directly. When I start talking about him, you get a mental

picture of him. In that sense you understand Richard Geer but you haven't experienced him directly. When you meet him face to face, that's the direct perception of Richard Geer.

All right that's the perfection of wisdom. There are three different levels of the Perfection of Wisdom and I will just say it quickly.

One is call the path, the Perfection of Wisdom in the path. That's the Perfection of Wisdom in the mind of a person who has not a Buddha. Okay. He's not perfect yet but he saw emptiness directly and he has that love. Yeah, taken _?_, Mahayana _?_, but you don't need to know that.

The second kind of Perfection of Wisdom is the one that Laura is talking about. The one in the mind of the Buddha, okay, a person who sees all things. That's the second kind of Perfection of Wisdom. At the same time, she sees emptiness directly and she perceives every single thing in the universe that ever was and ever will be. And he perceives the thing itself at the same thing, which no one else can do. When you perceive directly the emptiness of John, you can't see John at that moment but his mind is different. He can't ... he can see every thought in the mind of every being who ever lived and ever will live in one moment.

[student]

Yeah this is call result, okay. This is the Perfection of Wisdom of the result. That's the one we are trying to get.

[student]

As he perceive his emptiness. And we can't do that.

[student]

Yeah. He sees the way it looks to us and he sees the way it really is at the same time, which we can't do. We either seen one or the other. But that's a ... it is a long story, you don't need to know that!

The final Perfection of Wisdom is books about the perfection. The books, the few sutras. Those are called the Perfection of Wisdom, right? There are all the Prajanaparamita sutra. They are the books about wisdom. Are they the Perfection of Wisdom really? Are they really the Perfection of Wisdom? Are the Perfection of Wisdom sutra that the Buddha taught, the middle one, the short one and the long one, are they the Perfection of Wisdom?

No, they are not. Why not?

What's the big ... when you are debating, what do you say? Okay. If you think it's Perfection of Wisdom then show me the definition of Perfection of Wisdom. No it's easy. There is only two things you need. No only two things you need. What is the Perfection of Wisdom? What's the Perfection of Wisdom? Only two things. What?

[student]

You've perceived emptiness and you have this love. The perception of emptiness under the influence of this unbearable love, is Perfection of Wisdom. Yeah, it can't be a book. The book is something you can see and touch. Perfection of Wisdom is what, mental or physical? It's mental. It's a mental state. It's like jealousy, right? [laughs] It's like anger, I mean it's a mental state, you can't see it, you can't touch it, you can't taste it. You undergo it, you feel it, you have it in your mind.

So really the third Perfection of Wisdom is not the Perfection of Wisdom, it's the book, okay. Actually in Buddhism we say, we don't say book, we say it's sound because it's really the word, as the Buddha spoke it's those sound that people heard.

[student: I guess what I was getting at when I said that, was that the fact that ... the fact that the Buddha spoke it and they were sound and the Buddha Himself achieved that, was that [unclear]]

Oh sure.

[student: in some respect it was the Perfection of Wisdom, that was I[unclear]]

[cut]

Perfection of Wisdom call the mother, the mother of all [unclear], it's mother of the Buddha.

[student: what do you mean, the mother of Buddha?]

It's what produces Buddha. At the ... in this verse, in the opening lines of the book it says, {[unclear]} I bow down to next Buddha, okay. Usually at the beginning of a book, you bow down to the Buddha, or you bow down to some bodhisattva but this book is special, at the beginning of this book, they bow down to the mother.

[student: what about the father?]

[laughs] Comes later. Six years. [laughs] Seriously, okay. Just the mother, all right. The mother of Buddhas. In fact that's the name of Heart Sutra, the real name of Heart Sutra? It's [unclear] Bhagavarti, a female Buddha. Okay. The words of the Heart Sutra is a feminine, okay. It's the mother. Wisdom is the mother. Wisdom ... the baby of wisdom is the Buddha. And the Buddha bows down to what made Him a Buddha. Okay. That's why it's call the mother. And it's obvious, right, third path, third Mahayana path, how do you get to number five, you got to have number three, number three is mother of number five.

That's all, take about a ten minute break. There is ... somebody should open up all the stuff. Ani-la [unclear] you should thank her, she really worked hard to clean up, all that stuff.

[cut]

Basically refuge means that ... there are three kinds of refuge. What does refuge mean? Refuge means very simply, we are going to take about it next week. Two things have to present for refuge, okay. Two things have to present. You guess, you tell me. What do you think are two things that are necessary for refuge to happen?

[student: renunciation]

Yeah. We call it 'be scared'. You got to be scared. You have to be frighten, all right. You know when you run to mommy that's the first [unclear] , right, it's because you are scared, because something is hurting you, all right. So the first requirement of refuge is something bad, something that you are afraid of. In Buddhism is what? Suffering, it's the very fact of life, okay, and we talked about it many times. You can say what you want, you can try to find who you want but no one is really happy in this life, all right. Everyone is suffering. Your relationships fall about; you get sick; you get old; there is nothing to look forward to, you know. First you can't get a job, then you get the job, then you don't like the job [laughter] right? And then even if you like the job, you lose it. {[unclear]} etc. you know there is no happy ending in this life. Some people realize that at fifteen, some people realize it when they are twenty, some people realize it at forty, almost everybody who makes it sixty or seventy realizes it. It's messed up, okay. Your body itself is a time bomb. It's just waiting for

something to go wrong. Dr [unclear], dharma's doctor says, health is an accident. He said that. It's temporary balance that three things that aren't suppose to be balance and it will go out of ... it should go out of wag, you should get sick and get old. There is no ... there is no .. I mean you have to be crazy not to notice it as a certain point. You have relationships, they're always messed up. Your body ... it's not your fault, it's the nature of the ... it's the nature of the thing. It's nature of thing. Even if you have a perfect relationship, one of you die. And the other one is lonely, okay. [laughs] No that's the only way it's going to happen, there is no other ending. I mean, tell me another ending.

[student]

No, it's lousy. There is no other ... I mean face it, be fine(?), you know be truthful about it. There is no other way out. Every job you ever did, you will lose. Everything healthy about you, you'll get sick. Everything you love, will go away. And that's life. That's true. I love Buddhism for that reason, you know, no one can .. it's a silent room, no one say 'but' [laughs, laughter]

[student]

So what's the second thing you need for refuge?

[student]

No. What happens when you running to mommy? I mean two things going on, fear and ..??

[student: protection?]

Yeah you think she can help you. You think she has some ability to do somethint for you. You don't go running to little sister. You go running to mommy 'cos she can fix things.

[student]

You have to have some kind of shelter, protection. You believe that the person or the thing has protection, the power to protect you. So when you sick, who do you call? You call a doctor. The sickness is the pain and the doctor is the object of refuge because you believe he can fix you and when someone steals something from you, mugs you, you go to the police because you have that bad

experience and you have some thing can ... you believe that that object can help you. When you have a complain with your landlord you go to the court because you believe that the judge or the court can help you and .. and it's a bad experience. So basically protection or refuge consist of a bad experience and then going to somebody that you believe has the power to help you.

And we are going to talk about the three things that the Buddhist goes to refuge for. So, by te way, I ... I ... within thirty seconds I [unclear] cancel all the refuges of the world, forget it. You know what I mean? What is there? Who can protect you, you know, nothing. None of fhte normal things that people think. Your money can't help you. Howard Hughes ... who is that River Phoenix, right? He's rich, why didn't he just ... why did he die in front of night club at [unclear] 25-30 years old, what is that? Money can't help you. Health and youth and fame can't help you. Intelligence can't help you per se. No police can help you; no doctor can help you. When your time to die, no doctor can do anything. There is no ... none of the objects money, emotional comfort of your friends, nothing can help, nothing will help. There is no refuge in the world. . there just is not. That's just ... in itself [unclear] good reason to become a Buddhist and realizing that is what makes you a Buddhist.

So we say the Three Jeweo, Buddha, Dharma, Sangha, okay.

The first refuge is Buddha. The refuge of Buddha, and I am going to quote from the book, you get to read the back, there are seven pages in the back, you read the English as your homework as part of your homework, that's your reading assignment

[cut]

side B

There is famous line {[unclear]} it's the opening of the logic book, written about fifteen centuries ago. And it says, it says .. it's about taking refuge in a person who has satisfied both needs. What are both of the needs? Your needs and other people's needs, okay. That's what both needs mean. Everything you need and everything other people need. Very famous idea in Buddhism. You are working for both supposedly.

[student: when you say, you, you mean your own?]

Yeah you are trying to get what you yourself need and you are trying to get what other people need. The Buddha supposedly has gotten everything that everybody needs. He's gotten what he needs and he's gotten what other people

needs. Is that true? We have big debates in the monastery. Obviously He's achieved His own needs. He's got His own needs still. He's a Buddha, He's enlightened. He has no more problem. He has no more suffering. He has a different kind of body. It looks like diamond. He has no suffering anymore. He lives in a paradise, permanently. So He has fulfilled His own need. But what about ... what about my needs? My needs are so unfilled, no? That's a big debate in the monastery. The Buddha has filled our needs. That's a very interesting idea.

[student]

It's not like that so much as ... well think about it, cook it. We'll talk about it. Lets talk about it next week. Is it true that the Buddha has filled all your needs, the day He became a Buddha? That's the question. But that's the definition of the Buddha, of the Buddha, right?

[student]

Okay, Buddha by Himself is no use to you, okay. Okay, so some guy is perfect, who care? If He can't come and see ... teach you there is no point to it. So the second jewel is Dharma Jewel, okay, Dharma means the teaching, the teaching. The Buddha is useless if He doesn't say anything to us, in words that we can understand. These are the teachings. There are two kinds of teachings, one is the teachings in the book and the teachings that the teachers say, and the other teaching is the teachings in people's heart, in people's mind. In fact Asanga's brother, Vasabhandu, we spoke about the two twins, at the end of his great book, he talks about when the teachings will die in the world, he gives the date. I mean, even the Buddha's teaching is impermanent. He says, on such and such a time, the books will disappear. Such and such a time, no one will ever have these thoughts anymore, and the Buddha's teaching will be dead.

[student: you said the teachings in people's heart, you mean they embody the teachings or they ...]

No I am about the describe it, okay. There are two types and you have to know them. And I will ... this is the ... [unclear] definition of the Dharma Jewel, and it says, the Dharma Jewel, what's the difference between dharma and Dharma Jewel? Dharma Jewel is the one you are going for protection. And it says, the enlightened side of truth, the pure side of truth, as a cessation or as a path, and we have to talk about those. As a cessation .. yeah it's in the book and you will

get it.

Okay, what does mean? It means you can divide everything in the world into suffering or the enlightened side of the world. There are Four Noble Truths, we won't go into it but basically every object in the world is either pain, or they way to get of pain. There is only two ... two choices. On the good side of things, the side that's without pain, there are two kinds. One is the path and one is cessation.

What is a path?

[student]

What are the three principle path?

[student]

renunciation, what is renunciation, roughly. You can if when you get renunciation, when you know you have renunciation.

[student]

When you constantly obsess with getting out of this lousy kind of life. Okay, it's renunciation. That .. that idea, that thought is the path. Right? Second path?

[student: one who [unclear] free all sentient beings from the suffering]

By becoming the Buddha. And then third path.

[student]

Yeah, mainly emptiness, okay. Those are the three great paths. Those are Dharma. That's what the Dharma Jewel is. Any path is the Dharma Jewel, mainly the ones that lead you out of ... those three. Those are the Dharma Jewel.

So what is the real protection? Is it some guy? Is it the Buddha?

[student]

Yeah, it's the idea. That's the real protection. That's the only thing that can really help you and that makes good sense, you know, the poor people in the world struggling with ... with these beliefs that they to take refuge in some guy that

they will never, he can never do anything for them but he could do everything for them if he wanted to do everything for them or he doesn't do anything for them and they are in pain and the guy never comes or who is he, they don't know or what. It's not a refuge. Refuge means those paths – to be good, to be moral is refuge. It will protect you.

[student]

Yeah you could say that, with the understanding that if you are good you won't suffer. That is the refuge. That's the real refuge. That is the real refuge. The ten commandments if you want to call it.

[student]

Oh no, they have, they have. But I don't know how many people will say, you know, I bow down and pray to goodness [laughs] you know, that's true. That's correct. That's refuge. If you are not good, you won't get refuge, that's the difference. You can't be bad and have a refuge at the same time, then the refuge doesn't work, because the refuge is being good. Is being moral.

[student: but a person may think they are good, you know, they even, you know, say, oh I am very sensitive and I am very ... I feel so bad when I see people suffering and then hurt other people, so .. you know what I mean?

It's a mix karma. The desire to help people and feeling upset about pain of other people, is the goodness and then acting bad after that is badness, they are separate things. There is a kind of ignorance. In India there was a religion that believed that we should meditate on reaching heaven and then you should stab yourself with a knife, kill yourself and then you go to heaven. The Buddhist believe that from the point of view of the motivation, is a virtue; from the point of the deed is a very deed to kill yourself. So that's mix, you have to ... in morality you have to separate things, you know, but no time, no time. Lets go. So that's the first kind of Dharma Jewel is actually those ideas in your mind. We call them path. Path doesn't mean, you know, like [unclear], thank goodness. It means [laughs] it means those ideas can protect you, all right. And the other kind of Dharma is call cessation. What is cessation?

Cessation is a very difficult idea. It means when something has stopped permanently in you. That's what cessation means, you get this word in Buddhism, nobody knows what it really means. It's the second half of the Dharma Jewel.

[student]

Stop inside you – anger at your boss. No, the day that you realize, the day that you realize that there is ... that the boss that you are getting at is your own problems, you created it, it's your fault hundred percent your fault, you made him, you created him and that every second of anger at him is creating a future one. The day that you finally realize that and ...and then you are not angry any more now because you're controlling yourself, because it's crazy to be angry 'cos it's going to get ... you gonna meet him again. When you .. when you finally realize that, by the way, that's realizing his emptiness, you have a cessation for anger. You cannot angry again, it's impossible. It's like burning your finger with a match, you know, you stand and say, oh that's stupid, now I've figured out the fire hurts my finger and you just won't do anymore. Yeah, by the way, it don't have to be permanent but the best ones are. It's a long story. All cessations are unchanging. They may end. I can't explain it now, okay. [laughs]
Cessation means the stopping of that quality in you.

[student]

Oh when you stop all of them permanently that's nirvana.

[student: oh you can stop them one by one?]

Oh sure you have to. You have to.

[student]

Yeah you can but that's not a real cessation, I mean, a true cessation ...

[student]

Only wisdom can.

[student]

Only wisdom can.

[student]

That's a long story. Generally you can say it's permanent. And nirvana is permanent. In nirvana the cessation is permanent.

[student]

You can have a cessation that's not permanent. If you have cessation that ends, but generally if you think of them it's not _?_, for example if you reach a point where you don't believe in Santa Claus anymore that's the cessation of your belief in Santa Claus, you see what I'm saying? That's a cessation. Is it a virtue? No. Is that a big deal? No. But you stopped believing...

[student]

But that is a cessation. It's an ending of an emotion within you, for example. There are many other kinds. The ending of ignorance is a huge [unclear] Anyway that's a Dharma Jewel. What are you working for? What are taking refuge in, you know, what's your protection? If you can end anger in your heart, that's protection. That's ... and doesn't that make sense, I mean, doesn't your instinct tell you, oh yeah, now you are talking something good. They use to say I had to go and bow down three times and say, I take refuge in Buddha, Dharma, Sangha, I don't know where this guy is, I don't know who is the Sangha, where is the Dharma, you know. The books are going to help me, you know, what is it? It's the actually attitude and actual ending of the wrong things inside you because of that, that's the protection, that's what protect you.

[student]

It would be abnormal but it would be enlightened. [laughs]

[student]

We'll talk about it. Basically if I understood the true causes of why you ever came to burn my house down and why you exist in my life, no I wouldn't be angry. It will hurt me but I wouldn't be angry. It's a long story. Okay

Sangha. What's the Sangha Jewel. Sangha is very bad, confusing word. There are some dharma groups that call any kind of group of students sangha. That's a nice concept but they are communities. Sangha means coming together. {sang gha} means coming together but it's not what sangha means. Sangha

technically means a group of ... quarrum of monks, okay. And that's ... at least five, to do certain rituals but it's not even that. Even that's not the real Sangha. The real Sangha is any person who has percieved emptiness directly. It's the Sangha Jewel. Okay. That's the one who can help you.

[student: with or without bodhicitta?]

Yeah. Basically you become ... by the way, if you could see emptiness directly, how many Jewels do you become? How many shelter do you become? Yeah, automatically you are two, you are two. People are taking refuge to you then. Okay, because you are Sangha Jewel, you have ... you did perceive emptiness directly and you have Dharma in your mind. You have the cessation of ... what? Ignorance, okay, I mean not the ultimate cessation of ignorance but you put a big hole in it. In Buddhism they say {[unclear]} You ripped it. You tore the [unclear] of ignorance, the reality.

[student]

Oh no, in .. in... we'll talk about it next week. There is real Sangha and an apparent sangha. And you'll see it in your reading, by the way the reading that you're goingt to be asked to do, is very confusing and very difficult, cook it. It's only ... if you take the Tibetan out of it, it's three pages. Meditate on it. Read it over and over again. Think about it. It's very difficult. I took out the easiest part from the book, okay, all right, it's difficult especially the first two paragraphs which we are not even going to talk about, right now. They are very difficult but just cook it, you know, this is the way you learn. In Buddhism you don't learn everything at once. You feel uncomfortable, it hurts, Sakya Pandita says, {[unclear]} means wise people suffer while they learn. My teacher taught this first, why people suffer while they learn {[unclear]} If you want to be comfortable, forget about becoming wise. {[unclear]} People who are attached to small pleasures, don't get bigs ones. [laughs] all right.

Let me see I've covered all the homework.

[student]

All right, last thing, what's an ultimate refuge? And it's define in the book as, any refuge where the journey along the path has reached its final goal. Ultimate refuge, ultimate protection. Any refuge where the path ... the journey along the path has reached its final goal.

[student]

Yeah, I have to say it that way, why, because it doesn't refer only to a person. I can't say the person who's reached the final goal. The process ... what it means it a Buddha or something about a Buddha, okay, that's the real shelter. That's the only ultimate shelter. So that's all together. It's very .. now you are in ... you've passed the lam rim world, okay. You are now into ... the first course was the easy one, okay. Now ... now if you really want to learn this is it, and it is difficult, okay, and it is precise. And it's ... and it's ... and it takes some thinking. Don't give up. Don't think it's not worth it. There are very few people who can go through these books. There are very few Tibetans who can go through these books. But if you go through them, it's incredible. Then when you meditate, something will happen because you know precisely what you are doing.

So I repeat, okay, what are we talking about? Protection, protection. From what? I mean, what are afraid of, to go to mommy? Suffering, okay. There is nobody in this room who doesn't have it. I translated for Dr [unclear] many years ago and he ... at the end of the lecture he said, anybody who's got a medical problem, please see me afterwards, nobody left. [laughs] Anybody who has a serious medical problem see me afterwards. Nobody left. And I was shock, you know I said, boy they look like normal people but everyone's got something with them. This .. it's suffering, if you're not sick now, you're gonna be, okay. If you are not old now, you will be. If your joints and all your bones don't hurt now, don't worry, it's coming. [laughs, laughter] if you are happy in your job, don't worry, you know, doesn't ... arse-hole will come along and ruin your day, I swear, this is the nature of this life. There is no ... no happiness. {korwa} on the tip of the needle of this life, there is no [unclear], that's famous Buddhist ... there is no happiness. I mean there are brief time when you say things are going pretty well and [unclear] collapse again, okay [laughs] Don't worry it's not your fault. It's a nature of this world. No one's happy. Okay, unless they are a saint, unless they are really understanding religion well. The other people are ... don't worry, no one who looks happy is really happy, okay [laughs] it's not. If you are not understanding these things, if you are not understanding the spirit of things then you won't be happy, it's impossible, because of the nature of life, not because of you. And what can help you is only those .. actually this is the only direct help, is the Dharma, it's those attitude in your heart. You know when you really care for other people, when you really understand the trouble that you are in, when you really see that your boss that you hate is coming from you. Then that's protection, then you can stop the suffering. There is no other way. You actually have no choice but to go for

refuge

[student: is the Dharma Jewel is having these teachings in your heart?]

The real Dharma Jewel is the attitude, the path and I gave you three paths, Laura gave you three paths and the cessation. Meaning the end of anger in your heart, in your mind, we say in your mental stream, whatever you want to say. You'll know it when you got it. All right?

That's all. So I will give you some homework. I don't think ... that covered everything on the homework. And you have to do the whole thing. Read the whole thing carefully. I ... I .. sometimes when I put two or more questions in one question, people answer the first part and don't answer the rest. Please read the whole question, all right. And [unclear] back, I made a rule I wouldn't but I had to.

This is due next week. Your grade is, I think, it's two thirds or three quarters from the class work [unclear] class work what you do every week in a regular basis. And then the final is like a quarter.

Please be on time and I'll try to end [unclear] .

Please come on time and we'll try to ... we'll try to stop on time. And don't ... if you feel confuse, [unclear] too much for you, it's a good sign, it means you are learning something, okay. It means, if I sat here and said something you already knew you'd feel quite comfortable and you won't be learning anything.

[student]

Why we have to say process because like the knowledge in a Buddha's heart is not the person [unclear] but it is a thing which is [unclear].

[student]

[cut]

TYPING ONE OF CLASS TWO:

**Aci Course 2- Buddhist Refuge
Class Two- Refuge - Five Divisions/
Eight Qualities of a Buddha.
11-8-93**

Transcribed by Linda Salmon

[Prayer:Short Mandala Offering]

{Prayer: Bodhichitta prayer three times}

[Cut]

[Student: Is there any intellectual involvement?]

It could be intellectual. Directness is impure, different.

[Student: Any perception of emptiness?]

Yes, it says realization of emptiness.

[Student: Any realization ...]

Actually implies that it is pretty accurate.

[Student: This is...]

I would [laughs]. We know okay. Have a seat. We'll talk after...afterwards okay, but you can absorb as much as...

[Student: So can you tell the one that correct thing is?]

Yeah, I said yesterday, I said it was last time it was the direct perception of emptiness mixed with love, but now I'm saying it's just the perception of emptiness with love and it doesn't have to be direct and it doesn't have to be in meditation, it could just thinking.

[Student: Intellectual?]

Yes, it can be that, can be that.

Just hold it and listen [laughs] okay. All right, all right last time we talked about the three refuges, sometimes they are called the three places of refuge, the Three Jewels. The difference between the jewels and the things themselves, like the Dharma Jewel and the dharma, is not the same thing. Right. I mean this is dharma, the books are dharma, they are not the Dharma Jewel. Why? The dharma jewel can only be two things.

[Student: It's a movement inside your mind]

Yeah, either a path, which is the thought, which is an attitude or a cessation which is the ending of some bad quality in your mental stream forever. So [student: or both] yeah, although somebody was me in New Jersey, with pretty good debate. How can you have both? How can one thing be both? Very difficult. So anyway, one is an absence, one is a mental, but I am not going to get into that. Anyway, there is a difference between the jewel and ... and the thing itself like the dharma and the dharma jewel. So we talked about the things you that you go to refuge to. Now today we are going to talk about what it is to go for refuge. What is going for refuge, okay? You hear it a lot in a, you know every, every dharma teacher whoever comes to New York for those two day lightening visits you know. They say, " Oh take refuge, take refuge." And everybody goes, "I take refuge in the Buddha, Dharma and Sangha Okay your name is Yeshe Kundun, bye" [laughs]. Ah okay the ah...taking refuge is not the words of taking refuge. There is a vow of taking refuge that is not taking refuge. That is what you call in name only is taking refuge, it's a kind of taking refuge but it is not the taking refuge. It's not the real taking refuge. We call it nominal taking refuge. This is the real taking refuge; this is the real definition of taking refuge here.

So try ... repeat okay. {Yul}[Repeat], {shen-la}[repeat], {rang-tob-kyi}[repeat] {rewa}[repeat], {chaway}[repeat], {sempa}[repeat], {khamdrey}[repeat], {tsenyi}[repeat] okay.

That's the real meaning of, of what it is to take refuge, okay. Now I'll explain it. {Yul} means an 'object', all right. {Yul} means an object, all right, {yul}. {Shen} means 'another', something other okay. {La} means 'to'.

[Student: t...o...o] T..o. Okay.

[Student: la means to?]

Yeah, t..o. Tibetan is easy, when learn Tibetan you find out that {la} means to, for, on, at, in, for the length of, for the duration, all of those are one word in Tibetan. {La} {Rang} means itself.

{Tok} means power.

What are {top kye men}? What do you, what do you guess is the elix...what you call it, {top kye men} the herb for generating strength. What, what do you think that is a translation for? {Top kye men}

[Student: ginseng, ginseng]

Vitamins. That's the Tibetans, that's their word for vitamins. {top, top} is what you get from vitamins.

{Top kye, kye} means 'of'. I'm sorry 'by, by'.

{Rewa} means hope, hope.

[Student: hope, hope]

Hope, there's a saying in Tibetan, a famous saying {rewa [unclear]}, "Once you put... once you get your get your hopes up for something, you never get it" [laughing]

{Rewa} hope.

{Chaway} means to to put all put all your hopes into something, to put all your hopes in something.

And {sempa} means, {sempa} is a very difficult word to translate. It means anytime the mind moves, any movement of the mind, anytime the mind goes "kik". I call it movement of the mind, but it sounds too much like bowel movements.

[Students: laughing]

[Laughing] That is maybe, you know, I mean you, you think about it, I, I, it is close to thought but you see, I almost used the word thought, in one case I used the word "thought" and you'll see but I, I, but not all {sempas} are thoughts. Thought implies a mental verbalisation, "I thought to myself, I better get out of here", but {sempa} can just like a moment of anger is {sempa} you know anytime the mind does anything, that's {sempa}. So it doesn't have to be conceptual, so that's a hard thing to translate. Some people have made up a

word “mentation”; I don’t like it too much. It’s not English okay, all right {sempa}. {Khamdro, khamdro} means going for refuge. {Kham} means refuge, {drey} means going. {Khamdro}

[Student: That’s a ‘y’ at the end?]

Yeah, {khamdrey}, the ‘y’ makes it “of”. It’s like apostrophe ‘s’ that “y” is apostrophe “s” like John’s. [Student: going for refuge] Yeah going for refuges. {Tsenyi} definition {tsenyi} means definition. You are now {tsenyi-pas}. {Tsenyi-pa} means a monk in a monastery who isn’t just doing easy things anymore, he has decided to become a logician. [Laughing] {Tsenyi-pas} I mean monks who go in through the deep studies they call them... the name they call them are tsenyi-pas} they, they are now working in the real of definition, precision, they are...so into that, I hope you like it...

[Students: laughing] ...That’s the way it’s gonna be. That’s my training and that’s what I’m, I’m... [Student: {tsenyi} means definition] Yeah, {tsenyi} means definition. So now we’ll translate, okay. Ah, you can save that thought for now, but thought...in Tibetan you translate backwards, okay. The Tibetan order and the English order are completely backwards. That thought on which you put all your hopes in another object...and...and I don’t know who to say it in English very well, but that thought should be of it’s own power and we’ll talk about that, of it’s own power. It goes by...on it’s own power and I’ll explain it, you’ll never figure it out. [Laughing] I went and asked my Lama to make sure I had it. [Student: what would that third one be?] It has...it’s on it’s own power and we’ll talk about that. We’ll talk about that. [Student: so you’re saying that thought which has it’s own power] ...That thought which of it’s own power puts all it’s hopes into some other object. That’s what it is to go to refuge. [Student: so we can scratch out in which you put “all” and replace it with...another student: which puts [laughter] Yeah, yeah, yeah...no

[Student: on it’s own power] There’s a...there’s a nice...there’s a nice definition in your... in your reading at the back of the notebook. So you know there’s a clean definition back there. I’m giving you the ‘done it’ [Student: yeah, what I mean I got test to take and stuff and I want to make sure I get it right]

That thought which of it’s own power puts all it’s hopes in another object is definition of going for refuge and in the monastery you would be like {sho.....} You’d have to...you’ll have this class in the morning and by af... and by evening you’d be expected to debate on it for like four hours and then you

wouldn't forget it for your whole life. [Student: do they take notes or is it...] Ah, they don't take notes. [Student: no!]

...They...they read the book with the teacher and then they go home and think about it and then in the evening you have to debate it for maybe four, five, six hours. Then you never forget it after that you know, if you debated it, you know

You don't forget it easily. It's a very good system. You memorise the root text before you go to class in the morning. They might memorise the whole book. Okay so, that's what it is to go for refuge. That's what it means to go for refuge. {Yul shenla} means some other person or thing outside of yourself. Obviously, when you want protection you go for protection other than yourself. You are going to something else. [Student: this is ah...]

The reason why you go for protection is because you don't have the power. The reason you are taking pro...taking shelter is that you... is that you're going to somebody else for help because you don't have the necessary power or you wouldn't have to go for shelter. You'd could stand there and fight whatever it is yourself. And that's refuge. That's the idea...refuge means running away to something that can help you. [Student: Well, that's going for refuge as to opposed to having refuge.]

Yeah this the definition of going for refuge. We talked about refuge already. We already talked about what you run to. We talked about "mummy". Now we are talking about what it is to run to "mummy". What does it mean to run to "mummy"? Ah, so this is going for refuge. {Rang} We'll skip {rang tob-kyi. Rewa chaway sempa} means to put all your hopes in that object. All your hopes. And that implies some kind of commitment to that object. You really believe that that object has the power to help you. Total conviction that that object can help you. And that's why you go to that...that's why you run to that object. So I think we mentioned it last time that there are two things going on when you go for refuge. Kylie gimme one. There's two, what they call two elements in refuge, there has to be two things present for refuge to take place. Why you run to 'mummy'?

[Student: because you're afraid] Yeah, you gotta be afraid. Fear is the first requirement. First requirement is fear. You're afraid of something, that's why you're running for protection- and then what can you guess the second part that you must have. [Student: that that object, that that, object has the power... [Student...the belief fear]

The belief that that object can help you. The reason you run to mummy and you don't run to your sister is mummy's is big and mummy has authority and mummy can do something, you know. She can do something about it. Little sister can't help you. You don't run to little sister, you run to mummy. So there's are two things going on when you take refuge. The first is included here. When I say {Yul Shinla} some other object it means someone that I...someone outside of myself, I'm afraid. When I say {rewa chaway sempa} I believe, I believe that object has some power to help me. There has to be two things going on when you take refuge.

[Student: That's not what we are talking here.] Ah, tell me. [Student: You...you asked me the difference between the object of refuge and going for refuge.] Mmmmm...mummy and going to mummy. Tonight we are only talking about going to mummy. Last week we talked about mummy

[Student: But now in the verb] Going for refuge, going...taking refuge. Going for protection. There're two...that's why this week we split the class into two parts. The first class was all about Buddha, Dharma, Sangha, jewels. What... what is the object of refuge? They call object of refuge or place that you go for protection. We finished that. Now what is it you for you to go there. You know, what have you in you're mind to go there. When they say have refuge it means you have this state of mind. And that is that state of mind. That...that is what refuge is. It is not the words of {Ayatah, Sangye chödam tsokyi chö namla}

[Student: have refuge, the verb or have refuge the noun?] When you say have refuge what you mean is taking refuge. People say do have refuge, are you taking refuge you see which means are you running to mummy. Refuge is there; the refuges are there, Buddha's there, Dharma's there, Sanghas' there. They are like ah... there's a joke in Tibetan in the Lam Rim. They're like a big... what do you call it out in a picnic ground when there's a big ah, no walls just a roof... [Student: Pavilion?]

Yeah, pavilion, yeah so you standing in the pouring rain and the pavilion is over there and you stand in the rain and you go 'pavilion, pavilion, pavilion, pavilion' [laughing]. So that's like most people, most Buddhists are like hat like {sangye chodam tsokyi cho nam la} you and walking under the pavilion out of the rain is going for refuge. That's the mind. It's the {sangye chödam tsokyi chö nam la} you have to you have to say that, but you have to have that thought

going on at the same time. So what does it mean? By the way, this is not the definition of Buddhism refuge, going for refuge, to a Buddhist refuge. This is just a general definition of going for refuge and that can be divided into two kinds, One is going to refuge to normal things and the other is going for refuge to ultimate things. So people in the world we all, all day got to refuge too, we take refuge all day in normal things.

[Student: That's the problem, people take refuge all the time...] Yeah, no it's for this... [Student: the object you take refuge...] This is not the goal. This is the definition of taking refuge, I not the definition of taking Buddhist refuge. [Student: taking actual refuge...] [Student: Any refuge...]

This is just any refuge. This is what it is. We take refuge all day. You take refuge, anything you think that can help you; you are taking refuge in all day long. I think it is important to understand; all day long, you are taking refuge. The reason you get out of bed is that you go to work, because you think money is a refuge and it is in a sense because it pays your rent, it feeds you. That is a refuge and if you did not have {rewa chaway sempa}, if didn't believe it could help you, you wouldn't get up and go to work, it's not fun, right? [Laughing] Most times. [Student: It's funny though.]

That's why they pay you. They have to get you to come. That's {rewa chaway sempa}. That's...you have that...or you take refuge in say a coat, you have a coat. You take refuge in your house. You take refuge in your friends, your wife or your friends or your children or your career or your even your own self, your opinion, these are all refuges.

[Student: Would you take refuge by not taking refuge in Dharma which is a lot of people [unclear]...because if you use that to take refuge in Dharma you are going to get yourself in trouble] Yeah, all those objects that I talked about, all of them, all of the reason you get up in the morning and all the reason why you are walking around the street and all the reason why you go to work, all the reason you meet your friends, all the reason you do anything, is worldly refuge. You're taking refuge. Every action you do is...has some motivation to get something, or you wouldn't do it.

[Student: Presumably, everything you're doing is going away from suffering and toward something good. That's what you think.] Every object you put your hopes in is temporary, it can't help you, it will not help you and we just live like fools. Our whole day is like foolish. None of the things that we work for

can help us. None of the things we get up out of bed for. You get money by going to work it is not because you got out of bed to get the money. From what? [Student: It's karma!! [Laughing, laughter]]...that you gain from. We have a whole wrong idea of why things are happening. That one kind of ignorance. That is not the ultimate ignorance, but it's ah pretty heavy, very thick ignorance that we have. We are...everything we do is mistaken, you know. We think that through effort and waking up doing blah, blah, blah, we are going to get money. Some people do it, some people don't so it is not a cause.

[Student: So if we'd stayed in bed tomorrow we would get the money anyway.] You would, you could, if you were virtuous. Some people just goof off in the morning and it falls down on them. You could see it in the world. Some people work, I mean go to India and watch the people work in the rice fields. They are working much harder than any of us and they are starving. There is no relation.

[Student: But those could be national karmas or larger karmas right?] Right [Those are what they are.] It is not related to how hard you work. It is not related to how intelligent you are. There are stupid people who are poor; there are stupid people that are rich. It is not a cause, it is not a cause. I always say, people got in an airplane and the stewardess says, " Your seat number is 12B. By the way, we don't understand why this plane runs and it might fall down. Don't mind." [Laughing, laughter] It works some of the time, some of the time it falls down.

But your whole life is like that you believe that going to work is going to get you money, but sometimes it doesn't, so that's is not the cause of you getting to work, that's not the cause of the work, it's crazy, it's ignorance. [Student: So, that's very funny.] Okay that's going for refuge. Yeah it's [unclear] I'm going to. [Laughter] [Student: unclear Buddhist refuge]

They call it exceptional refuge, special refuge. [Student: That's Buddhist refuge.] That's Buddhist. That's where you go for a real refuge. What do you go to refuge to? They call it exceptional refuge. We're gotta be careful of our words, because ultimate has a different meaning, direct has a different meaning.

[Student: That's just Buddhist refuge.] You can call it exceptional refuge. [Student: Exceptional refuge is always Buddhist refuge?] Yeah what they call special refuge or exceptional refuge. [Student: It going for refuge in...] those three jewels...[Student: Is the other one [unclear] what we were talking about

Yeah those are all ordinary refuges. When you read the Tibetan text they'll say going to refuge to worldly spirits, which exist, and you can propitiate them and you can appease them and you can get a little...sometimes they'll help you. That was the example in Tibet and also...but this definition fits all our daily activities. Basically that. Okay that's what the definition of going for refuge is. If you supply the words. Basically if you plug in the word 'three jewels', then you have the definition for Buddhist refuge, exceptional refuge and we don't do that. All right now. [Cut]...

Say {kyebu}[repeat] {chung}[repeat] {dring}[repeat]{chenpo} [repeat] {sum}[repeat] {kyebu}[repeat] {chung}[repeat] {dring}[repeat]{chenpo} [repeat] {sum}[repeat].

{Kyebu} means person. Person. In Buddhism that can mean an animal also, but not in this case. [Student: Can it mean anything else...] No, not in this case. [Student: Can it mean anything else?] No. [Student: Hell being?] Yeah, oh yeah. [Student: Any being?] [Student: Sentient being or...?] Sentient being, just another word for being but anyway. I'm trying to say the person in Buddhism is not eliminated towards a human, a dog is a person too. Long story.

{Chung} means small. In Tibetan, how they say small? {Chung, chung} {Dring} you had last class. It was one of the three kinds of sutras. Do you remember? Middle one okay. {Dring} means middle, medium. {Chenpo} you know. {Chenpo} means big. {Sum} means three. These are three levels of practitioners. They are very famous. They are in the Lam Rim and they are...we are going to talk about five different kinds of refuge, five different kinds of going for refuge and these are the first two. {Kyebu chung} means little person, medium person and a big person. You can call it, if you are writing a book you call it practitioner of the advanced scope, [laughing], but think of it as little person. Little person means the person with the middle motivation for a Buddhist; he has the minimum thought you can have and still be a Buddhist. He has the smallest, lowest motivation that a Buddhist can have and that he wants to get out of the three lower births. He does not want to go to the three lower births. What are they?

[Student: Hell being] animal, [student: animal] animal [student: hungry ghost] and what we call preta or hungry ghost. Buddhism is not stupid; Buddhism doesn't say you can see these two. Buddhism says you can't see these two right now, if you're just a normal person. I cannot prove to you that these two exist and the books say that over and over again. They do exist, the Buddha said they

exist; you can see them see them in certain states of meditation but I can't prove it to you and can't show it to you right now so take it... take it as the word of the Buddha and doubt it okay, but at least you can see animals, animals, hungry ghosts which are spirits we can't see. They live around us; we can't see them. They have bodies, they're very subtle bodies, we can't see those bodies. Probably what Western people said they'd seen ghosts or spirits, probably they'd seen something like that and then hell being which you can read about in the western religions also. The descriptions of hell in the Abhidharmakosha and descriptions by Dante or the Christian writers are exactly the same. So it is pretty interesting you know and I would tend to think that people in each religion had seen them directly and described them. Some people struggle to say that the Greeks met the Kashmiris that somehow this myth covered what they say, "Oh hell is just a metaphor, that's very wrong by the way. It's not a metaphor, it exists.

[Student: Aren't Buddhists believe that? [unclear] and after years in the monastery] Very wrong, very wrong. [Student: Tibetan monks I know believe in it...don't believe in hell.] They...[unclear] I haven't...well I mean...

[Student: They believed in it until they went to the monastery and then after years in the monastery that they began to disbelieve.] Not at all, not at all. [Student: I'm just repeating.]

No the great texts, Nagarjuna outlines hell in his Viveka, in 200 AD, the Buddha describes hell in detail in his Jataka tales. The Abidharma, the third chapter spends many pages on hell and it exists, it does exist and you know it exists because you know about emptiness and you know the four principles of karma. You can imagine that it exists. If those four principles of karma are true then a perception of yourself hurting someone now could cause you to have a perception much greater, you know, much more intense and much longer than the hells according to the scriptures the life of a being in hell is very, very long, extremely long.

[Student: Are hell beings...something I noticed today while I was [unclear] one of the questions of the heart [unclear] animals are born, mothers are born in a particular way and so are humans. Do hell beings... are they born in a same way?]

Abidharma third chapter explain four kinds of birth, four kinds...there are four ways of taking birth and one is called {dzute kyewa} which means you just

appear in that place like Padmasambhava was {dzute kyewa}. That is why he is called Padmasambhava because he was born from a lotus. Some saints are born from a lotus.

So... [Student: the lotus born.]...the hell is...you just appear there, and your body has special qualities, you know. They can torture you and kill you and then he'll revive again and then they torture and kill you again. [Student: you gotta to be a monk] No, in hell they don't have. Hell beings are depicted... [Student: someone is tortured you instead...]

No, they exist and it is not funny. If you ever get a glimpse of it; it is terrible, it's horrible, it's like just fire and much more painful than this fire on earth. They say much more painful. [cut]

...There's a long discussion about what life you see and things like that. A very long description, a good description and in fact when you reach the higher levels of practice you need to know about that because you need to use it. Okay {kyebu chung} for these people the lowest Buddhist motivation is to get yourself out of those three rebirths. [Student: It's like the small scope.] Yeah small scope, I like that word and that's what's in the text- smaller scope. [Student: Can you say by extension also that in the not just the always be reborn as a human but at least you know, a peaceful birth, they don't care so long as not in the human realm...]

No not only in the human, they can be higher than the human also but they do not want to go to one of those three lower births, they will do...they are living this life, their life in this world is dedicated not to being born there.

[Student: What makes you go ... being born in a lower realm?] Bad deeds, ten bad deeds basically. Check the calender. [Laughing] I mean over...there are eighty four thousand deeds. If you want, you want. [Laughter] [Student: [Unclear]]

Morality. Do these and you don't go. Do them...don't do them and you go. [Laughing] [Student: [Unclear] foe destroyer...]No, no this is just any person whose...[Student: What is wrong sex, Michael?] There's lots of them. There's two pages about about sex here. [Student: Won't it be better if there was right sex.]

[Student: Sure page.[laughing]]

You can check the calendar. Huh? This is the text of the calendar without the calendar. You can take out the older one's there whatever's bothering you.

[Student: Thank you] [Student: But surely [unclear]] Thank you. Don't say I'm not kidding [Student... everybody lies. Is everybody going to go to hell?] According to scriptures ninety-nine point nine [unclear] will go to hell... [Student: Wow [unclear] That's awfully [unclear]] It's not funny. [Students: [unclear]]

I mean if there's good intentions to help, yes. I mean for example, there are non-Buddhists who commit suicide after doing a special prayer. In India, in ancient India and they thought that was... it actually a great bad deed but they thought it was nirvana, thought it was how to get to nirvana but actually from the point of view of your motivation that was a virtue. Yeah if your heart is in the right place it's the long way to not, not [unclear] we'll talk about it. So the bestest motivation of the smallest level of practitioner. I went to a lecture in Arizona and the Dalai Lama spoke in the day and some other people spoke at night and after I came out something bothered me you know, something bothered me about the lecture and I thought about it for a long time and I thought this was not a Buddhist lecture. It didn't mention next life at all. They're talking about how to be happy, well balanced, friendly you know. Just how to be kind of cheery in this life and just occurred to me that's nice not Buddhism. The minimum practice... the minimum reason to go for refuge is concerned with what is going to happen when you die. That's minimum; if you don't have that you are not a Buddhist.

[Student: Not Mahayana, all Buddhists..] No any Buddhist that is the minimum attitude to be called a Buddhist. That's why there's a joke in Tibetan or there's this supposedly true story that there was this abbot of a major monastery up on the throne and some humble monk had you know, the power to read his mind and he said you know, that abbot is not a Buddhist; he is not motivated by this minimum motivation. Yeah?

[Student: Then that's the minimum goal and the minimum motivation is fear right?]

Right. [Student: Right. I mean the minimum goal is not to be born in the lower realms, but the motivation for the minimum goal is fear of being born in the lower realms.] Right and to do the right thing in this life after death and you're young and you don't think that is such a relevant goal. You'd rather have something that will make you happy and satisfied or even contemplative in this life, it's not the goal. You will get everything you wanted in this life as soon as

you get that. The deeds that you have to have to do to keep yourself out of hell are exactly what's going to make you very happy in this life. That's a side effect they say it is like weeds when in the plant... hay. I mean the scriptures say that. You can get it, you can be happy in this life you will get it, but the motivation has to be that I am working and I do not go down when I die and that assumes a lot. That assumes a lot, you know, that assumes you understand how the mind streams and that assumes that you even think there's a hell and don't truly have that. But as you get older you develop it, so don't worry. The older people get it the more they start to worry about what will happen after they die.

[Student: When you are young you feel strong and you do nothing like it...] Your mind is on the next ten years at the most, probably the next two months normally, but ah... [Student: I don't think that just when you get older I think also when you get sick, really sick and you lose your physical power and that...]

They call that {nyengjung kose} goosebump renunciation, it last about a week after you get [unclear [laughter]] Nah it is a great effort and very difficult to take refuge. It assumes a lot of knowledge it assumes a lot of thinking it assumes a lot of observation of death in other people, older people and the people around you. It is not easy. It's very difficult, it is not like taking refuge is easy and bodhichitta is difficult, taking refuge is very difficult. Really, really becoming a Buddhist is almost impossible. [Student: laughing] They say for example, in the monk's vows...I shouldn't say impossible...

[Student: [laughing] good [Very discouraging!]] They say that...we just studied... I just did vinaya for a month, the monks...you know that is one of our last subjects and they...we reached this part where they say that if a monk takes his vows for anything but renunciation they don't even stick... [Student: You mean stick?] They don't take form again, he doesn't get the vow. I mean he can go around his whole life with the robes on, but he never got the vow. [Student: They are not affecting his consciousness and his karma.] They never brewed in his mental stream. [Student: So he's gaining the benefits of the vows.]

So then they... there's this long debate about where we going to find five monks to make new monks? [Laughing] Because it takes five monks to make a new monk.

So where are we going to find five monks in the monastery? [Student: Why does it take five monks to make a new monk? Don't you have to give your vows...] It's the ceremony has to be administered by five monks which is why there is no nuns vow right now because it dropped under five and there wasn't

enough to get new nuns.

[Student: Maybe there nuns found.] We're checking, it's being referred. In the Tibetan tradition at present... [Student: Why do you have to have five?]

Long story...ten ways of taking the vows. [Unclear] [Student: There's fear of hell.]

...and of death's other two...[Student: ...fear of going to lower realms, I would say that is somewhat altered form motivates a lot of people from a lot of religious backgrounds perhaps more in previous generations than...]...oh yeah, they were, in that sense they were ahead of us. [Student: ...strong I wouldn't say that would require a tremendous amount of knowledge. It was almost superstitious, impulsive...] Yeah well that, that wouldn't be very firm, wouldn't be very strong. [Student: Oh, I think it was very strong indeed but it wasn't intellectual it was very emotional...] Maybe I'd would say that would be...we call that a {duljakstulpo} for thick headed disciples and better who study why hell is very possible just based on what we have here knowing the principles of how the mind works, studying the functions of the mind hell becomes extremely plausible.

[Student: Isn't hell also false?] No much worse it's a bad idea you know some Buddhists in the west have said that oh hell is just a metaphor for depression. No not [unclear] there is a place hell [unclear] [Student: That is like a super duper depression, hot one day...] 3838

{Dring} what is the motivation of the middle person the medium person? [Student: Get out of [unclear]] Yeah he wants to get out of this form of life altogether, he understands that it is doesn't matter if you are born in one of the higher realms like a human realms; it is still suffering, he understands that even this lives that we are living is the best in the dirty world in the samsara in the suffering world is pain and nothing about this life is very nice, none of the comforts you now will last period, none of the things you take comfort in will, none of the things you work for, none of the things about your health or your looks or your friends or your house or your parents or your family or your children, none of them will last period. They'll all go,

It is just suffering it is a temporary state. I translated for, did I tell you, for Yeshe Dhönden, many years ago, twenty years ago, that is how these classes started and he said that health is an accident. He said the four elements are going like this and that sometimes the four balls up in the air are all spinning right but the normal condition is that they don't last you know. The standard condition of a human being is no use.

[Student: Suffering is actually permanent.] No, it can be stopped but we don't have anything except suffering. The things we believe are comfort are actually another kind of suffering. The most obvious fact about fact about those comforts is that you lose them and if you don't think, so wait. Everything about your appearance, everything about your health everything about your work, everything about your intelligence, you will lose them.

[Student: How can that be stopped?] That is vy ve are haffing class! [Laughing, laughter] No really, not kidding. [Student: As long as we are in this life, we will be in samsara anyway] Not true, not true. [Student: So can we say that here is the goal...] By the way that is the big time, we are going for the big time, I am not teaching this class so you go home feeling better or you're a better adjusted person, you know, friendly and so forth. We are going for the big time. The purpose of this class is that you don't undergo a normal death and that you no longer have any kind of suffering. That's the minimum of purpose of this class. It is not that you, you know that you're, somehow your words are little nicer or you know...no! Sure you got to get old and die. I met this great Korean... Japanese master, they said, "This is 'Jog Gwuang Gu' you know." He was able to sit out in the snow for three days and I looked at him, I waiting, I bought a flower and waited at the airport for him and he came off the airplane and he died the next year. He was very old and he was suffering. [Student: Frozen.] Nah, nah he was suffering badly and I said, I thought to myself, what does it matter if he sat out in the snow for three days. If he's got old, I'm not interested in that.

[Student: Well, it's an achievement well whether it's an old person or the ultimate. It's still an achievement.] Who cares if you die, who cares if you put your body in the snow if your body gets old and wrinkled and dies. Who cares? Anyway...[Student: It was something that was supposed to happen in his mind and [unclear]] [Student...one nice short Tibetan person...] What's that middle person whose motivation is to get out of all forms of suffering life? [Student: It's renunciation for cyclic existence.] Yeah what we studied in the first...[Student... and motivation and the goal is nirvana, right?] Well, at minimum he wants to get out...he can achieve for Buddhahood, that's okay. [Student: Well the satisfaction of renunciation of cyclic existence doesn't necessarily have you Buddhahood.] No. Okay.

{Chenpo} what's the big person after that, [Student: Can I ask you a question about this, about the middle, I get somewhat confused because the idea of, you know, that you don't have the idea of Mahayana motivation and yet you can

escape samsara but you can only escape samsara as a Buddha.] I used to worry about that myself I used to worry about that a lot. I used to think to myself, how could you get the virtue to perceive emptiness, which is necessary to get nirvana, if you don't love people. Doesn't that virtue loving... they have compassion in the Hinayana scriptures. The Abhidharma teaches compassion. It's not the compassion that is taught in...but it's certainly that they have love, they have loving kindness and they have compassion. [Student: Even, even beyond that though I was thinking I thought only attaining Buddhahood really gets you out of samsara and not Arhat or whatever.] Oh, Arhat is the end of samsara. [Student: It is, even if you're not a Buddha.] Right. [Student: Oh.] [Student: To be fair this is a Mahayana description here, presumably the Hinayana will only have the two, first two persons.] Ah, it is a big debate. [Student: Well, presumably yes.] It's a big debate, a big debate. It's a big debate, it is not easily found, not like they don't accept on that.

{Chenpo, chenpo} means great and what is the, what is the motivation of the third person? What do you guess? [Student: To get out cyclic existence for the benefit of all living beings...] and to take everybody else with it. He, he doesn't want anybody else to suffer. It goes beyond, it goes beyond the three lower realms for himself, it goes beyond the three upper realms for himself, it goes out to all realms, all beings.

He wants all beings to get out of all suffering. That is why he is going for refuge. [Student: I raise one point. Does he want to leave cyclic existence for all persons]?

That is beautiful, I love it. That was the next thing. Nice. That was the next point.

She said that, what she is basically saying is that does {chenpo} also have the motivation of {Chung en dring}? Is he interested in getting his own rear end out of the lower three births, is he interested in getting himself out of the...all six kinds births on top of wanting everyone else out. Yes, and that is why we call, and you'll see it in your text, the motivation which is shared with lower people. A person whose has reached the highest motivation still has, obviously still has those lower motivations. He wants... the Buddha still has those motivations. The Buddha has no interest in taking birth in the hells, okay! I mean Buddha Shakyamuni has no you know, desire to see himself take birth in a hell. He still has that motivation. [Student: Isn't it true in fact that you can't have the motivation without the lower two?] Yeah, it is true, why? [Student: Because...] the second of the two [Student: yeah...] to bring out the first. [Student: Yeah, because it is that same feeling turned outward. If you don't have that feeling for yourself you can't have it for others.] Yeah wonderful, so those are the first three

kinds of going for refuge. There's the going for refuge that you share with smaller motivation, there's the going for refuge that you share with people of minimum virtue and then there's the going for refuge that people with large scope have. We'll do two more kinds after the break. By the way [unclear] We'll come back and I will tell you. It is a good place to stop. Ani-la made some soup if anybody wants some soup. There's two kinds [cut]

Say {gyui} repeat kyamdro} repeat. Goody okay [laughter]. {Gyui kyamdro} Okay this is very interesting, these are...how many {kyamdro's} do we have so far, how many kinds 'goings for refuge'. We have three of them so far, there's two more. [Student: Cause.] Yeah. [Student: Cause and results.] Yeah this is cause refuge, cause going for refuge...I...you have to correct me if I climbed the wall, I shouldn't say refuge I should say going for refuge. Cause going for refuge. I always get these two confused and we'll talk about it and maybe I'll remember later, okay. This is to take refuge in some quality which has already been achieved in another person. Like when I go for refuge to Buddha Shakyamuni that's {gyui kyamdro}. And this is {drebui khamdro} means result refuge, result going for refuge and that's why I am taking refuge. This is my...I like this refuge in future Michael the Buddha. I am taking refuge in my future Buddhahood. [Student: So how's that different than the Buddha Jewel, going for refuge in the Buddha Jewel.] Oh, if ...yeah these are all forms of exceptional refuge; these five by the way, just I didn't mention them. These are the five divisions of exceptional going for refuge, these are the five divisions of Buddhist refuge, going for refuge. About Buddhist going for refuge, these are all going for refuge to the three jewels. So, so in result refuge I am going to, I am going for shelter in my own future Buddhahood, in my own future Dharma, in my own future Sangha, if I am not that already. [Student: And the other one?] The other one is going for refuge to a person other than myself who already has those things in his mind, he already has the Three Jewels, he already is the three jewels. [Student: Isn't that the Lama?] Could be he's the Dharma Jewel. He has, I can go to the knowledge in the mind of a person who that's perceived emptiness directly. If I go to a refuge [Student: In the Sangha.] in a person who has perceived emptiness, if I go for refuge in his idea, that's cause refuge. Result refuge is for me to go to refuge in myself, my future self. [Student: So that could even be a sub-set of the of the other three really.] This is the raw material of great debate, I mean in the monastery then you try to do, to figure out the combinations between those five. Are they, did they exclude each other or not, you know they are very interesting. I think these two are exclusive. [Student: What are...when they say the three refuges, the one and the lama, that's the lama.] Yeah {Gyeme kunden lama dame shok?}, yeah no, he has all three, the

Buddha has all three. Can you have only one of them? He is all three jewels, his being includes all three jewels. But then you'd have a good debate in the monastery, you'd say, "Well, has anybody just one of the three. [Student: Has achieved the resultant one and is still working on the causal other two?] Yeah no, I mean he is the Dharma jewel but he is not yet the Sangha jewel. He is the Buddha jewel but he doesn't have the Dharma jewel. [Student: So he could be, certainly be a sangha jewel before you are a Buddha jewel.] Yeah, that's easy, that's the easiest one. You can perceive emptiness directly and be Sangha jewel but you haven't reached omniscience yet. [Student: [unclear] when you hear the definition of the sangha jewel you said that any person that directly perceives emptiness here in the text you gave us is says," Any enlightened being who possesses any one of the eight mind qualities of knowledgeable...] Good question, good question, I know, I know what your problem is. It is the word 'realize' I used the word 'realize'. [Student: You find it in the text.] You have to be...[Student: People who translated as 'text'] She got stuck with the word 'realized', which is the word, which is distinguished from enlightened. Realized doesn't mean enlightened, you can be realized and not enlightened. Realized means you realized emptiness directly. Enlightened means you know all things and those are different and that's a distinction that you have to be careful about. [Student: So realized as opposed to believing in a lie.] That... you can say that. [Student: That's the easiest.] That's a good way of thinking [Student: Could you repeat that [unclear] system.] The way I used the word 'realized' means the person who has realized emptiness directly. [Student: ...and enlightened?] And enlightened means a person who knows all things and that comes much later. You become realized first if you perceive emptiness directly, then you become enlightened later. [Student: I am so confused because it seems like two separate definitions.] Show me. [Student: Okay this is like the sangha jewel I quote, "A realized being who possesses any number of the eight fine qualities of knowledge and liberation," So you said in the notes," A sangha jewels is any person who has directly perceived emptiness."] Yeah, the first two words of that definition, a realized being, [Student: Uh, huh] that covers anyone who has perceived emptiness directly. You could say any realized being actually. [Student: So to be realized you have to...] [Student: You have to have at least one of the fine qualities to realize emptiness.] Right. We didn't go over the fine qualities, we will. It will outline...why don't you ask me to do that. [Student: Fine quality [Unclear] Either way we are in trouble. Could it be the sangha jewel you have a miss?] The last paragraph that we missed {student: page three} page three, sorry okay. [Student: no, you can skip it] I will just go over the eight qualities of Buddhahood quickly all right and these are taken from a book called {Uttara Tantra} it is not a tantric one. It just... tantra in that book has a different

meaning. You don't need to know all this. It is also by Maitreya, dictated to Asanga and in that book they give the qualities of the Buddha jewel and they give eight qualities of the jewel, the Buddha jewel. The first one here is, 'He is uncaused.' Is the Buddha uncaused? If he is uncaused we are in trouble. [Laughing] We are trying to collect the causes to become a Buddha. Obviously He is caused, right? Aren't we trying to get together all the causes...[Student: I was wondering about that.]? Right. Uncaused means this. He is, this is a bit technical, his Dharma body, his Dharmakaya is uncaused. What is his Dharmakaya? [Student: The truth you like uncaused.] It is the emptiness of his mental...of His consciousness; it is the emptiness of his omniscience. [Student: Oh, I understand that.] That is the Dharma kaya. One part of the Buddha's being is emptiness. His emptiness. You now have the emptiness, the emptiness of your mental stream is the same emptiness that you will have when you become a Buddha and that is your Buddha nature. [Student: Yeah and the same can be said of all beings.] No all beings have the Buddha nature not because they have something inside that wind uncovered and makes them a Buddha and meditate tonight and see it and you're really a Buddha already and don't worry. Of course you are not a Buddha already. I'm getting old my bones are starting to hurt, my teeth are falling out you know, I'd rather not find something inside you know. [Student: In a sense all beings are uncaused, you can say the same of every being not just the Buddha.] Right, Right. Technically. [Student: When you talk about emptiness and when you talk about emptiness there is no Buddha even, I mean there is even no...] Well the Dharmakaya is his emptiness, that that emptiness... the emptiness of your mind now, the emptiness of Laura Segal's mind will be the emptiness, will become the emptiness of Laura Segal the Buddha and in that sense some part of you know will be part of Laura Segal Buddha and that's your Buddha nature and that's difficult, people have you know, there are millions of wrong explanations of Buddha nature. We can... we'll study it, we will get there, it's in this text. Did you have a question [unclear] [Student: No.]? [Laughing] [Student: Spontaneous.] Okay, he's spontaneous. Spontaneous means this. Never forget the example of the moon shining at night over the United States, uh you know, beautiful full moon no clouds and every piece of water in the United States that's exposed to the sky will reflect the moon. The moon will jump into every little piece of water or ocean or lake or spring or anything where there is still water facing the moon he will appear there. Even your eye, in the water in your eye, you know I mean you look up and someone looks at your eye and they'll see the moon in your eye. That's a beautiful idea. The water represents any sentient being who is ready to meet the Buddha and the moon represents the Buddha. The minute your are ready the minute you are ripe he will come to you and he doesn't need to think he doesn't need to

think, 'Oh it is four o'clock, John Stillwell, has finally got renunciation [unclear student laughing too much] this afternoon you know. I've got to go down and teach him you know.' He just appears, it is part of his incredible virtue from his past lives that he will appear in whatever form is useful for you, at the exact moment that you are ready for it that's one of his qualities; and that is a wonderful quality and that can be the guy on the bus that spits on you and you know that can be the tree that you run into. He has the power to manifest it and he doesn't think about it, he just is it. It is a wonderful idea, [Student: He will appear again showing whenever?] He will appear to you throughout the day in any form that you are ready for that any form that will help you go a little bit further and maybe it is someone who attacks you or yells at you. Sounds familiar? Huh? [Student: So it doesn't have to be a nicey-nicey Buddha if necessary.] She had a fight with her boss today. It doesn't have to be but it could be, it could be a beautiful angel you know, that's possible. [Student: So even fighting could be...] Very possible very possible. [Student: What about karma, isn't that karma, I mean how do you distinguish when it is caused by the kar... your karma.] Of course it is caused by karma. The Buddha can't appear if you don't have the karma to have it happen. [Student: It is not like it is caused by the Buddha. It is there because it is happening to you] Yeah because the water is ready, the water is still and the clouds have gone. [Student: Or a dream?] Could be, on one level the reality and the dreams is equal to the reality of the in the awakening. Normally it is not. Normally it is an example of unreality, but, but if he could appear to you it has happened, it is in the scriptures it has happened, it happened to King Udayana for example. [Student: How can he appear...what do you mean when he appears to you when somebody's angry at you.] No, if it will help you go a little bit further in your practice of Buddhism it's possible that the Buddha out of compassion will come and seem to be your boss and yell at you. It is very possible, that that emanation has been on this planet for thirty or forty years waiting for that moment, to help you, for what's that to a Buddha? You know I mean there could be someone from childhood [Student: So you are telling me my boss is an emanation of the Buddha?] Could be, could, be could well be. [Student: [laughing] [unclear] it will be a hard time seeing being Buddha in her] It could well be if it helps you go further, if it helps you advance your practice it could very well be, it could be. [Students: So I guess this is referring obviously from the Buddha's side of this thing you are talking about, it's effortless and that's...] It's a reflex. [Student:.. it's right, it's and that's what this spontaneous is...] that's what spontaneous means...[Student: now from the side of the person who the Buddha is appearing to, obviously you have to...that's also a long process that finally gets that person to the point they can partake and maybe even ignorantly of this spontaneous largesse of all Buddhas, right so this

is a...it sounds like that once you have reached that point and made this sort of breakthrough I guess it is possible to fall back from that point or once you get to a certain point there would be no reason for the Buddha to stop appearing to you so then on the Buddha would be appearing to you all the time.] [Student: Why doesn't the Buddha appear the way he is so we can recognize him [laughter] [unclear] What if he walked...what if the Buddha walked down the street looking like the Buddha did, you would think he was crazy. [Student: No I wouldn't.] By the way if you wouldn't think that he would appear to you that way, thought the fact that he hasn't appeared to you that way, you would think that. [Unclear] We've got to finish. He is realized by no other way. This means that it explains that you cannot perceive the Buddha through conceptual means okay. You can't perceive the Buddha by normal kinds of perceptions. [Student: Sensory perceptions?] Is that true? No, not technically. If you live in India 500 BC he would have appeared to your senses. This refers to the perceptions of the Dharmakaya. You cannot see the emptiness of the Buddha without directly without a conceptual thought without some kind of special realization. [Student: Five hundred years ago you would have seen his Dharmakaya, you say?] His Nirmanakaya, his movie body. [Student: His actual body?] It's not his, well there's a debate, I mean he's got four bodies, who knows which is the real one, but that's the movie body, that's the one he just shows, you know. [Student: Movie body?] [Student: Oh, holograms.] You can say holograms, it's pretty good. He just pretended to show it, he's not like that, that is not his real form. [Student: Almost like an invisible body, almost.] No it is a visible body you can see. If he doesn't show that body, you can't see them because his real body is up in paradise and you don't have the goodness to see it. So the Buddhas out of compassion try to show themselves as a normal human being. It is very similar to the idea of Jesus Christ.

Okay, the next three are very important and they come together and that's why they are blocked up that way. He has knowledge, love and power. There is a very famous debate about the Buddha. Knowledge here means he's aware that we are suffering. He's aware of our condition. It doesn't help if someone is aware of your condition if they don't care anything about you suffering. And then love comes. That's the way the debate goes. Okay he knows I am in trouble and he says, " Ah, I am busy today, let them suffer without. So he has love. But it is also no good if a person has knowledge that you suffering and cared about you and couldn't do anything about it and that's power. He does the power to do something about it. So he has those three qualities, he has the power to know perfectly your suffering. He has the power, I mean he cares about them, he's concerned and finally he has the ability to do something about it.

What can he do? The Dalai Lama, the first Dalai Lama in his text on the Abhidharma Kosha in the opening pages; it is very beautiful and there's a very famous quotation and he says, "Look the Buddha can't come to you and sprinkle holy water on your head and take your suffering away and he can't transfer his knowledge to you, you know some kind of meditation and then suddenly you understand what he understands. He has to talk, he has to communicate with you, it's the only way, it's the only normal way in extraordinary cases. [Student: But those extraordinary cases would be a result of a lot of talking then.] Yah right, yeah, yeah, the Buddha has to appear to you as a human being normally [student: to teach you] and he has to teach you that's he {nupar} that's his power, that is the extent of his power to teach you. [Student: So then it could be like a [unclear], you could be our Buddha] There a long debate about it. [Student: maybe you are] I'm not, maybe you all are. [Student: Maybe you just [unclear] [laughter]...hang out in New York hey!]

There's this famous debate my teacher told in India debate that happened forty years ago in Lhasa. The Buddha's not suppose to have any warts you know so some...there came to this heavy debate in front of thousands of monks, and he goes " Well, I'm warning I' the Buddha you know." You the Buddha? "Yeah I am the Buddha. I am the Buddha." "No you're not, because you have a wart on your chin. [Laughter.] [Student: He pulled out a positive acne wart] Okay anyway [Giggles]

He have satisfied both the needs. The last thing is ah..., this is an interesting point I mean he has satisfied his own needs and he has satisfied our needs. [Student: I'm on seven, where are you? [Unclear] Four, five, six, the two needs, satisfy the two needs]

I think you're right. [Student: Whose the one, Buddha's the one. Is that anything?] No, it's not, it's not (a). It is not one of them. [Student: It's two needs?] It's just two needs. [Student: So that's (a)] There's just two needs. [Student: [Student: Yours and others.] [Student: Last time you asked a question that ah...] Yeah I still asking that question. I like you really doubt. Sorry. Okay. [Student: [unclear]] Yeah I'll get to it right now. He has fulfilled all his needs obviously, he doesn't suffer anymore, he's living in a nice paradise his body is like rainbow, it's a diamond, he has no suffering. He is very happy, as happy as anyone could ever be, but, but how by becoming a Buddha has he fulfilled my needs? And the text says well, there's a big debate about it and people say, "Well, I'm still suffering. He didn't fulfill my needs" and they baffled by the perfection of giving and they say, "How can the Buddha perfected giving if there are still poor people around? So, he didn't perfect it. There is still poor people around" Ah, no the point in this case is that he has satisfied our need and is

totally available and capable to teach us. [Student: We decide to take refuge.] We don't have the virtue to have it happen. [Student: Well before you even have that you have to have the refuge right?] So he has fulfilled our needs so we haven't taken [unclear] yet. [Student: [unclear] wouldn't want to take refuge in the Buddha's [unclear]] [Laughing] [Student: Fulfilled is a funny verb there.] It is funny, it is meant to be that. It's {shödren kuntsog, kuntzog} that's this Ernst's monk's name and [student: laughing] and Anni-la wants to make fun of Bart, but it means totally, totally fulfilled, totally complete taken care of, perfect, finished finito and it is totally controversial, you know. How can he fulfilled my need if I am still here. He has. It is a tricky verb and we can debate about it for weeks, at work. [Student: May I ask you if you are personally comfortable with that? Totally comprehensible and of we...] No, I mean the deeper you get into Buddhism the more you see how everything fits perfectly together and at first there are things that seem contradictory and that's okay. It will and to say it is not or pretend it's not is a kind of ... it is not acceptable in Buddhism, you have to question it. Okay. [Student: Michael why doesn't the Buddha appear to us [unclear]] You are not ready. You don't have the goodness for him to appear to you. It is good karma for him to see you. To have the Dalai Lama appear to you is incredible good karma. To go to Arizona and hear him talk for five days is some kind of incredible goodness that we have collected [unclear]. [Laughter] [Student: But it was two hundred dollars you have to get rid of too.] That was part of the current show. [Laughing]

Okay why take refuge and then we'll stop. We're doing pretty good. He said the temporal purpose that he can ride you the highest form of protection. The ultimate purpose is to attain enlightenment and that the short-term purpose is there is no better protection in this life. You know if you are worried about some danger in this life, not even talking big time. Go for refuge, take refuge it can help you. It is the only thing that will help. For example to do tonglen, you know to this practice of taking on other people's suffering or pretending that you could or fantasizing that you could is really the best protection against that kind of suffering. It is actually a very powerful cause not to have that kind of suffering for yourself. To have a true desire that other people not have it or that you take it from other people onto yourself is [unclear student coughing]. That is one of the sweetest protections that [unclear], that's the kind of refuge [Student: Michael, when you think about it, without doing this tonglen right I was thinking about how you can apply it in every day [unclear] I wish I had this on myself this way I don't see this person suffering and what happened at one point I realized and I was thinking all these things and then my goodness I am going to be all sick and then I will not be able to help anybody.] Not like that

[student: not like that, I figured that was the wrong way] yeah I know not like that, not like that. So that's it. So temporally I mean of all the protection in the world this is the best protection. If you, if you get some protection from other source let's say a policeman if you're in trouble or a judge if you have a court case or doctor if you're sick. The reason why you are getting help from them has nothing to do with them right? It is because of something you did. You treated other people, you gave other people medicine, you helped other people that's why the doctor is effective for you. There is this thing in Buddhism about you go to other countries and the same medicine will have different effects on different people in different people and you can see it in India you know you can give to somebody, there's whole countries where medicine is not effective to the same population. It's the karma of the medicine if there is anything about medicine that helps you if there's any reason a police happens to be around you when you're being mugged, if there's any reason you win a court case it has nothing to do with the judge or the policeman or a doctor, it's your own goodness so taking refuge is the ultimate protection, taking refuge in your own karma, being moral is the ultimate protection. It is very interesting. Giving is the ultimate poverty solution [laughing] you know it's very interesting, it is very interesting, and it works, try it, try it. I mean, in the tantric texts Sangye Rupa Dorje says [student: should you impoverish yourself? That's...] You can't. Try it you know. Pick a big object, you pick something holy and you give, and you will not be poor. The Buddha makes a vow when he became a Buddha he said that anybody who tries to follow morality doesn't get fed, let me not be Buddha. Then Buddhahood is a big lie, you know. Try it and you will find that it works and it is actually the basis for all the higher, for the secret teachings, that idea is very important, and it just works and that is the cause of things. It is not anything else. [Student: What do you mean ultimately. I mean there is still some kind of connection between getting out of bed and going to work and getting that paycheck you know. You don't get it when you stay in bed.] Some people do. [Student: Yes [laughter, unclear] what is the long-term? What is the long-term] What if you want one more short term. One more short term is that you can take vows all the vows. There are three kind of vows you can take. One are the what you call the freedom vows, which are monks vows or the lifetime vows for lay people, which I hope you will all take some day and I think we will take that, we will work on that, we'll talk about, we'll study the whole thing so you know what you are doing which is very nice. We'll go through that, there are seven lifetime vows, there are one-day vows. You can take the one-day vow anytime, we can take it together sometime and then there is seven lifetime vows and two of those can be taken {Tibetan}. First three can be taken by, first three vows meaning the one-day vow and the two layman's vows can be taken by

people who are still living not as a monk or a nun. You can take those vows for the rest of your life you don't have to shave your head or wear robes or give up family life and they are very nice to take, you should take them. Those are the first kind of vows. The second of vows are Bodhisattva vows. [Student: Freedom vows, monks vows] Monks vows are one of the eight kinds of freedom vows. The freedom vows are vowed morality basically. [Student: And the lifetime vows are also part of the freedom vows?] Yeah, there are two kinds of freedom vows, there's eight types of freedom vows, {Tibetan} eight, eight of them. [Student: Vows for lay people are seven total?] No the first three of the eight can be taken by lay people, the last five can only be taken by people who lead, but they all constitute what we call freedom vows. [Student: I see what you want.] All day, and you have to take those sometime. The next level of vows up are Bodhisattva vows {Tibetan} etcetera you know {tundruk} and then [Student: I don't know them in Tibetan] secret vows are the third level of vows and each one is higher than the one below it. To take any of those vows you must take refuge as I just said for a monk if I try to take monks vows without the intention of trying to get out of suffering they don't stick, they don't grow and it is even more true for the higher vows. [Student: When you say you don't get the vows also mean you don't get any of the benefits?] Ah you get of course you get [student: it is much smaller...] trying to keep them and everything but it's not it does not have the secret fact that vows have, it doesn't have that. Obviously to you keep your morality even if you don't have a morality for that is great but, but you won't, you can't have a vow take it's true effect if you don't have renunciation, if you are taking it for any other reason it won't have it's true effect. If you are taking it because everyone else around you is taking it or because somebody said you should take it or 'cause you would look smaller if you're taking it because it is nice or if you don't take it to get out of suffering, it doesn't have it's full effect. So you...so what they say is one of the benefits for going for refuge is that you can take vows. If you don't go for refuge the vow might not gonna either it won't stick or it won't be very...[Student: Michael, you said that um that there's order which one is the highest one is the secret ones] yeah the secret [student: and the highest and the next highest the Bodhisattva and then freedom vows] yeah and most of us haven't gotten to the freedom vows and most of us haven't gotten to the little person in the refuge [laughing, laughter] [Student: We're we not Buddhist, we're just talking about it [laughter] student: kick the ball around] It's a...as you get older you will see the truth of it you know to be really practicing Dharma, you it's masterly largely motivated by death, as you get close to it, and it is sweet to have it ready in your head even if you didn't appreciate it fully when the time comes you have already gotten it ready.

Okay the ultimate benefit is obvious, you can reach Buddhahood, if you don't keep vows, if you don't do what Bodhisattvas to do and specifically if you don't take and keep your secret vows you can't achieve Buddhahood in this lifetime. There's unmemorising a book [unclear] [Student: I'm sorry did you say that...] {deshe shepa pungpo chenpo nyenpe shepa nying...} It took the Buddha like seventy five thousand kalpas to [unclear] [laughter] That is the first three collection of this and the next one was seventy six thousand kalpas and the next one was seventy seven. You can do it in one life [student: I don't want a consultation with somebody who could tell me how [unclear] [laughter]] If you take refuge you can take the secret vows and if you take the secret vows you can and if you keep them you can reach Buddhahood in this life and that's [student: so the secret vows are tantric vows?] Yeah, tantra means secret. [Student; when we took the Kalachakra initiation I think we took secret vows and of course I took them and I don't know what I was doing.] Yeah that's [student: it's a seed isn't it?] why you could have the vows but they could be decimated by now you know what I mean. You know my monk's vows are similar and I am just finding out after ten years and I am studying them in detail and if we have broken them they are injured forever you know they are like damaged and I am very saddened to learn that I have done something and I didn't know the details [Student: Why are the injured broke?] Um [Student: are everything to be mended...] they took a big hit you know. [Laughing, laughter] Seriously, that is how it is described and if you don't hide it and you openly confess to your abbot or an older monk and in your case your lama you can restore it a lot. The word is called {Cher chöpa sojong} you can restore it pretty well but it will never be like it was before you broke it the first... before you damaged it. [Student: Are you keeping your vows...] You don't lose the vows. To lose a freedom vow you have to die or give it back {Tibetan} There's three other ways you can do it but you probably won't do it. You can change your sex three times and there's some other one's like that...[Student: We're in New York [laughter]] By the way I should mention one more and it is called {ge tsa che, ge tsa che} is to give up Buddhism and this is all bullshit you know and karma is bullshit and it is all meaningless you know, that, that part makes you lose your vows but aside from that luckily you can have 'em decimated to keep them. [Student: So then you have the idea...] [Student: So why do they give you the vows without give you like guidance] it is very improper; it is generally ah...[student you know for like and they will give anyone vows...] yeah it is very improper [student: they will give you the vows for any initiation and give you monks vows apparently without you knowing what they are.] Ideally you should study them deeply if ah...[student: they won't tell you what they are. [laughing]] The purpose of the

class is study Buddhism we'll do that. We'll do that in detail. Tsongkhapa, the first book in Tsongkhapa's collected works is a huge book on those two vows and it is very [Kyle : The whole thing is a accumulative process as well, I bet if you would find many Buddhas who you know, at one point in their career they finally took vows and was perfectly you know...] [John Stillwell: They kept them.] [Kyle: kept the whole time. I think it happens over and over again for everyone.] Oh no you have to have incentive to do something. I mean you have to take them knowing what they are and with a pure intent to keep them pure. [Kyle: Sometime at a very mature point in someone's career they'll born somewhere and take vows and they'll have kept them nicely the whole time and everyone will say, 'Wow", you know and like, yes sure after ten million lifetimes, break it.] Okay we've got to [Student: We have to stop now, the dog is barking.] [Unclear] The motivation for thinking about it has to involve, by the way the vows don't...also don't form if in the back of your mind you think, "Well they all so pretty good except that one you know and...[What about drinking beer.] I can probably dispute most of them and then they'll be all right. That motivation prevents the vow from forming as far as Vinaya vows. [Stillwell: What about the idea that if it doesn't work then I'll just you know...] Yeah it won't form properly because it is a lifetime vow [Student: That is what you do with one day...] Yeah the one day vow will work, but someone was telling me oh my friend said I could become a monk for three years and you know [laughing] [Student: They do that in the Hinayan tradition] There is a custom in Vermont Montana and to in fact it is a government, you get a government pension for that period. You leave for three months and your employer is required to let you go and you can become a monk for like three months and then, then come back. [Kyle: Every year or...?] No, once in your life, you supposed to be aged twenty or something or? [Student: twenty-one.] Yeah, twenty one [Student: Compulsory.] [Student: I thought that...] It is not compulsory and it is interesting the effect in Thailand. There's this, you can meet a bell boy or you can meet a taxi driver, which I have met and they can start explaining Vipassyana to you. That's a nice thing. Technically it is not in the vinaya. Technically there's seven lifetime vows and there is one lay vow and there ain't nothing else in any tradition of the original vinaya. So that's a custom and it's a good custom and I think it's a helpful custom. I think it makes all the men I've met, or many of the men in Thailand had a good knowledge of Buddhism and the King himself did that right. [Student: I'm not sure...] Yeah he did. That's a nice thing. I wish George Bush had done it [laughter]. [Kyle: People will have to meditate in a cave for three years before they run for president.] [Student: If you can't give up your vows and take them back?] Ah, you can't [Student: You can't?] A monk can, it's, it's technically possible but it is

very extraordinary and not ah...if you take a vow with the intention of giving it back and later taking it again it won't work. [Student: No not now with the intention at some point and then you can take them back] How can you give them back at which time you are blind because swore to keep them first for your life. [Student: At that time you swore you meant to...] No, no I know, I know [Student: You had the intention to that is not a lie.] Oh sure, you say, you swear I will keep this from my lie. You have to swear otherwise you don't get the vow [Stillwell: It's a partial karma you collect.] So it is very undesirable. Technically it's possible. [Student: We took all our vows for say, those of us who too the Kalachakra, we didn't know what we were doing, right.] [Student: Which is a higher vow] [Student: which is a higher vow than a monk's vow.] No but the technicalities of the secret vows, [Student: Okay we didn't know what we were doing so we were really blown because we didn't know what we were doing so should we bother to even attempt the practice?] Obviously, yes of course you should and then you should [laughter]. Tantric vows you can restore by taking initiation. [Stillwell: Is it the same as taking the big hit no matter's strong?] [Student: Come in again...] [Stillwell: Same idea?] Most, you can take it again and they are pure. As I understand it but I can't talk about it here, [Laughing] and luckily because I don't know much about it. [Student: Same as the Bodhisattva vows, same as the Bodhisattva vows?] You can take them all day. [Stillwell: then you get the same sort of crippling effect of breaking them?] I don't know that technically. You can... [Student: I haven't found one. It depends whether they are secondary downfalls or root downfalls.] Yeah I don't believe you lose, you don't lose them the way they are monk's vows.

Mandala Offering Dedication

Homework! [Unclear] I am sorry we went over like this and I will not do this. [Unclear] I forgot to mention that after every class two people have to stay above and vacuum and wash the dishes. Do you volunteer or is that a yawn? You're warned, keep at it [Student: We're not going to go to [unclear]] so one does the vacuum cleaning and one does the dishes. [Unclear] [Cut]

TYPING TWO OF CLASS TWO

ACI Course Two, Class two

[prayer: short mandala]

[prayer: refuge]

[prayer: refuge]

[prayer: refuge]

[Cut][Student, John Stillwell]...so any type of intellectual development?

Yes it could be intellectual. The directness of being good. [Unclear]

[Student: Any perception of emptiness?]

Yea...and it says "realization of emptiness"

[Student: Any realization.]

[Unclear]

[Student: This is Wendy]

Hi Wendy [laughs], we know, okay, okay. We'll talk after, after a while, but you can absorb as much as...

[Student: Can you tell the one [unclear] the one correct thing please?]

Yeah. I said yesterday it was...I said last time it was the direct perception of emptiness mixed with love. But now I am saying it's just a perception of emptiness it doesn't have to be direct. It doesn't have to be in meditation, it can be intellectual.

[Student: Intellectual?]

Yes. Can be that, can be that [pause]. Just hold it and listen, okay? [Laughs]. All right, last time we talked about the three refuges, sometimes they are called the

places of refuge, the Three Jewels. There is a difference between the jewels and the things themselves. The Dharma jewel and the dharma is not the same thing. All right? This is dharma, the books are dharma, but they are not the dharma jewel. Why...the Dharma jewel can only be two things.

[Student: It is a movement inside your mind.]

Yeah, either a path, which is a thought, which is an attitude or a cessation, which is the ending of some bad quality in your mental stream forever. So... yeah, although somebody was debating me in New Jersey, it was a pretty good debate, how do you have both, how could one thing be both, it is very difficult. So anyway, one is an absence, one is a mental, but I am not going to get into that. Anyway there is a difference between the jewel and the thing itself, the dharma and the Dharma Jewel, so we talked about the things you go to refuge to. Now, today we are going to talk about what it is to go to refuge, what is going to refuge. Okay you hear it a lot in... you know every dharma teacher who ever comes to New York for those two day lightning visits they say "take refuge, take refuge" and you know everybody goes "I take refuge Buddha, Dharma, Sangha" "Okay your name is {Yeshe Kwindring}, bye" and then... [laughs/laughter]... Taking refuge is not the words of taking refuge; there is a vow of taking refuge, that is not taking refuge. That is what we call "in name only is taking refuge" it is a kind of taking refuge, but it is not the taking refuge. Not the real taking refuge, we call it nominal taking refuge. This is the real taking refuge; this is the real definition of taking refuge here. So try...repeat okay {YUL} [repeat] {YUL} {SHENLA} [repeat] {SHENLA}, {RANG-TOB-KYI} [repeat] {RANG-TOB-KYI}, {REWA} [repeat] {REWA}, {CHAWAY} [repeat] {CHAWAY}, {SEMPA} [repeat] {SEMPA}, {KHAMDREY} [repeat] {KHAMDREY}, {TSENYI} [repeat] {TSENYI}

Okay, that's the real meaning of what it means to take refuge. Okay, now I'll explain it. {YUL} means an object; alright {YUL} means an object. {SHEN} means another, something other, {LA} means to.

[Student: T-O-O?]

T-O, okay?

[Student: {LA} means to?]

Yeah, T-O...Tibetan is easy when you learn Tibetan you'll find out {LA} means to, for, on, at, in, for the length of, for the duration of, all of those are one word in

Tibetan. At, in for the length of , for the duration, all those are one word in Tibetan. {RANG} means itself {TOB} means power. What's {TOB-KYI-MEN}? What do you guess is the...what do you call it, {TOB-KYI-MEN}, the herb for generating strength? What do you think that is the translation for?

[Student, Tom Kiley: Ginseng.]

Vitamins [laughs]. That is their word for vitamins. {TOB} is what you get from vitamins. {TOB-KYI}. {KYI} means a, I'm sorry by. {REWA} means hope.

[Student: Hope?]

Hope. Hope. Saying in Tibetan, famous saying, {unclear} once you get your hopes up for something you never get it back [laughs].

[Laughter]

{REWA}...hope. {CHAWAY} means to, to put all your hopes in something. To put all your hopes in something. And {SEMPA}, {SEMPA} is a very difficult word to translate. It means anytime the mind moves. Any movement of the mind. Anytime the mind goes [unclear]. I call it movement of the mind, but it sounds a little too much like bowel movement for me [laughs].

[Laughter]

[Student: unclear]

That maybe... you know...you...you think about it. I...I...

[Student: Is it thoughts?]

It's close to thoughts, but you see... I almost used the word thought, and in one case I did use the word thought and you'll see. But I ...but not all {SEMPA}'s are thoughts. Thoughts implies a mental verbalization. I thought to myself I better get out of here. But {SEMPA} can be just like a moment of anger is {SEMPA}. You know any time the mind does anything that's {SEMPA}. So it doesn't have to be conceptual so that's the hard thing to translate. Some people have made up the word "cogmentation". I don't like it too much, its not English, okay.

[Laughter]

{KHAMDREY} means going for refuge. {KHAM} means refuge, {DREY} means going. {KHAMDREY}.

[Student: Has a Y at the end?]

Yeah, {KHAMDREY}, the Y makes it of. Like apostrophe S. That Y is apostrophe S, like John'sss. Going for refuges. [Unclear], definition. [Unclear] definition. You are now {TSENY-PAS}. {TSENYI-PA} means a monk in a monastery who isn't just doing easy things anymore, he has decided to become a logician. Okay {TSENYI-PAS} I mean monks that go into the deep study, they call them, the name they call them are {TSEN-PAS} they are now working in the realm of definition, precision, they are...so you are into that. I hope you like it.

[Laughter]

That's the way its gonna be, that's my training, that's what I, I want.

[Student: {TSENYI} means definition?]

Yeah, {TSENYI} means definition. So now we'll translate okay? You can say that's "thought" for now, but "thought"... In Tibetan you translate backwards okay. The Tibetan order and English order are completely backwards. "That thought in which you put all your hopes in another object " and I don't know how to say it in English very well. That thought should be of its own power and we'll talk about that. Of its own power, it goes on its own power. And I'll explain it, you'll never figure it out [laughs]. I went to ask my lama to make sure I had it.

[Student: Unclear]

"It has its... its on its own power" and we'll talk about that.

[Student, John Stillwell: So your saying, "That thought which has its own power in which...]

Exactly. "That thought which of its own power puts all its hopes into some other object" That's what it is to goes to refuge.

[Student, Tom Kiley: So we can scratch out the "in which you put all" and

replace it with...[laughter]..[unclear]]

[Laughs] Yeah, yeah, yeah, yeah, yeah....No ...there, there is a nice definition in your reading at the back of the notebook. There's a clean definition back there, I'm giving you...

[Student, Tom Kiley: Yeah but, I mean I got tests to take and I want to make sure I get it right.]

Yeah, yeah, yeah... "That though which of its own power puts all its hopes in another object" is the definition of going for refuge. And in the monastery, you'd be like {cho..unclear}. You'd have to... you would this class in the morning and by after... by evening you'd be expected to be debating for like four hours. And then you wouldn't forget it for your whole life.

[Student: Do they take notes?]

They don't take notes. They read the book with the teacher and then they go home and think about it. And then in the evening you they have to debate it for maybe four, five, six hours. And then you never forget after, you know.. you debated it. You don't forget it. Its a very good system. You memorize the root text before you go to class, you might memorize the whole thing. Okay...so...that's what it is to go for refuge, that's what it means to go for refuge. {YUL SHEN-LA} means "some other person or thing outside of yourself". Obviously. When you want protection you usually go to something other than yourself. You're going to something else.

[Student: This is ah....]

The reason you go to protection is that you don't have the power. The reason you are taking protection, taking shelter, is that you, you ... are going to somebody else for help because you don't have the necessary power. Or you wouldn't have to go for shelter, you could stand there and fight whatever it is yourself. That's refuge. Refuge means running away to something that could help you.

[Student, Tom Kiley; Well, this is going for refuge as opposed to having refuge.]

Yeah, this is the definition of going to refuge. We talked about refuge already. We already talked about what you run to. We talked about mommy. Now

we're talking about what it is to run to mommy. What does it mean to run to mommy. So this is going for refuge. {REWA}..., we'll skip around [unclear]. {REWA CHAWAY SEMPA} means "to put all your hopes in that object," all your hopes. And that implies some kind of commitment to that object. You really believe that that object has the power to help you. Total conviction that that object can help you. And that's why you go to that object, that's why you run to that object. So I think we mentioned it last time, there's two things going on when you take refuge. Kiley, give me one. There's two, what they call two elements in refuge. There has to be two things present for refuge to take place. Why do you run to mommy?

[Students: Afraid, because you are afraid]

Yeah, you got to be afraid. Fear is the first requirement. First requirement is fear. You are afraid of something that's why you are running for protections. And then what...then can you guess the second part, that you must have?

[Student: That that object can help you.]

Yeah, the belief that that object can help you. The reason you run to mommy and you don't run to your sister is that mommy is big and mommy has authority and she can do something. She can do something about it. And your little sister can't help you. You don't run to little sister, you run to mommy. So there are two things going on when you take refuge. The first is included here. When I say {YUL SHEN-LA} some other object, it means, someone that I... someone outside myself, I am afraid. When I say {REWA CHAWAY SEMPA} I believe, I believe that object has some power to help me. There has to be two things going on when you take refuge.

[Student, John Stillwell: And that's not what we are talking about here.]

[Unclear]

[Student, John Stillwell: you lost me the difference between the object of refuge and going for refuge.]

Mmm... Mommy and going to mommy. Tonight we are only talking about going to mommy. Last week we talked about mommy.

[Student, John Stillwell: [Unclear]]

Going for refuge. Taking Refuge. Going for protection. There are two... that's why this week we split this class into two parts, the first class was about Buddha, Dharma, Sangha Jewels. What...what is the object of refuge, they call it the object of refuge or place you go for protection. We finished that. Now what is it for you to go there? What do you have to have in your mind to go there? When they say "have refuge", it means you have this state of mind. And that is this state of mind. That's what refuge is. It's not {prayer:refuge...}

[Student: Have refuge the verb or have refuge the noun?]

When you say, when you say have refuge what you mean is taking refuge, people say do you have refuge, are you taking refuge, which means are you running to mommy, okay. Refuge is there, the refuges are there. Buddha is there, Dharma is there, Sangha is there. Their like a... there is a joke in Tibetan in the lam-rim. They're like a big, what do you call it out in a picnic ground... when you ...no walls

[Students: Tent.... pavilion]

Yeah, pavilion. Yeah so, you are standing there in the pouring rain. And the pavilion is over there and you stand in the rain and go "pavilion, pavilion, pavilion, pavilion". [laughs / laughter], most people, most Buddhists are like that, you know, [prayer: unclear...] and then walking under the pavilion out of the rain is going for refuge. That's the mind, the state of mind, it's not the [prayer: unclear...], you have to have, you have to say that, but you have to have that thought, what does that mean? By the way that's not the definition of Buddhist refuge, going to refuge, to Buddhist refuge, this is just the general definition of going for refuge. And that can be divided into two kinds. One is going to refuge to normal things; one is going for refuge to ultimate things. So, people in the world, we all, all day, go to refuge to, we take refuge all day in normal things.

[Student, Tom Kiley: That's the problem everybody takes refuge all the time...it's the object you take refuge in...]

Yeah...no.... yeah... so this is not the goal. This is the definition of taking refuge. It's not the definition of taking Buddhist refuge.

[Student: Actual refuge.]

[Student: Any refuge]

This is just any refuge. This is what it is, we take refuge all day. You take refuge... anything you think can help you you are taking refuge in, all day long. I think it is important to understand, all day long you are taking refuge. The reason you get out of bed is that you want to go work because you think money is a refuge. And it is, in a sense. It pays your rent, it feeds you. That's refuge, that is a refuge. And if you didn't have {REWA CHAWAY SEMPA}, if you didn't believe it could help you, you wouldn't get up and go to work 'cause its not fun, right? [Laughs/ Laughter] [Unclear].

[Student: Its funny though.]

That's why they pay you. [Laughter]. They have to get you to come. That's {REWA CHAWAY SEMPA} That's...you...you have that or you...or you... say you take refuge in a coat, you take refuge in your house, you take refuge in your friends... your wife or your friend, or your children, or your career, or even your own self. These are all refuges.

[Student, Tom Kiley: Or would you take refuge by not taking refuge in dharma? For instance, alot of people...[laughter]...[unclear] if you take refuge in dharma you are going to get yourself in trouble.]

Yeah. All the objects I talked about, all of them. All of the reason you get up in the morning and all the reason that you walk around the street. And all the reason why you go to work. All the reason why you meet your friends. All the reason you do anything, is worldly refuge. You're taking refuge. Every action you... you, you do has some motivation to get something. Or you wouldn't do it.

[Student, Tom Kiley: Presumably everything you are doing is going away from suffering, toward something good. At least that's what you think.]

Every object that you put your hopes in, is temporary, it can't help you. It will not help you, and we just live like fools. We... our whole day is like foolish. None of the things that we work for can help us. None of the things we get out of bed for can help us. You get money by going to work, its not because you got up out of bed to get the money. It's from what?

[Student, John Stillwell: That's karma...]

[Laughter]

That's where you get it from. [Unclear]. We have a whole wrong idea of why things are happening. That's one kind of ignorance; it's not the ultimate ignorance. But it's a pretty heavy... it's a very thick ignorance that we have. We... we...we are... everything we do is a mistake. We think that through effort, or getting...waking up or doing blah, blah, blah, we are going to get money. And some people do it and some people don't, so it's not a cause.

[Student Tom Kiley: So if we stayed in bed tomorrow we'd get the money anyway?]

You would. You could, if you were virtuous. Yeah... yeah... some people just goof off in the morning [unclear]. You can see it in the world, some people will work... I mean go to Asia watch the people work in the rice fields, they are working much harder than any of us, and that's fine. There is no relation.

[Student: But those could be national karmas or larger karmas...]

Oh, they are! Yeah, yeah...yeah. It's not related to how hard you work. It's not related to how intelligent you are. There's intelligent people who are poor and stupid people who are rich. It's not a cause. It's not a cause. I always say, if people got in a airplane and the stewardess says, "your seat number is twelve-B, by the way we don't really understand why this plane runs, and, ah, it might fall down, don't mind, just sit down. [laughs/laughter] It works some of the time. Some of the time it falls down." [Laughs/laughter] Will you get on? But, but your whole life is like that. You...you...you believe that going to work will get you money, but sometimes it doesn't. So that's not the cause of you getting money. That's not what caused the money. It's...its...its crazy! It's ignorant. Okay. So that's going for refuge.

[Student: Unclear]

Yeah, we'll all stay home. [Laughs] I'm going to. [Laughter]

[Student: [Unclear]...refuge and what was this other one?]

They call it exceptional refuge. Special refuge.

[Student, John Stillwell: That's Buddhist refuge]

That's Buddhist refuge. That's where you go to a real refuge. One of the... where do you go for refuge. [Student: unclear] They call it exceptional refuge. We got to be careful with our words, because ultimate has a different meaning, direct has a different meaning. Be careful.

[Student: And that's just Buddhist refuge.]

You can call it exceptional refuge.

[Student: Exceptional refuge is always Buddhist refuge?]

Yeah, what they call special refuge or exceptional refuge.

[Student, John Stillwell: And its going for refuge in those three jewels?]

Yeah.

[Student: Is the other one ordinary refuge that we just talked about?]

Yeah. All of those were ordinary refuges. When you read the Tibetan text they'll say going for refuge to worldly spirits, which exist, and you can propitiate them and you can appease them and you can get a little...sometimes they'll help you, and that was the example in Tibet. And also... but... but... this definition fits all of our daily activities. Its basically that. Okay that's what the definition for going for refuge is. If you supply the words...basically if you plug in the words "Three Jewels", then you have the definition of Buddhist refuge. Exceptional Refuge. And we don't do that. Alright now...

[Cut]

{KYEBU} [repeat], {CHUNG} [repeat], {DRING} [repeat], {CHENPO} [repeat], {SUM} [repeat], {KYEBU} [repeat], {CHUNG} [repeat], {DRING} [repeat], {CHENPO} [repeat], {SUM} [repeat]. Ah... "Kyebu" means person. Person. In Buddhism that can mean an animal also. But not in this case. Okay.

[Student: Can it mean anything else...like a "hell being"?)

Yeah. Oh yeah.

[Student: "Sentient being", or...?]

You can say "being". There's another word for being, but anyway. What I'm trying to say is the per... "Person" in Buddhism is not limited to a human; a dog is a person too. Long story...{Kyebu}. {Chung} means "small". In Tibetan how they say small, "{chung, chung}", "{chung, chung}". {Dring} you had last class, it was one of the three kinds of sutras, do you remember?

[Students: No]

Middle one. Okay? {Dring} means "middle"... "medium". {Chenpo} you know. Chenpo means "big". Okay? {Sum} means "three". These are three levels of practitioner. They're very famous, they're in the lamrim. And they are... we are going to talk about five different kinds of refuge, five different kinds of going for refuge. And these are the first three. Okay. {Kyebu chung} means "little person, medium person and big person". You can call it... if you're writing a book you call it practitioner of the advanced scope [laughs], let's think of it as little person, its alright. "Little person" means the person with the minimum motivation for buddhists. He has the minimum thought you could have and still be a buddhist. He has the smallest, lowest motivation that a buddhist can have. And that's that he wants to get out of the three lower births. He does not want to go to the three lower births. What are they?

[Students: Hell being.]

Hell

[Students: Animal]

Animal

[Students: [Unclear]]

And what we call {unclear}. Buddhism is not stupid. Buddhism doesn't say you can say

these two. Buddhism says you can't see these two right now if you're just a normal person. We... I cannot prove to that these two exists. Okay. And the books say that over and over again. They do exist. The Buddha said they exist. You can see them, in certain states of meditation. But I can't prove it to you and I can't show it to you right now, so take it...take it as the word of the Buddha and

doubt it, okay. But at least you can see animals. Animals, and Hungry ghost, which are spirits we that can't see. They live around us. We can't see them. They have bodies, very subtle bodies but we can't see those bodies. Probably what western people say they see ghosts or spirits, probably they have something from this realm. And then Hell being which you can read about in the western religion also. The descriptions of Hell in the Abhidharmakosha and the description of Hell by Dante or the Christian writers are exactly the same, so its pretty interesting. I would tend to think that people in each religion have seen them directly and described them. Some people struggle to say that the Greeks met the Kashmiris and somehow this myth [unclear] or they say that Hell is just a metaphor, that's very wrong by the way. Its not just a metaphor it exists...[27:00]

[Student: A lot of Buddhists [unclear]]

Very wrong , very wrong.

[Student: Tibetan lamas I know don't believe in Hell. {Unclear})

{All: Laughter) [unclea]

[Student: They did, they believed in it until they went to the monestary, and after years of studying at the monestary that they began to disbelieve.]

No. Not at all, not at all.

[Student: I'm just repeating..]

The great texts, Naragarjuna outlines Hell in his {Sumeca}in 200 A.D., the Buddha describes hell in detail in his Jaktaka Tales, the Abhidharma the third chapter spends many pages on hell. It does exist. And you know it exists because you know about Emptiness and you know the four principals of karma. You can imagine that it exists. If those Four principals of Karma are true, then a perception of yourself hurting someone now could cause you to have a perception, much greater, much more intense, and much longer. I mean the hells, according to the scriptures the life of a being in hell is very, very long. Extremely long.

[Student: Are hell beings [unclear] animals have mothers and are born so are humans, are hell beings born the same way?.]

Abhidharma, third chapter explains four kinds of birth. Four kinds, there are four ways of taking birth. And one is called {TIB:zutecyewa} which means you just appear in that place. (28:33) [6.5 minutes per day!] Like Padmasambhava was [Tib: (unclear) zutecyewa.] That's why he was called Padmasmbahva. Because he was born from a lotus. Some saints are born from a lotus. So...

[Student: The lotus born.]

The hell is a...in hell you are... you just appear there. And your body has special qualities. They can torture you and kill you and then, you know, revive again And then they torture and kill you again and then revive you.

[Student: You don't need a mom.]

No.

[All: laughter]

No in hell they don't have... hell beings are [tib: (unclear) zutecyewa]

[John Stillwell: They have someone to torture you instead]

[Students: Laughter]

No it exists and its not funny. If you ever get a glimpse of itsc terrible, its horrible. Its...its umm... its like just fire. And its much more painful than this fire on earth. They say much more painful. There is a long description about that. What (unclear) you see and things like that. And so... a very long description. A good description. And in fact when you reach the higher levels of practice you need to know about that because you need to use it. Okay. {Kyebu chung} so these people ...the lowest buddhist motivation is to get yourself out of those three births.

[Student: unclear]

Yeah. Smallest scope. I like that word by the way. And that's what's in the text. Smallest scope.

[Tom Kiley: Can you say by extension also not just to always be reborn as a

human but at least a decent birth?]

No. No.

[Tom Kiley: They don't care. At least so long as I am in the human realm...]

They..no not even the human they could be in the higher than human also. They don't, they do not want to go to one of those three lower births. They will do... they are living this life, their life in this world is dedicated not to being born there.

[Student: What makes you go... be born a lower realm?]

Bad deeds. The ten bad deeds basically. Check the calendar [laughs]. I mean those eighty-four thousand deeds. [Student: Unclear] If you want, you want? I'm kidding. [Student:Unclear] Morality. Do these and you don't go, do this and don't do them and you go [laughs].

[Student: {unclear}]

No. No, this is just any person who's...

[Student: What's wrong sex Michael?]

There's lots of them there are two pages of wrong sex

[Student: What would be better is what's right sex.].

[John Stillwell: Shorter page [laughs/laughter]]

[Laughs] You can check that calendar. Huh?

[Student: unclear]

This is the text of the calendar without the calendar on it.

[Student: It doesn't say Michael.]

No just, you can take out all the ones there, whatever is left is okay [laughs].

[John Stilwell: Thank you.[Laughs]]

I'm not kidding. Im not kidding.

[Student: It, it, it, do not lie, everybody lies. Is everybody going to go to hell?]

According to the scriptures, ninety-nine point nine nine nine percent of all people will go to hell.

[John Stilwell: Wow.]

[Students: Unclear] That would be an awfully...[laughter]]

Not funny. No. Not funny.

[Students: Unclear]

I mean those good intentions to help, yes. I mean for example there are non-buddhists who commit suicide after doing some sort of special prayer in India, in ancient India. And they thought that was, its actually great bad deed. But they thought it was nirvana. They thought it was how to get to nirvana. But actually from the point of view of motivation, that was a virtue. So yeah, if your heart is in the right place its a long way from... you know, not taking...we'll talk about it. So that's the motivation of the smallest level of practitioners. I went to a lecture in Arizona and the Dalai Lama spoke during the day and some other people spoke at night. And after I came out, something bothered me. Some...some... Something bothered me about the lecture and I thought about it for a long time. And I thought this is not a Buddhist lecture. They didn't mention next life at all. They're talking about how to be happy, well balanced, you know, friendly. You know...just how to be kinda cheery in this life. And then it just occurred to me that's nice, but its not Buddhism. The minimum prac... the minimum reason to go for refuge is, is... is concern about what's gonna happen when you die. That's minimum. If you don't have that you're not a Buddhist.

[John Stillwell: Not to Mahayana, but all Buddhists.]

No any Buddhists. That...that is the minimum attitude to, to be called a Buddhist. And that's why there's this joke in Tibetan where there's this supposedly true story that there was an abbot of a major monastery up on the throne and some humble monk had, you know he had the power to read his mind. And he said

that abbot is not a Buddhist. He is not motivated by this minimum motivation.

[Tom Kiley: Then that's the minimum goal, and the minimum motivation is fear, right?]

Yeah. Right. Sure.

[Tom Kiley: The minimum goal is not to be born in the lower realms. The motivation for the minimum goal is fear of being born in the lower realms.]

Right. And...and to do the right things in this life... and you're young and you don't think that's such a relevant goal. You rather have something to work on that's gonna make you happy or satisfied or even contemplative in this life. It not the goal. You will get everything you wanted in this life as soon as you get that. The deeds you have to do to keep yourself out of hell are exactly what's gonna make you very happy in this life. That's a side effect. They say that's like weeds when you plant hay [laughs], you know. I mean the scriptures say that. Though you can get it, you can be happy in this life. You will get it. But the motivation has to be that I am working that I do not go down when I die. And that assumes a lot. That assumes a lot. That assumes you know how the mind streams. And that assumes you even think there's a hell. And we don't, we don't truly have that. But as you get older you develop it. So don't worry [laughter]. The older people get the more they start to worry about what will happen after they've gone on.

[Student: When you're young you feel strong and you feel nothing like it...]

Your mind is on the next ten years at the most. Probably the next two months, normally.

[Student: I don't think its just when you get older, I think also when you're sick and...]

Oh yeah.

[Student: ...really sick and when you lose your physical power.]

They call that [Tib. unclear], they call that goose bump renunciation, it lasts about a week after you get well...[laughter]. No its a great effort, its very difficult to take refuge. It assumes a lot of knowledge. It assumes a lot of thinking. It

assumes a lot of observation of death in other people, older people and people around you. It's not easy, its very difficult. Its not a... its not like, ah, taking refuge is easy, and Bodhichitta is difficult. Taking refuge is very difficult. Really becoming a Buddhist is almost impossible, they say...

[Students: Laughter]

...for example in the monks vows...I shouldn't say almost impossible.

[Student: {laughs} Very discouraging]

They say, we just studied...I just did ah, vinaya for a month. The monks, that's one of our last subjects. And we reached this part where they say that if a monk takes his vows for any other purpose than, than renunciation, they don't even stick.

[John Stilwell: What do you mean stick?]

They don't take form in him. He doesn't get the vow. I mean he can go around his whole life with the robes on but he... he never got the vows.

[John Stilwell: They are not affecting his consciousness and his mind.]

They never grew in his mental stream.

[John Stilwell: He never gets any of the benefits of the vows.]

So then they there's this long debate about where are we gonna find five monks to make new monks. [Laughs] Cause it takes five monks to make a new monk. So... so where we gonna find five monks in a monastery. The ceremony has to be administered by five monks. Which is why there's no nun's vows right now. Because it dropped under five, and then there wasn't enough to give a new nun vows. [Unclear] In the Tibetan tradtion you have to have...

[Student: Why do you have to have five?]

Huh?

[Student: Why do you have to have five?]

Long story. Ten ways of taking your vows.

[Students: [unclear]]

No its just...

[Student: [unclear]...this fear of hell and lower realms. So its a fear of falling into lower realms. I would say that in a somewhat altered form motivates alot of people in a lot of different religious backgrounds perhaps more, in previous generations than now.]

Oh yeah. They were... in that sense they were ahead of us.

[Student: That was very strong. But I wouldn't say that it required a tremendous amount of knowledge. It was almost superstitious... impulsive...]

Yeah... well that, that wouldn't be very firm. It wouldn't be very strong.

[Student: Oh I think it was very strong indeed. but it wasn't an intellectual thing, it was emotional.]

Well, maybe. I'd say that would be... we call that a [tib. deljajubo] for thickheaded disciples [laughs]. And better are those that study and understand why hell, hell is, is very possible. No... Just based on what we can see here, knowing the principles of how your mind works, studying the functions of the mind, hell becomes extremely plausible.

[Student: [Unclear] can't one be in hell in this world?]

No... no. Much worse. Its a bad idea. You know some Buddhist teachers in the west have said oh... hell is just a metaphor for depression [laughs]. No not correct. Not correct. There is a place hell. It ain't depression.

[Tom Kiley: [unclear] ...its like you're real super duper.. a real hot one.]

Okay, Ding...what is the motivation of the middle person, the medium person?

[Student: To get out of cyclic existence.]

Yeah. He wants to get out of this form of life all together. He understands that it

doesn't even matter if you are born in one of the higher realms like a human realm. Its still suffering. He, he understands that even this life that we are living, which is the best in the dirty world, in the samsara, in the suffering world, is...is pain. And that nothing about this life is...is very nice. None of the comforts you have now will last. Period. None of the things you take comfort in, none of the things you works for, none of the things about your health, or your looks, or your friends, or your house, or your parents, or your family, or your children, none of them will last. Period. They'll all go. Its just suffering, its a temporary state. I... I translated... did I tell you that? For Yeshe [tib. Dumden]

[Student: Did you?]

Many years ago. Twenty ears ago. That's how these classes started. And um...he said health is an accident. The four elements are... the four elements are going like this, and sometimes the four balls are up in the air all spinning right. But the normal condition is they'll never...[laughs]...you know. The standard condition of a human being is [unclear].

[Student: Suffering is actually permanent.]

No. It can be stopped. But...but we don't have anything except suffering. The things we believe are... are comfort are actually another kind of suffering. The most obvious fact about those comforts are is that you lose them. And if you don't think so wait. Everything about your appearance, everything about your health, everything about your work, everything about your intelligence, you're gonna lose it.

[Student: How can that be stopped?]

That's why we're having class [laughs/laughter]. No really, no kidding.

[Student: As longs as we {unclear}this life we are gonna be in samsara anyway.]

Not true. Not true.

[Tom Kiley: So can we say here the goal is...]

By the way, that's, that's the big time. We are going for the big time. I'm not teaching this class so you go home feeling better, or you are a better adjusted person [laughter], or you know, more friendly [laughs/laughter]...or more

cheerful. We are going for the big time. The purpose of this class is so you don't undergo a normal death. And that you no longer have any kind of suffering. That's the minimum of... purpose of this class. Not that you somehow your work goes a little nicer or...no [laughter]. 41:30 Because you still need to get old and die. I met this great Korean... Japanese master. They said this is Joe Gwan Gu you know, and he's... he was able to sit out in the snow for three days.

[Students: [Laughter]]

And... and I look at him, I mean; I brought a flower and waited at the airport for him cyou know, and umm...

[Students: [Laughter]]

... he came off the airplane and he's like.... he was, he died the next year. He was very old and he was suffering.

[Student: frozen...[laughs]]

No...[laughs]. No he was suffering badly. And I said I thought to myself what does it matter he sat out in the snow for three days if he got old, you know, I'm not interested in... in that.

[Student: But its an achievement, well whether ...[unclear]... ultimate, its still an achievement.]

Who cares if he died? Who cares if you put your... your body out in the snow if your body gets old and wrinkled and dies. Anyway...

[Student: Can you repeat that one nice short sentence...?]

Okay. The middle person whose motivation is to get out of all forms of suffering life.

[Tom Kiley: Its renunciation for cyclic existenece.]

Yeah. Its what we studied in the first...

[Tom Kiley: Is the motivation and the goal is nirvana, right?]

Well, at minimum he wants to get out of... he...he can shoot for Buddhahood too, that's okay

[Tom Kiley: No, no, n... the middle ... The renunciation, the satisfaction of the renunciation of cyclic existence doesn't necessarily have to lead to Buddhahood.]

No... not to Buddhahood . Okay. {Chenpo}What's the big person after?

[John Stillwell: Can I ask a question about this, about the middle?]

Yeah.

[John Stillwell: I get somewhat confused because the idea of... you don't have Mahayana motivation and yet you can escape samsara, I thought you can only escape samsara as a Buddha.]

I used to worry about that myself. I used to worry about that a lot. I used to think how can you get the virtue to perceive emptiness which is necessary to get Niravana, if you don't love people. You know, doesn't that virtue of loving people... they have compassion in the Hinayana scriptures, the Abhidharma teaches compassion. Its not the compassion that's taught in the... but certainly they have love.43:32 They have loving-kindness, they have compassion

[John Stillwell: Even beyond that though, I was thinking I thought only attaining Buddhahood really gets you out of samsara, not Arhat or whatever...]

Oh Arhat is the end of samsara.

[John Stillwell: It is, even though you're not Buddha?]

Right.

[Tom Kiley: And to be fair this is a Mahayana description here, presumably a Hinayana would only have the two, first two... persons.]

Ahhh.... it's difficult... it's a big debate.

[Tom Kiley: Well, presumably]

It's a big debate. It is a big debate. It's not as easy as it sounds. It's lot like they

don't accept it automatically. {Chenpo}. {Chenpo} means great. What is it... what is the motivation of the third person? What do you guess [unclear]?

[Student: To get out of cyclic existence for the benefit of all beings.]

And take everybody else with him. He doesn't want anyone else to suffer. It goes beyond... it goes beyond the three lower realms for himself. It goes beyond the three upper realms for himself. It goes out to all realms, all beings. He wants all beings to get out of all suffering. That's why he's going for refuge.44:41

[Student: A very fine point. Does he want to leave cyclic existence also for ... [unclear]?)

Nice. Beautiful. I love it. That was the next thing. Nice. That was the next point. She said, does he have... what she's basically saying is that, does {chenpo} also have the motivation of [unclear]? Is he interested in getting his own rear end out of the lower three births, is he interested in getting himself out of all six kinds of birth? On top of wanting everyone else out? Yes. And that's why we call, and you'll see it in your text, the motivation which is shared with lower people. A person which has reached the higher motivation. obviously he still has those lower motivations. He wants...the Buddha still has those motivations. The Buddha has no interest in taking birth now [laughs]. Okay? I mean Buddha Shakyamuni has no you know, desire to see himself take birth now. He still has that motivation.

[Student, John Stillwell: Isn't it true in fact, that you can't have the great motivation without the lower two?]

Yeah, it really is true. Why? You got to have the second of the three paths to have the third.

[Student, John Stillwell: Because its that same feeling turned outward. If you don't have it for yourself, you can't have it for others.]

So those are the first three kinds of going for refuge. There's the going for refuge which is shared with smaller motivation people. There is the going for refuge that we share with the people of the middle motivation, and then there is the going for refuge that the people of large scope have. We'll do two more kinds after the break. By the way ahhh... [unclear]. Okay, we'll come back in about ten minutes. Its a good place to stop. Ani-la made some soup, if anyone

wants some soup.

[BREAK] 46:37

{Tib. Gyui Chenpo} Gyui, okay? {Laughs}.

[Students: Gyui {laughter}]

This is very interesting. How many chempos do we have so far? How many kinds of going for refuge?

[Students: Three.]

There's two more.

c

[Student: Cause and results.]

This is cause refuge. Cause going for refuge. I... you have to correct if I'm telling you the wrong. I shouldn't say refuge, I should say going for refuge. Cause going for refuge. I always get these two confused, and we'll talk about it and maybe I'll remember later [laughs] Okay? This is to take refuge in some quality which is already achieved in another person. Like when I go to refuge to 47:35 Buddha Shakyamuni that, that's {tib. gyui chenbo}. And this is... {tib. debui khemdro} means result refuge... result going for refuge. And that is where I am taking refuge, this is a nice... I like this refuge, in future Michael the Buddha. I'm taking refuge in... in my future Buddhahood.

[Student, John Stillwell: So how is that different than the Buddha Jewel? Going for refuge to the Buddha Jewel?]

Oh... it... these are all forms of exceptional refuge. These five, by the way, just, I didn't mention that. These are the five divisions of exceptional going for refuge. These are the five divisions of Buddhist refuge, going for refuge.

[Student, Tom Kiley: Divisions of what?]

Of a Buddhist going for refuge. These are all going for refuge to the three Jewels. So in result refuge, I'm going to... I'm going for shelter in my own future Buddhahood, my own future dharma, and my own future Sangha, if I'm not that already.

[Student: And the other one?]

And the other one is to go for refuge to a person other than myself who... who already has those things in his mind. He already has... the three jewels. He already is the three Jewels.

[Student: Isn't that the lama?]

Could be he's the Dharma jewel. I could go to the knowledge in the mind of a person who has perceived emptiness. If I go to refuge in a person who has perceived emptiness to... if I go to refuge in his idea, that's cause refuge. Result refuge is for me to go to refuge in myself. My future self.

[Student, John Stillwell: So that could even be a subset of the other three really?]

Ahhh, you.... this is really the raw material of great debate. In the monastery you try to figure out the combinations between those five. Are they... do they exclude each other or not? You know, it'd be very interesting. I think these two are exclusive.

[Student: What are they when they say the three refuges in one in the lama, that's the lama?]

Yeah. Yeah. {tib. [unclear]}. It's a... yeah, no... he has all three. The Buddha has all three. Can you have only one of them? He is all three jewels. His being includes all three jewels. But then you'd have a good debate in the monastery. He'd say well does anybody have just one of those jewels... just one of those three jewels.

[Student, Tom Kiley: Who has achieved the resultant one and still is working on the causal other two? Is that what you mean?]

No I mean like he is the dharma jewel, but he's not yet the Sangha jewel. He is the Buddha jewel, but doesn't have the dharma jewel.

[Student, Tom Kiley: But you could be the you certainly could be the Sangha jewel before you are the buddha jewel.]

Yeah that's easy. That's the easiest one. You can perceive emptiness directly and be the Sangha jewel. But you haven't reached omniscience yet.

[Student: When you give a definition of Sangha jewel, you say any person who directly perceives emptiness yet in the text you gave us it says any enlightened being who possesses nay of the eight fine qualities of knowledgable [unclear]...]

Good question. Good question. I know... I know what your problem is. It's the word realized. I used the word realized.

[Students: [Unclear]]

She got stuck on the word realized. Which is the word... which is distinguished from enlightened. Realized doesn't mean enlightened. You can be realized and not be enlightened. Realized means you realized emptiness directly. Enlightened means you know all things. And those... those are different. That's a distinction you have to be careful about.

[Student, Tom Kiley: Say realized as opposed to fully realised.]

That's a... you can say that. That's a good way of putting it. Yeah.

[Student: Could you repeat that?] 51:51

The way I used the word realized means the person who has realized emptiness directly.

[Student: And enlightened?]

And enlightened means, a person who knows all things. And that comes much later. You become realized first if you perceive emptiness directly. You become enlightened later.

[Student: I'm still confused because it seems like it two different definition]

Show me.

[Student: Okay, it says a Sangha jewel is, I quote, a realized being who possesses any number of the eight fine qualities of knowledge and liberation. But you say a Sangha jewel is any person who directly perceives emptiness.]

Yeah. The first three words of that definition, a realized being, that covers

anyone who has perceived emptiness directly. We could say any realized being actually.

[Student: To be realized you have to be...]

Right. Right. We didn't go over the fine qualities, we will. I mean I'll do them [unclear].

[Students: [unclear]]

[CUT]

The last paragraph on page one.

[Student: I have page three.]

Page three, I'm sorry. Okay go ahead and [unclear]. I'll just go over the eight qualities of a Buddha with you quickly. Alright, and these are taken from a book called {tib. UTTARA TANTRA}, it's not a tantric work it just..., tantra in that book has a different meaning. You don't need to know all this. Okay. It's also part of Maitreya dictated to Asanga. And in that book they give the qualities of the Buddha jewel. And they give eight qualities of the Jewel. The Buddha Jewel. The first one here is, he is uncaused. Is the Buddha uncaused? If he is uncaused, we're in trouble [laughs]. We're trying to collect the causes to become a Buddha. Obviously he's caused. Alright? Aren't we trying to get together all the causes...

[Student: I was wondering that.]

Right, [laughs]. Ahh... uncaused means this. He is... it is a little bit technical. His dharma body, his dharmakaya is uncaused. What is his dharmakaya?

[Student, Tom Kiley: The truth.]

It is his emptiness of his mental consciousness... his consciousness. It's the emptiness of his omniscience. That is the dharmakaya. One part of the Buddha's being is emptiness, his emptiness. You now have the emptiness, the emptiness of your mental stream is the same emptiness that you will have when you become a Buddha, and that is your Buddha nature.

[Student, Tom Kiley: And the same can be said of all beings.]

No. All...all beings have the Buddha nature, not because they have something inside that when uncovered makes them a Buddha, and meditate tonight and see it and you're really a Buddha already and don't worry and... of course we're not a Buddha already, I'm getting old, my bones are starting to hurt, my teeth are falling out.[Laughs/laughter]. I'd rather not find something inside you know.

[Student, Tom Kiley: So in this sense all beings are uncaused, its the same of any being, not just the Buddha?]

Technically, technically.

[Student: I mean when you talk about emptiness, when you talk about emptiness, there is no Buddha even. I mean there is even no...]

Well, his dharmakaya is empty. The emptiness of your mind now, the emptiness of Laura Siegel's mind will be the emptiness, will become the emptiness of Laura Siegel's the Buddha. And in that sense, some part of you now will be part of Laura Siegel Buddha. And that's your Buddha nature. And that's difficult, people have.. you know there are millions of wrong explanations of Buddha nature. We'll study it, we'll get there. It's in this text. Okay. Did you have a question Caroline?

[Student, Caroline: No.]

Okay. [Laughs]. He is spontaneous. Spontaneous means this. This is the... never forget the example of the moon shining at night over the United States. You know, beautiful full moon, no clouds. And every piece of water in the United States that is exposed to the sky will reflect the moon. The moon will jump into every piece of water, or ocean, or lake, or spring, or anything where's there still water facing the moon, he will appear there. Even your eye, in the water in your eye. I mean you look up and someone looks at you eye and they'll see the moon in your eye. That's a beautiful idea. The water represents any sentient being whose ready to meet the Buddha, and the moon represents the Buddha. The minute you are ready, the minute you are ripe, he will come to you. He doesn't have to think. He doesn't say, ahh four o'clock, John Stillwell [laughter], finally reached... just got renunciation, I better go down there and teach him, you know. He just appears. Its part of his incredible virtue from his past lives, that he will appear in whatever form that is useful for you at the exact moment you are ready for it. And that's one of his qualities, its a wonderful quality. And that could be the guy on the bus that spits on you. That could be the tree you run

into. He has the power to... to manifest as that. And he doesn't think about it, he just is it. That's a wonderful idea.

[Student: He will appear again starting whenever...?]

He'll appear to you throughout the day in any form that you are ready for. Any form that will help you go a little bit further. And maybe it will be someone who attacks you or yells at you, sound familiar? She got in a fight with her boss today. Okay.

[Student, John Stillwell: So it's not going to be a nicey, nicey Buddha.]

It doesn't have to be, but it could be. It could be a beautiful Angel. That's possible.

[Student: So even fighting.]

Very possible, very possible.

[Student: So what about karma? So isn't that karma, how do distinguish when it's caused by karma or...]

Of course its caused by karma. The Buddha can't appear to you if don't have any karma to have it happen.

[Student: It's not like it's caused by the buddha, it's just that the Buddha is there because it's happening to you.]

Yeah, because the water is ready. The water is still and the clouds have gone.

[Student: Would a dream...?]

Could be. On one level the reality in a dream is equal to the reality of waking. Normally it's not. Normally it's an example of an unreality. But...but...yeah he could appear to you in a dream. Yeah it has happened, it's in scriptures its happened. It happened to a kingdom in the [unclear].

[Student: How do you... what do you mean when he appears to you when somebody's angry at you?]

If it will help you go a little bit further in your practice of Buddhism, its possible the buddha will out of compassion, come and seem to be your boss and yell at you. And it's very possible that that emanation has been on this planet for thirty or forty years, waiting for that moment to help you. 'Cause what's that to a Buddha? You know what I mean; there could be someone you know from childhood.

[Student: So you're telling me is that my boss is an emanation of the Buddha?

Could be. Could be... could well be.

[Student: [Laughs] Have a hard time seeing the Buddha in her.]

Could well be if it helps you go further. If it helps you advance your practice. Could very well be. Could be.

[Student, Tom Kiley: So I guess this is referring obviously, from the Buddha's side of this thing you are talking about it's effortless...]

It's a reflex.

[Student, Tom Kiley: Right. And that's what the spontaneous is.]

Right. That's what's spontaneous means.

[Student, Tom Kiley: Now from the side of the person who the Buddha is appearing to, obviously you have to... that's also a long process that finally gets that person to the point where they can partake of, and maybe even ignorantly of this spontaneous largess of all Buddhas. Right...so... this sounds like once you have reached that point you've made some sort of break through. I guess it's possible to fall back from that point or once you get to a certain point there would be no reason for the buddha to stop appearing to you so from then on Buddha would be appearing to you all the time.

[Student: So why doesn't he appear to you the way he is so you can recognize him [laughter]?

What if he walked in ... What if the Buddha walked down the street looking like the Buddha did? You would think he was crazy. [Laughter]

[Student: No I wouldn't]

Yeah you would. By the way if you wouldn't think that, he would appear to you that way. And the fact that he hasn't appeared to you that way that means you would think that. [Laughs/laughter]

[Student, Tom Kiley: So all we have to do right now is to think... okay, we're serious and we're ready and appear to us in a very obvious form and ah... [Laughter]]

Okay... okay... we got to finish. He is realized by no other way. This means that a... it's explained that you cannot perceive the Buddha through conceptual means. You can't perceive the Buddha by normal kinds of perception.

[Student, John Stillwell: Sensory perception?]

Is that true? No not technically. If you lived in India five hundred B.C., he would have appeared to your senses. This refers to the perception of his dharmakaya. You cannot see the emptiness of the Buddha, without... directly, without a conceptual thought, without some kind of special realization.

[Student: Twenty-five hundred years ago you would have seen his dharmakaya?]

His Nirmanakaya. His movie body.

[Student: His actual body?]

It's not his...well... there's a debate. He's got four bodies, who knows which is the real one. But ah... that's the movie body. That's the one he just shows.

[Student: The movie body...?]

[Student, Tom Kiley: The hologram.]

You could say hologram, it's pretty good. He just pretended to show it, he's not like that, that's not his real form.

[Student: Almost like an invisible body.]

No it's a visible one that you can see. If he doesn't show that body, you can't see him, because his real body is up in paradise. You don't have the goodness to see it. So Buddhas out of compassion try to show themselves as a normal human being. It's very similar to the idea of Jesus Christ. Okay, the next three are very important, and they come together and that's why they are all blocked out that way. He has knowledge love and power. There's a very famous debate about the Buddha. Knowledge here means he is aware that we are suffering. He's aware of our condition. It doesn't help if someone is aware of your condition if they don't care anything about you. So then Love comes. So that's the way the debate goes. Okay he knows I'm in trouble, but if he say's... I'm busy today, let them suffer or whatever. So he has Love. But it's also no good that if a person has knowledge that you are suffering and he cared about you and couldn't do anything about it. And that's power. He does have the power to do something about it. So he has those three qualities. So he has the power to know perfectly your suffering, He has the power, I mean he cares about it. He's concerned. And finally he has the ability to do something about it. What can he do? The Dalai Lama, the first Dalai Lama in his text on the Abhidharmakosha in the opening pages, it's very beautiful. And there's a very famous quotation and he says look Buddha can't come to you and sprinkle holy water and take your suffering away. And he can't transfer his knowledge to you, you know, with some kind of meditation and then suddenly you understand what he understands. He has to talk, he has to communicate to you. It's the only way. It's the only normal way. I mean in extraordinary cases...

[Student, Tom Kiley: But those extraordinary cases would be the result of a lot of talking then.]

Right, right [laughs]. Buddha has to appear to you as a human being normally. And he has to teach you. And that's his {tib. [unclear]}, that's his power. That is the extant of his power.

[Student: So if you could [unclear] for example, then you could be a Buddha.]

There's a long debate it. There's a long debate.

[Student: Maybe you are.]

I'm not. I'm not, maybe you all are.

[Student: Maybe he's just [Unclear]]

Okay.

65:15

[Laughs/Laughter]

There's a famous debate my teacher told me, a debate that happened forty years ago in Lhasa. The Buddha is not supposed to have any warts, you know. It came down to this heavy debate in front of thousands of monks, and this guy says, I want the Buddha, are you the Buddha? And he says yeah, I am the Buddha, okay I am the Buddha. No you're not because you have a wart on your chin. [Laughs/laughter]. Okay anyway...He has satisfied both the needs. The last thing, is a ... this is an interesting point I mean he, he has satisfied his own needs and he has satisfied our needs.

[Student: I'm on seven, where are you?]

[Students: [Unclear]]

[Student: ... four, five six,... oh, the two needs. Satisfy the two needs]

Yeah, you're right.

[Student: Who's the one? Buddha's the one. Is that anything?]

No it's not eight... it's not one of them.

[Student, John Stillwell: I have two needs.]

Yeah two needs.

[Student, John Stilwell: So that's eight.]

Yeah.

[Student, John Stilwell: ..seven, eight.]

[Student: Yours and others, right?]

[Student: Last time you asked a question...]

Yeah and I'm still asking that question, I like you really [unclear]. Okay, I'll get to it right now. He has fulfilled his own needs obviously; he doesn't suffer anymore; he's living in a nice paradise; his body is like a rainbow, it's a diamond; he has no suffering; he's very happy. As happy as anyone could be. But... but how, by becoming a Buddha has he fulfilled my needs? And in the text... the text says, well, there's a big debate about it, and people say, I'm still suffering, he didn't fulfill my needs. For example, when they talk about the perfection of giving they say, how can... how can you have... how can the Buddha have perfected giving if there's still poor people around? So he didn't perfect giving... there's still poor people around. No, the point is in this case is that he has satisfied our needs in that he has totally available and capable to teach us.

[Student, Tom Kiley: We just have to take refuge in him.] 67:32

We don't have the virtue to have it happen.

[Student, Tom Kiley: Well, even before you have that you have to have the refuge. You have to take the refuge.]

He... he has fulfilled our needs and we haven't taken advantage of it.

[Student, Tom Kiley: ... wouldn't want to take refuge in the Buddha [unclear] anyway. [Laughter] So what's the Buddha gonna do...excuse me I'm gonna give you this anyway, you know.]

[Student: I think fulfilled is a funny verb there.]

But it's... it's meant to do that. Its {tib. CHENDU PENSOK??} {TIB. PENSOK} that's Aaron [unclear]'s monks name. And Ani-la wants to make fun of him for it. But... it means totally, totally fulfilled; totally completely taken care of; finished; perfect; finito and so it's very controversial. How can he have fulfilled my needs if I'm still here. [Unclear]. It's a tricky verb, and we debate about it for weeks...for weeks, you know. Just that word.

[Student: May I ask if you personally if you are comfortable with that? Totally comprehensible or is that one of...?]

I understand... I mean, the deeper you get into Buddhism, the more you see how everything fits perfectly together. And...and... and at first there are things that seem contradictory. And that's okay. It will and to say it's not or to pretend it's not is kinda... is not acceptable in Buddhism. You have to question it. Okay...

[Student: So Michael, why doesn't the Buddha appear to us...[unclear]?)

You're not ready yet. You don't have the goodness for him to appear to you. It's a good karma to have him to appear to you. To have the Dalai Lama appear to you is an incredible good karma. To go to Arizona and hear him talk for five days is some kind of incredible goodness that we collected to be there.

[Student: That with two hundred dollars you had to get it really too[laughs/laughter].]

That was part of the karma too [laughs]. Okay. [laughs] Why take refuge, and then we'll stop. We're doing pretty good. He says a temporal purpose is that they can provide you the highest form of protection. The ultimate purpose is to attain the state of enlightenment.

[Student: Can you say that again?]

That the short term purpose is that there is no better protect in this life. If you're worried about some danger in this life, not even talking big time, go for refuge. Take refuge, it can help you. It is the only thing that can help you, for example to do tonglen, to do this practice of taking on other people's suffering or pretending that you could or fantasizing that you could is really the best protecting against that kind of suffering. It's actually a very powerful kind of cause not to have that kind of suffering yourself. To have a true desire that other people not have it, or that you could take it from other people onto yourself. That's one of the sweetest protections against it. That's... that's a kind of a refuge.

[Student: Michael... Michael when you think about it, without doing tonglen, I was thinking about how you can apply it everyday [unclear], I wish I had this upon myself that way I don't see this person suffering, And what happens at one point I realize I was thinking all those things and then my goodness I'm gonna be all sick I not going to be able to help anybody.]

Not like that [laughs].

[Student: Not like that. I figured that was the wrong way of doing it [laughs]]

Yeah, no not like that. Not like that. So that's temporarily, of all the protections in the world, this is the best protection. If... if you, if you get protection from

some other source, say a policeman if you're in trouble, or a judge if you have a court case, or a doctor if you're sick, the reason you are getting help from them has nothing to do with them. Right? It's because of something you did. You treated other people, you gave other people medicine, you... you helped other people. That's why the doctor's effective for you. There's this thing id Buddhism, you go to another country and the same medicine will have different effects on, on different people in different countries. And you can see it in India. You can give the same medicine to somebody and there's whole countries where medicine is not as effective to the same population. It's a karma of the United States. If there's anything about medicine that helps you, if there's any reason why a policeman happens to be around you when you are being mugged, if there's any reason you win a court case, it has nothing to do with the judge, or the policeman, or the doctor. It's your own goodness, so taking refuge is the ultimate protection. Taking refuge in your own knowledge of karma, for example. Being moral, this is the ultimate protection, it's very interesting. Giving is the ultimate poverty solution [laughs]. Very interesting. It's very interesting and it works, try it... try it. I mean in the tantric texts, I can tell you {TIB. CHANGYA ROLPAY DORGEY} says...

[Student: So should you impoverish yourself?]

You can't. Try it. You know, take a big object. Pick something holy and give. And you will not be poor. The Buddha makes a vow when he became a Buddha, he says if anybody tries to follow morality and doesn't get fed, you know let me not be a Buddha, let... let.., then Buddhahood is a big lie. Try it, you'll find that it works. It's actually the bases for all the higher... for the secret teachings. That idea is... is very important. And it just works, and that's the cause of things. Not anything else.

[Student, Tom Kiley: You mean ultimately, there's still some connection between getting out of bed and going to work and getting that paycheck, you know, you don't get it if you stay in bed.]

Some people do. [Laughter] I do [Laughter] Anyways...alright, now I have one more short term. I wan to do one more short term. One more short term is a... you can take vows. All the vows. There'e three kinds of vows you can take. One are the, what we call the freedom vows, which are monks vows or the lifetime vows for... for lay people. Which I hope you will all take someday. And I think we will take that, we'll work on that. You know, we'll talk about it, we'll study the whole thing so you know what you are doing, which is very nice. We'll go

through that. There's seven lifetime vows, there's one one day vow. You can take the one day vow anytime, we can take it together sometime. And then there's seven lifetime vows. Two of those can be taken {TIB. [Unclear]}, yeah the first three can be taken by, the first three vows meaning the one day vow and the two layman's vow can be taken by by people who... who are still living a... not as a monk or a nun. You can take those vows for the rest of your life. You don't have to shave your head, or wear robes, or give up family life. And they are very nice to take. You should take them. So those are the first kind of vows. The second kind of vows are Bodhisattva vows.

[Student: Freedom vows are monk's vows?]

Monk's vows are one of the eight kind of freedom vows. Freedom vows are vowed morality basically.

[Student: And the lifetime vows are also part of freedom vows?]

Yeah, there's two kinds of freedom vows. There's eight... eight types of freedom vows. {TIB. [unclear]} Eight. Eight of them.

[Student: Vows for lay people have seven total?]

No, the first three of the eight can be taken by lay people. The last five can only be taken by people who leave... but they all constitute what we call freedom vows. All eight and you have to take those sometime. The next level of vows up are Bodhisattva vows. {TIB.[Unclear]} etcetera, you know.

[Student: I don't know them in Tibetan.]

And then the secret vows are the third level of vows and each one is higher than the one below it. To take any of those vows you must take refuge. As I just said, for a monk, if I try to take monk's vows, without the intention of trying to get out of suffering, they don't stick. They don't grow. And it's even more true for the higher vows.

[Student, John Stillwell: When you say you don't get the vows, does that also mean you don't get any of the benefits?]

You get...of course you get some benefits if you try to keep it and everything, but it's not a... it doesn't have... there's six effects that vows have. And it doesn't

have that effect. Obviously, if you keep your morality and even if you don't have a vow for it, it's great. But... but you won't... you can't have a vow take its true effect if you don't have renunciation. If you are taking it for any other reason, it won't have its true effect. If you are taking it because everyone else around you is taking it, or you are taking it because somebody said you should take it, or your taking it because you look smart or you are taking it because it seems nice or... if you don't take it to get out of suffering, it doesn't have its full effect. So you... so what they say is one of the benefits of going for refuge is that you can take vows. And if you don't go for refuge the vow is... either it won't stick or it won't be very meaningful.

[Student: Michael, you said that the order... which one is the... the highest one I would say is the secret vows.

Yeah.

[Student: ...and then the next highest, Bodhisattva, and then the freedom vows.]

And we... most of us haven't gotten to the freedom vows. And most of us haven't gotten to the little person's refuge [laughs/laughter].

[Student: Hey, we're not Buddhist, we're just talking about it...[laughs/laughter]... kicking the ball around [laughs]]

No I mean it's... it's a ... as you get older you will appreciate it, you'll see the truth of it. I mean if you will really be practicing dharma you... it has to largely be motivated by death. As you get closer [laughs]... and it's sweet to have it ready in your hand. Even though you didn't appreciate it fully. When the time comes you already got it ready. Okay, the ultimate benefit is obvious. You can... you can reach Buddhahood. If you don't keep vows **80:53**, If you don't do what bodhisattvas are supposed to do, and specifically take and keep the secret vows, you can't achieve Buddhahood in this lifetime. I'm memorizing a book that...

[Student; I'm sorry, did you say..]

...{TIB. [unclear]}, it took the Buddha some seventy five thousand kalpas to collect [laughs/laughter]. That was his first period of his [unclear], and then the next one was seventy six thousand kalpas. I mean you can do it in one life if you [unclear]... then you can take the secret vows. And if you keep them you can reach buddhahood in this life.

[Student: So the secret vows are tantra vows.]

Yeah. Tantra means secret.

[Student: If we did the kalachakra initiation and I think we took secret vows and of course, I personally didn't know what I was doing.]

Yeah, that's why... you can have the vows, but they could be decimated by now. You know what I mean. My monks vows are similar, I'm just finding out after ten years. I'm studying them in detail. And... and ... and if we have broken them, they are injured forever. They are, are like damaged. And I 'm very sad to learn that I've done some, you now I didn't know all the details.

[Student: Why are they injured forever?]

They take a big hit you know [laughs/laughter]. That's how it's described. And if you don't hide it, if you openly confess to your abbott or an older monk or in your case your lama, you can restore it a lot. The word is {TIB. [unclear]}. You can restore it pretty well. But it will never be like it was before you broke it the first time, before you damaged it. You don't lose the vow. To lose a freedom vow, you have to die or give it back. {TIB. [Unclear]}. There's three other ways you can do it but you probably won't do it. You can change your sex three times; and there's some other ones like that.

[Student, Tom Kiley: Only in New York...[laughs/laughter]

{TIB.[unclear]} is to give up Buddhism, to say this is all bullshit, you know. Karma is bullshit, its all meaningless, you know. That... that thought makes you lose your vows. But aside from that you can luckily have them decimated and still keep them.

[Student: So why do they give you the vows without giving you the guidelines?]

Very improper. Yes it's very improper.

[Student: It's like they'll give anyone vows at any initiation and they'll give you nun's and monk's vows apparently without you knowing what they are.]

You have to... ideally you should study them deeply...

[Student: They don't tell you what they are.]

...No we'll study them. We'll do that. We go through that. We'll do them in detail. The first book in Tsongkapa's collected works is a huge book on the [unclear].

[Student, Tom Kiley: The whole thing is an accumulative process as well, I don't think that you would find many Buddhas who at one point in their careers they finally took vows and they kept them perfectly for the whole time. I think it happens over and over again to everyone.]

Oh no, but you have to have the intention to do something. You have to take them knowing what they are, and make a pure intent to keep them pure.

[Student, Tom Kiley: And then sometime at a very mature point in someone's career they'll be born somewhere, they'll take vows, and they'll have kept them really nicely the whole time and everyone will say wow, I mean sure, after ten million lifetimes of breaking 'em.]

Okay we got to get...[unclear]... the motivation in taking your vows has to involved... by the way the vows do not form if in the back of your mind you think, a... they all sound pretty good except that one, you know [laughs/laughter]. And I can probably keep most of them and I'll be alright. That motivation keeps the vow from forming. As far as vinaya vows.

[Student, John Stillwell: What about the idea of I'll try and if it doesn't work I'll just, you know...]

No... yeah that's also it won't form properly because it's a lifetime vow.

[Student: That's why you do it for one day.]

Yeah, the one day vow will work. Someone was telling me, oh my friend was telling me that to become a monk for three years... no. [laughs/laughter]

[Student: They do that in the hinayana tradition.]

There's a custom in Burma and Thailand to... in fact its a government, you get a government pention for the period, you can leave work for three months, and

you employer is required to let you go. And you can become a monk for like three months and come back.

[Student, Tom Kiley: Evey year?]

No, like once in your life, by what? You're supposed to do by age twenty or something?]

[Student: Yeah. Twenty-one.]

It's not compulsory, but it's interesting the effect in Thailand. You can meet a taxi driver or you can meet a bellboy and they'll start explaining vishpaysana to you. And that's a nice thing. But technically it's not in the... it's not in the vinaya. Technically there is seven lifetime vows and one one day vow and that's it. There ain't nothing else in any tradition of the original vinaya. So that's a custom and it's a good custom. I think ... I think it's a helpful custom. I think it makes all the men I've met in Thailand, many of the men had a good knowledge of Buddhism from that. The king himself did that, didn't he/

[Student: I'm not sure.]

No.. yeah he did, I met him. That's a nice thing, get George Bush to...[laughs/laughter].

[Student, Tom Kiley: People will have to meditate in a cave for three years before they could run for president.]

[Student: You can't give up your vows and take them back?]

Ah... you can. A monk can. Its technically possible, but its... its really extraordinary and not... If you take a vow with the intention of giving it back and later taking it again it won't [unclear].

[Student: No not with the intention, but at some point...]

You can probably give it back, but at that point you have lied, because you have sworn to keep those vows for your life.

[Student: But at the time you swore, you meant to.]

No... no.. I know [laughs].

[Student; Well you had the intention to so its not a lie.]

Oh sure it is. You say... you swear, you say i will keep this for my life. You have to swear or you don't get the vow.

[Student, John Stillwell: So its a partial karma you collect.]

So its... technically its possible.

[Student: So if we blow our vows, say those of us who took the Kalachakra vows and we didn't even know what we were, right? Which is a higher vow than a monk's vow.]

The technicalities of the secret vows are in the [unclear].

[Student: So we didn't know what we were doing so we have already blown them. Should we bother to even attempt to do the practice?]

Obviously yes, of course you should. And then you should [laughter] [unclear].
Tantric vows you can restore by taking the initiation again.

[Student, John Stillwell: Is it the same as you take the big hit and there not as strong?]

No. You can take them again and they are pure. As I understand it, but I can't talk about it though [laughs]. And luckily I don't know much about it.

[Student, John Stillwell: You get the same crippling effect from breaking them?]

I don't know that technically.

[Student: It depends if they are secondary downfalls or root downfalls.]

Now I don't think you lose them like monk's vows.

[Prayer: Short Mandala]

[Prayer: Dedication]

TYPING ONE OF CLASS THREE

CLASS NOTES 11-10-93

Course II, Level One10.5

Class Three: Bodhicitta and Mind

Transcribed by Linda Salmon

Mandala Offering

Bodhichitta Prayer

[cut] So main mind is just awareness, it's what Mike Tyson when he punches you is what you lose. That's main mind. Main mind just means consciousness, just your raw awareness, it's a miracle that you think about it, that you are aware. Where does it come from, how does it happen. You know it's, it's like some kind of miracle; it is more miraculous than a plant or anything. How, how is it you that know anything, how is it that you're aware more and that is called main mind and then mental functions are focussed at particular things. Jealousy is focussed at someone's else's achievements. You know, anger is focussed at someone else's faith or the way they speak to you so each of those mental events is a mental function and then main mind is a mental event but it is not a particular function; it is just there and it is just aware. So sometimes there's a thing where some kinds of mental functions depend on main mind to shift and then they with it and then they are not acting on their own accord, but, but going for refuge does which has a specific object and go to that object without the... it doesn't ride on the coattails of raw awareness. It does not ride on the coattails of another, of another mental function. It's independent, it doesn't depend on another mental function to move somewhere before, so it can go with it. [John Stillwell: So wouldn't that be spontaneous] that's what by [John Stillwell: presence] it's own accord however I translated that's what that means it's a little bit technical and you'll study it later when you study the mental functions in the second chapter of the Abhidharmakosha [John Stillwell: So the causes what arises by it's own power means it's spontaneous so...] meaning it doesn't have to ride on the coattails of another mental function. There are some mental functions that can't do their job unless another mental function goes before and drives them afterwards and, and this is not like that, this, this is a discreet event of the mind that equals to it's object by it's own accord like independently, it doesn't have to wait for feeling for example to go to its other object. It is not for example dependent on you having a good feeling on that object before you to have it's independent, so that's the general feeling of that

but it's a little bit technical so I didn't go into it, but it is in the definition and I couldn't leave it out. [Tom Kylie: So obviously you have a deep ingrained trust in the object] yeah [Tom Kylie: if you go there without having fear about it] yeah you have fear also, you have fear also. So it doesn't mean like a spontaneous object thing that comes up in your mind, it just refers to, does it require that main awareness for example looks at the object first and then later that the refuge can look at the object or something. [Tom Kylie: It is very automatic when fear occurs...] It is independent of the other mental functions, basically. [Student: It's based on training?] It's based on a lot of things mostly fear and trust right. [Tom Kylie That wouldn't depend on fear moving first in the mind?] Ah technically yes, but it is not {chungden} with fear and that's a little tricky. [Tom Kylie: Is it possible to take refuge without having fear.] No I don't think so.

[Tom Kylie: It would be dependent on fear.] Right, but it is not dependent on the main mind, it is not dependent on awareness moving to the object before the mental function moves to the object. It's, it's a tricky thing and I'd rather leave that specific thing when we study, it is not dependent on awareness moving to the object before the mental function moves to the object. It's a tricky thing and I'd rather leave that specific thing for when we study mind and mental functions, which we will. [Student: It sounds like it is outside these two things that mind is divided into.] No, it is a mental function. [Student: It is a mental function.] Because {sempa}, the movement of the mind is a mental function. It is one of the mental functions that always goes with mind. It's mind dependent, it's, it's one you never lose for all your life, even when you die, {sempa} never stops. [John Stillwell: What's {sempa}?] {Sempa} any movement of the mind. The mind always moves, the mind never stops. [Tom Kylie: Even when Mike Tyson punches you out.] No, you reach a lower level of consciousness, but are really not unconsciousness. You don't, feeling is another one, you always have feeling going on. Feeling is always present when the mind is present. You don't, you may have a neutral feeling but you are feeling the feeling all the time and there are other mental functions like that. [Tom Kylie: I promise to be very, very brief. The three pages that we just got with the text are they numbered one through three because it is another section from another book?] It's another sections and I wondered, I thought about numbering them all the way through but I'd rather you keep the one behind the one you got already and next week you get a different one and you and there will be five sections like that because I don't want to renumber them and start all over again and I don't want to number them all the way through and they're not. They are kind of parts chopped out of the book. [Student: So if we're getting them out of order we'll contact you.] You'll be in trouble. [Laughing].

Alright please repeat {semkye} [repeat] {pa ni} [repeat] {shen dun du}{repeat}
{yangday dzokpay} {repeat} {jangchub du} {repeat}

This is the [student: [unclear] to do this?] [Tom Kylie: yes we ought to] [cut]

...that's if that's the whole presentation of bodhichitta in Abhisamyamkara okay[laughing] {Tibetan} Actually there is about four more lines and that's it, so obviously we need a little [John Stillwell: operation] by the time you get to the { Kedrup Tempa Dargye} in the fifteenth century you have ah...sixteenth century you have...it's become about sixty, seventy pages, of which you have three in your head. You can treat this as the short definition of bodhichitta you going to learn a much longer one tonight. {Semkye, semkye} okay means bodhichitta, I call it the wish for enlightenment. It goes along, five goes along with that meaning is {shen dun du} means for the sake of others. {Tibetan} I'm going to spell the word and {du} means the wish. [John Stillwell: So is yangday total?] {Yang day dzokpay} is a word that means totally total [laughing]. [Student: Yang day?] Samyak sam buddhay in Sanskrit. [Tom Kylie: I have a question here and it might sound funny and first but total enlightenment is referring to Buddhahood right?] We're going to talk about it tonight. If you, I, I, well ask your question [Tom Kylie: Well my question is and you don't have to answer it now, but here's my question. I'm assuming that total enlightenment refers to Buddhahood and I'm assuming by it's very nature the word Buddhahood also for the sake of others so if that's true it would be a sort of redundancy.] I understand that, I understand your question and it is what I thought it was and it is a good question and we're rushing to the top of that. [Student: Okay] [Student: I'm sorry [unclear] {yangday dzopay?}] Yeah, it means, it's a, it's a translation of the Sanskrit prefix which means 'samyak' meaning totally complete [Tom Kylie: I guess ending with the question, is it possible to achieve total enlightenment without the clinging for the benefit of others..?] Okay it's not. Okay. So bodhichitta {semkye} is defined as the wish for enlightenment for the sake of others, the wish to achieve enlightenment for the sake of others. Tonglen's like that, sorry, okay. Bodhichitta is the wish to achieve total enlightenment for the sake of others. So whenever I ask you the definition of bodhichitta you can give that. That's the cheap one, that's what you give in the monastery when you don't remember the other one which is {shen dun du yangday dzopay...} okay.

[Student: Lower nirvana is referred to as enlightenment?] We'll talk about it, we'll talk about it and I know you wanna learn the longer definition right? So...

[Tom Kylie: Wait, no, no, no, no.][unclear] I can wait. In fact I want you to write down the definition, I'll, I'll, you can use your text. We're gonna work from page three. I don't encourage you to write on it, I encourage you not to write on it, I encourage you to write on the back of the page next to it. I write a little number one and then a note to number one, like a footnote. It's a very beautiful line to memorise, I am going to ask the Tibetan track students to memorise it. You should know the short definition. Basically there are two elements going on, you're, you want, you want total Buddhahood and you want to help other people and that's basically it, it's like refuge which had two elements. What were they? [Student: Fear and belief] Fear and belief yeah. So now with Bodhichitta we have two elements, one is to reach Buddhahood and one is to help others. We call it {drung me nyi temkye sem???) it means the mind that has two wishes. The mind that is, that has two wishes. [Student: Did you say help all or others?] He says others meaning all other beings okay and yourself you know.[Student: Same thing then say...] Yeah this is a short definition. [Student: Same thing saying others and saying all.] Yeah, all others. All right, so go to page two in that text. We are going to talk about the second half, the English. So definition of the greater way's wish for enlightenment is as follows. Greater way means Mahayana all right, Mahayana. Why you have to call bodhichitta Mahayana? Isn't all bodhichitta Mahayana? I mean we are going to start, this is what we do in the monastery day after day. Why, why is Mahayana bodhichitta? Isn't that a, what you call it, [Tom Kylie: Redundant.] Redundant. Isn't it when you reach bodhichitta that you reach Mahayana right? You gotta know that, gaining bodhichitta is what it means to become Mahayana and until you have true bodhichitta you have not reached the Mahayana path. You can call yourself Mahayanist Buddhist but you are not. You are not a Mahayana person okay alright. Until you have genuine bodhichitta so why do they say Mahayana bodhichitta. I found it in a sutra many years ago {semkye} is the Tibetan word for one of the two Tibetan words for Bodhichitta. There are three. {Semkye} means to get the mind, to generate the mind to develop the mind and it 's the mind that wants to get Buddhahood but there's three Buddhahoods and this is very important in your school. What hat are you wearing this course? What's school you're in this course. Do you know? [Student: Madhyamika Svatantrika.] You're in Madhayamika [Student: No Madhayamika....Student: Prasangika] Svatantrika [Student: Oh...] We are in the lower Madhayamika school, you spend twelve years in that and you get to have four years in the Prasangika. [Tom Kylie: Are we in the higher school temporarily acting like we're in the lower school?] You're always that. [Student: Okay I thought that.] I said what hat are you wearing, I didn't say what you are. You say what hat are you wearing you know you go in the monastery and the guy says, ' Give me a

definition of bodhichitta." You say well what do you want me to put on. What do you want. [Tom Kylie: Svatantrika is wearing Prasangik hats.] which all the great scholars were right, yeah.] [Student: {Semkye}to develop the mind and the end of the sentence please.] Well {semkye} means to develop the mind and it means the mind that wants to get Buddhahood and there's three kinds of Buddhahood. [Student: Thank you.] The lower Madhyamika school which is called Svatantrika. [Student: How do you spell Madhyamika?] By the way the word 'Madyam' came into English as what? [Tom Kylie: Medium] Yeah, okay. It's the root of the English word 'medium'. 'Madyam' Svatantrika. This doesn't have anything to do with tantra. It is the same root. It has nothing to do with tantra, okay it's a school. It's the lower Madhyamika school. They say there are three tracks, we only have two right? [John Stillwell: Madhayamika Svatantrika says there are three tracks?] Yeah, Svatantrika says there are three distinct tracks [John Stillwell: Buddhahood?] and that each track at it's end a final goal for that track and those three go... you can think of it and I once drew, we did a book about it once and it's like this. There are three tracks going on and the lowest track is called listeners or Shravakas and you may have read about it in books. They go though, you don't need to...I'm not going to test you on this I just want to hear their belief because it is important.

They believe that there is five paths the way the others go through {tsokjong, tonglong milop} and then you reach arhat [John Stillwell: what are the [unclear]] nirvana [John Stillwell: what are the English for those five paths you just named?] I don't want to go through the whole thing, this you study in the thirteenth year. [Laughing] I 'm sorry about the eleventh year. This is all right, talking rubbish here. But it's accumulation, preparation, seeing, meditation and [student: no more learning] no more learning. They're called, they called listeners because they hear Mahayana Dharma, [student: oh but they can't teach] they can repeat it to others but they can't practice it. [Tom Kylie: They don't get it...]They can even repeat it what the Buddha said about Mahayana, but they can't do it. [Tom Kylie: Presumably because they don't get it or they don't see the value in it or they do but they do something mentally defective]. They can't... their concern to reach their own nirvana. Yeah, basically not enough intelligence. Basically that's them. They are a couple of aeons beyond us but laughing] [Student: unclear] no [student: because they have achieved wisdom which some of the bodhisattvas haven't achieved] Ah [John Stillwell: So we compare them...] Well we call them disciples who are dull, dull-witted. [Tom Kylie: Actually on this very point in Thailand in February I spoke with a Western Hinayana monk on this subject and I said what, "Don't you believe how are Buddhas, how do Buddhas come into to existence and if you can't practice

anything” and he said “Oh no, it is possible but it is so far beyond that forget about even trying to do it.]

Second track is self-made Buddhas, they’re one step up. [Student: These are the solitary realizers?] Yeah that is what they call it, but it is a bad translation. They’re self-made Buddhas. [Student: Now the only people that are call them self-made Buddhas are the Madhyamika ...] I’ll explain it. Solitary realizers is a bad translation. [Student: It’s in the book.] And then there’s Mahayana. [Student: Are self-made Buddhas have five paths?] Yeah, in their own track. And in Mahayana you go through your own five paths and you reach Buddhahood. [John Stillwell: The same five paths..] [Student: different] They are called the same thing but they have different realizations and I...it’s a long story, this is a whole subject okay. It’s believed by this school that each of these three tracks, perceives a different kind of emptiness. They don’t call it emptiness, they call it lack of self, selflessness. So these three people all perceive a different kind of stuff. [Tom Kylie: So said...tantric] There is three degrees of selflessness. The highest one is emptiness. [Laughing] Okay. I don’t know, I don’t want to confuse you. The reason why I brought it up is that these three states are called the three enlightenments. [Tom Kylie: By?] By the Svantantrikas [Tom Kylie:Right] and in sutra and I can show you the sutras. [John Stillwell:...and so what is the difference between those three?] So this is the answer to Mr. Kylie’s question, why we have to say total enlightenment. Total enlightenment means this one [tapping on the board]. Buddhahood. No, [Tom Kylie:huh uh] no? [Tom Kylie: The question was total enlightenment also known as Buddhahood okay.] But oh, I’ll talk about that later. Now are self-made Buddhas Buddhas? No. They are called {Sangye} even in Sanskrit they are called Buddha, but they are not real Buddhas. Are they self-made, what do you think? Can they communion in this life without a teacher become a...reach nirvana? [Student: Without a teacher?] Without a teacher. [Tom Kylie: Sure of course they can.] [Student: No] [Student: yeah], they do, because they have had trillions of teachers past lives. [Laughing] And people, you don’t, people are uncomfortable with the word ‘self-made Buddhas’ so they make up a word like Solitary Realizer and that’s not the point. The word is ‘self-made Buddha’ but you have to have a teacher to say, “Self-made means they didn’t have a teacher in this life but trillions of teachers before. [Tom Kylie:Yeah] Buddha means not a real Buddha but reached nirvana, but the Sanskrit word and the Tibetan word is self-made Buddha. [Student: So a better term would be ‘those who achieve enlightenment, those who when finally achieving enlightenment didn’t have the presence of their teacher.] In that lifetime [Tom Kylie: Yeah, at that time.] Nirvana or they’re enlightened [Tom Kylie: They’re enlightened right.] They’re track is enlightenment okay. So these

three are called enlightenments and it's found in sutra and I've seen it in sutra and I found it in sutra and I don't think many people realize but that ah that... for example there was a great saint called Kateyani. He gave a Buddha discourse, he gave a talk about Buddhism. The listeners, the people in the audience reached the three stages these people who had this kind of ability wanted to get this nirvana. People on this track wanted to get this nirvana. People on this track wanted to get Buddhahood, those are the three {semkyes}. Those are the three bodhichittas. There are three Bodhichittas. That's why you have to say Mah...the greater way is the wish for enlightenment in the text here. That's why you have to say Mahayana, wish bodhichitta. [John Stillwell: So what exactly is a listeners nirvana and a self-made Buddha's nirvana?] Elimination of their bad thoughts. [John Stillwell: So what is the difference between the two, between these two?] [Tom Kylie: and how they got there?] Ah, how they go there. Yeah I'd say that. [Tom Kylie: And the quality?] I don't think there's a quality and difference between those two. [Student: [Unclear]they perceive emptiness differently [unclear]] [Tom Kylie: According to the Svatantrika there must be a difference...] Well its because of their cessation, because of them losing their bad thoughts was perceiving a different kind of selflessness, but I don't want to get into that. This is a whole subject, there are books written about this book. One of the...can you go from here to here. Can you do you want to start back over here or do you skip to here if you already started you know [Student: laughter] and we are not going to get into it. [Student: In the beginning you said all three can reach what?] Nirvana it is known as nirvana. [John Stillwell: What is the difference between Buddhahood and nirvana then?] It's a great question, you tell me, you studied that. [Student: Well the nirvana is the cessation of suffering for yourself and Buddhahood is the cessation for yourself and going out to help everyone else] Nirvana, nirvana, achieved under the influence of Bodhichitta, nirvana achieved under the influence of a love for all other beings is Buddhahood. It's nice, it's beautiful if you've got, if these two guys had had bodhichitta in their mind when they got to this point they would have reached Buddhahood. [Student: So really the difference is almost the activity level. You both had the same nirvana condition, the difference [unclear] and you lose your knowledge...[Kyle: No!] if you have bodhichitta in your work. [Tom Kylie: So the bodhichitta...][Student: Didn't you say there are three kinds of bodhichitta] I'm sorry Mahayana bodhichitta good correction and that's why the book here says. I'm, I'm going to tear it apart, this is what we do in a debate otherwise you think this is all why is it all so many words. Why doesn't they...why don't they use this little definition there. It is okay for Maitreya it is okay for me. [Laughing, laughter] but you have to expand on it or you can't get it precise. So you do have to say Mahayana {semkye, tekchen semkye} so now I'm not going to r...now when you're

debating you say.” Okay listen you know I am talking about Mahayana Bodhichitta. I am not talking about Mahayana bodhichitta. I am not going to repeat the word Mahayana bodhichitta tonight. Okay, agreed? [Laughter] You get it straight when you are debating in the monastery okay. [Student: Can you explain the difference between the three, the three results, between the three courses.] This one knows everything, these two don’t. This person got rid of all his suffering, they did also. So from negative side all three of them they stopped all their suffering, but from positive side now this person knows everything. He sees everything in the universe in one moment. Everything in the past everything that is going to be, everything that is. He sees it now. In one moment he can see it all. That is the difference between these two three. [Tom Kylie: ... and also the lower two don’t have desire as you would say to apply themselves to achieve the same in others.] It’s a very beautiful subject to debate and there’s beautiful books about it. They always have to come back to here they always have to come together, they always will come together. How they are woken up out of their fixation, out of their meditative state is very beautiful. You know the process by which they get the urge to help other people is very beautiful. It is a very interesting subject. We are not doing it tonight okay.

Okay definition. Don’t forget we are talking about Mahayana bodhichitta now. This is the bodhichitta, the only bodhichitta you have heard of anyway until tonight okay. It is that main mental awareness belonging to the Greater Way. We are gonna tear apart each one. [John Stillwell: What is non-Mahayana bodhichitta first?) The desire to reach these two levels. The wish for enlightenment [student: for yourself , so how’s that bodhichitta?] [Student: Yeah right.] I’m trying to say there are three bodhichittas and two of them don’t worry about other people. Bodichitta is the wish for enlightenment. They have a wish for enlightenment. [Students: No, that’s not what you said bodhichitta was.] That was {tekchen semkye}. That was assuming Mahayana bodhichitta when you talk about {lam sam kye chöpe jangsem...} you say, ‘Bodhichitta in the three paths, in the Three Principal Paths and Bodhichitta is different things?’ You know when you are talking Three Principal Paths you are talking Mahayana Bodhichitta and everyone knows that. We are not talking general Bodhichitta. [Student: There never was general bodhichitta in the first place] Yeah don’t, people don’t know who haven’t studied [student: yeah that’s partly because bodhichitta is one word...] There’s three {semkyes}, I’m going to use the word {semkye} There’s three semkyes which is translated as bodhichitta and {semkye} means the wish for enlightenment. So is three wishes for enlightenment, two of them are not called enlightenment, they are just called enlightenment. [Student: So when at the beginning of teachings I remember, you know, before you go to

a teaching you should develop bodhichitta motivation [unclear] Mahayana Bodhichitta] that that is always Mahayana bodhichitta and they should have said that but, but a lot of people don't understand the difference and I wouldn't use the word Bodhichitta very easily and I would call it semkye okay. Bodhichitta is {jang sem}. Don't worry about it, just be aware there are three wishes for enlightenment; two of them are not the wish for total enlightenment and that's why we have to say Greater Way's wish for enlightenment, Mahayana wish for enlightenment. Okay we have to go on otherwise we will never finish the definition.

First it is main mental awareness, it was main mental awareness all right. We are on page two of the English, but it's awareness and it's very easy okay and we can all agree on that or not? [Student: I have not caught up with you yet, excuse me.] It is awareness, it's consciousness, it is not a mental function so is everybody comfortable with that? Bodhi mind, bodhi mind [student: the wish for enlightenment is...] It is the same as when you wake up out of a deep sleep and suddenly you are aware. Are you comfortable with that? [Tom Kylie: Is it like the human being awareness that we have when we wake up and see our room?] Yeah, raw consciousness without any details. The fact that you are aware. [Student: What was that defined?] This is now, we're into what is bodhichitta, what are the qualities of bodhichitta. The first quality that I am mentioning is awareness. I am talking about a specific the word 'awareness'. [Tom Kylie: but you are talking about a specific kind of raw awareness as opposed to a general raw awareness that everybody has?] No what I am saying is that if someone knocks you out and they put smelling salts in your nose and suddenly you, the whole world came back to 3200 you this whole this whole light, this whole awareness, the general fact is you know, the general, you are not, it is difficult for you to recognise that, the fact that you are conscious as oppose to dead. [Laughing, laughter] [Tom Kylie: I understand that part, I understand that part.] Listen to me let me finish. That consciousness, that raw consciousness [student: Yeah] bodhichitta is that kind of consciousness and not the kind of thing where you, 'Oh I love him. Not that specific state of mind which I love this person. [Student: So not a mental function.] It is not a mental function, it is the mind itself. You don't have a problem with that. You're not going to debate me on that? [Student: Is it the nature of the mind?] No, it is the fact that you [Student: No mind at all [laughing]], it is your main mind and it is opposed to this, I am opposed to him, I am jealous of him, I am angry at him, I wonder what the line is made of.

[Tom Kylie: I think...] It is just the fact that you are aware [Tom Kylie:... you talked about two different things. That awareness that you are talking about that

comes with the smelling salts is common to all beings.] I'm saying that [Tom Kylie: right, so how do you distinguish that between me and that between somebody of the greater way?] We have two more paragraphs to go [Laughing] [Students: [unclear] that is what I said.] Do you feel comfortable with me explaining bodhichitta as your main mind, not the mental function. Not love, not a wish, not a desire, not an aspiration. It is just the fact that you are aware? [Student: Obviously you are gonna be transformed once you have achieved this.] No, you are still aware of other stuff too. [John Stillwell: You are saying that once you are aware you have a wish for enlightenment.] Now that's, that's better. Now I should get a debate lined in [laughing]. [Student: [unclear] should be like that.] We're gonna get other adjectives, we are gonna call it more stuff, but I am saying the basic state of mind is not like a wish, it is not like a love, it is not like a desire, it is not like an aspiration. It's just raw consciousness. You feel comfortable with that, you are not going to debate me on that? [Tom Kylie: No I don't.] [Student: It sounds like...] I have a lot of trouble with that, Atisha had trouble with it and Atisha did,nt accept it. [Tom Kylie: I think I don't have trouble with what you are getting at, I have trouble with the way you are presenting it.] It is a difficult point. [Tom Kylie: You are making a comparison between the raw basic consciousness that any being has when it is not knocked out by Mike Tyson... [Tom Kylie Yeah [Tom Kylie : If that is what you are talking about. That...]] Unqualified no [Tom Kylie: That seems me to be common to all beings, Buddhas or cockroaches you know] Accepted but what I am saying is [Tom Kylie: That's the basis and top of that...] On top of that we are going to add many characteristics [Tom Kylie: Yeah] but you do not feel uncomfortable that it is specific love or a specific kind of feeling or specific [Tom Kylie: No, I don't feel, no,no.] It is just that something... [Tom Kylie: The law is permeated something, then that is the way it is gonna be. If something is, you know, completely imbued, is that the word I'm looking for?] [Student: Uh, hum] [Tom Kylie: then that's the way it is.] Well, you can be imbued with other attitudes that are a mental function. [Student: Well when you are not imbued with the attitude of the Greater Way [unclear]] Okay. Well anyway there is a big fight about it in... [Student: [unclear] supposed to be natural it is not supposed to be a mental function. It is supposed to be like it exists not a mental function. [Unclear] it's a fear] Well we'll leave it at that. [Tom Kylie: When I wake up in the morning I see my room and I, and then without any effort I'm aware, but I am aware of myself as a human being on planet Earth etc. now if you tryna say for the people who have this bodhichitta, the same thing happens to them when they wake up they look they know they have bodhichitta and that everything is like that when they look at it, there's no problem, but if what you are trying to say is that, that that basic awareness itself .] Unqualified [unclear]. No I would never say that. That's

not what I am saying at all, you know that is simple. [Tom Kylie: Because for the human being, they are human the basic awareness manifests itself as being a human [unclear] bodhichitta] No I am not saying that there's two, there are many more, every word here has a special function [Student:...but it would be good if you get a raise] what I am saying it's main mind according to {rang luk} according to our own system and there was bitter fight, I mean ah [Student: [unclear]] laughing [laughter] that the current, the Buddha's belief is that it is main mind. The reason it is main mind, the reason it's raw consciousness is not anything that you have said, I understand what you are saying that bodhichitta is the high state that it should imbue my mind the way my consciousness can [unclear]my mind. It is not the reason in the book. The reason given in the book is that you have two, one of the reasons here given in the book is you have, you have two desires at that moment. What are they, when you get bodhichitta, true bodhichitta you have two desires, you have two aspirations? [Student: To achieve enlightenment] you want to help others [student: and to...] and you want to become a Buddha. If... and the explanation I have heard that I like the best is that according to Buddhism you can't focus on two objects at the same time, a normal person, a Buddha can. When you are looking at my nose's colour you can't focus on my ear's colour, specifically, impossible. When you are having anger you can't have at the same moment another state of mind. They can come so fast that you think they are one and in Buddhism they say it is like lining up rose petals on a target and shooting an arrow and as it passes through each petal ch..ch..ch..ch.. it looks like it's thwacked, it looks like it went all at once, but actually if you think about it there are milliseconds of your mind, they appear that you can have anger and love and something in a short period of time but Buddhism says that it is an illusion, it is happening so fast that it seems to one thing but it is not. It is really separate states of mind coming up it is impossible to have those two mental functions at the same time. You have to speak in terms of the mind which contains those two mental functions. You have to speak in terms of the main mind which, which is coming along with those two functions. Think of the main mind as this big guard who has two arms. It has to be main mind to have these two arms. You can't have two arms floating along on their own. It has to be a mind that possesses these two wishes, otherwise you these two wishes floating out there on their own, so it has to be a main mind and that's the position, that's why you have to deposit it as the main mind. [Student: Is main mind in tandem with the two concepts?] Yeah and in tandem is a beautiful for what, for what I want to mention next, okay. It's the idea of matching, matching, it is main mind matched with those two desires. What do I mean matched? We will study it in the Abhidharmakosha, but matched basically means in five ways they are, what did you use? In tandem, they are working in tandem in five ways

and that's true, for when you've got jealousy you have to be aware right and in awareness it is the mother mind and in jealousy is one of the things going on in the mind. You say, ' I have jealousy in my thoughts, so in the thoughts means in the mind, in the main mind as the two desires. [Student: How can there be two different mental functions?] Yeah bodhichitta would always be full, so the way in which the mind is a mental function...am I losing you today? [Laughing, laughter.] You are awful quite. [Tom Kylie:... so there are main mind as there are...what. How many different kinds of main mind are there?] Only one. [Student: Only one.] No I am sorry, six [Tom Kylie: Six, so the six...] No I don't want to get into it now. [Student: So can you tell us what we should be writing?] Okay, I want to be at the end of this class, what I would like you to know and what your homework is, and if I ask you why is it graded this way, why do we have to say Mahayana bodhichitta? Why? Why do I have to say I am going to talk tonight about Mahayana Bodhichitta. Why. [Tom Kylie: Because some people...]There's two other kinds... [Tom Kylie:...because to some other people there are two other kinds of Buddhahoods...] Right [Tom Kylie: and the mind aspires to those kinds of Buddhahoods or enlightenments is also referred to by them as bodhichitta because we don't want to...] confuse [Tom Kylie:... confuse what we consider actual the bodhichitta with their somewhat lesser virtues.] That's alright, that's, that's [student: I guess that is not a positive imputation for what Mahayana bodhichitta is...] no it's not but it is correct [student:... apparently it's not...] it's why we put the Mahayana in there. We'll get to [unclear] later it's coming. Okay Lynn, my second question is to you. Why, why is bodhichitta got to be your main, your raw awareness. Why do we just call it the desire for Buddhahood the wish for Buddhahood, why does it have to be your consciousness...[Tom Kylie: Or Mahayana Bodhichitta...] Yeah, I said I am not going to repeat it...[Lynn: I don't understand the question. Come on.] Okay, let's say you feel love for someone right [Lynn: Okay...] There are two states of mind going on. There are two mental events going on. One of them is that you are conscious [Lynn: Uh hum...] if you were'nt if I knocked you out would you still love the guy? [Laughing] You can't feel love if your main mind is shut down [Lynn: Uh hum] If your main mind is running then you can have an emotion inside of the main mind okay. [Lynn: Okay...] So, so my next question is do you think that that the desire to help, to achieve Buddhahood for all others is main, that main mind or is it a feeling in the main mind? [Student: It is the feeling in the main mind] It is actually two feelings. It's the feeling I want to become a Buddha and it's the feeling that I want to help other people and it is for that reason we have to call it the main mind because something has to hold those two feelings at the same time. [Tom Kylie: You can have them at the same time] [Student: You can...] Not technically [laughing] okay. Think of it as the place to put the two

thoughts. You have to be aware before you can love with your mind, if I knock you out, forget having love. [Lynn: Right [unclear] so bodhichitta is the main mind. [Tom Kylie: there is a whole bunch of other thoughts too. You just said announced two of them.] There's this feeling going on, awareness. Are you okay? Are you alright? [Student: Yeah.] Sure. [Student: Yeah.] Sure [Student: Yeah, I can't con corde with it] Didn't you ever wonder when they say bodhi mind, Buddha mind. You say I have only got in English too you say, 'I have only got one mind. What are you talking about?' You know they say the mind that wants to be enlightened, the enlightened mind, you know I have one mind, it is a bad translation. You know Tibetans are always saying 'mind' when you are saying 'thought' because how many minds do you have? [Tom Kylie: One mind.] One mind I mean in English it means [Tom Kylie: Mind.] the main mind so maybe Lynn you can call it the difference between this. I am asking you this. Is bodhichitta your mind or is bodhichitta some thoughts in your mind? That's a good way to put it.

[Students: [unclear]] Let's stick to that. This is a real important point. [Lynn: [Unclear] some thoughts in your mind, it is both. It's your mind and the thoughts that your mind has.] Not a bad answer okay, but most people would say it's the thoughts right. [Lynn: So it's the second, the thoughts that are in your mind.] Yeah and what Buddhism says with what the Buddhist meditators say, "Don't think that way." It is your mind. [Lynn: Is that the two thought?] It has the two thoughts. [Lynn: Our mind...] with the two thoughts. [Lynn: It has the past, it has the ah...] [Tom Kylie: Both the mind, and the two thoughts in the mind.] No, it is the mind that has the two thoughts [Lynn: It's the mind that...] [Student: it's a mental function...] [Student: the power to even have...][Student: it is closest to a mind than a mental function][Tom Kylie: Do you mean the mind that is capable of having those two thoughts, is that an easier way to put it?] No, I'm asking you again. Is bodhichitta which's consists of two thoughts right. I wanna to help people and I wanna become a Buddha so I can help people. Is it a thought or is it a mind that has those thoughts? [Student: It's the thought.] It's the thought. It really is the thought and Atisha held that view and...and other and Maitreya did not. Maitreya says it's your mind. Now why? [Lynn: Did your mind win without those two thoughts?] No, good point. It is your mind when it has those two thoughts. [Tom Kylie: But how can your mind have two thoughts?] Oh your mind has thoughts all the time, no? [Tome Kylie: No, two thoughts. It flux all the day between the two otherwise the rows...] Yeah you can say it is fluctuating between the two, alternating so quickly that you can't tell the difference. [Student: Why do we format ,what if we say, what if we say okay what if the thought was fear or jealousy] Yeah [student: Would that be described as mind?]You wanna know if that is mind or thought. It has been accepted by

everyone as being a thought. [Student: Okay, so this is the only exception.]

And it is very important that is why we call it Buddha mind that is why we call it 'chitta', chitta means mind. Chitta means main mind. [Student: This is the only sense that relies on other thoughts like jealousy...] It's a slightly different point. It, it is the only place in Buddhism where an attitude is described as your main mind, as your mind. [Student: So why?] None of the thoughts inside your mind. [Student: Why, why?] You struggle with it. I mean Maitreya said so. That... I mean in Buddhism we have to show two things. You have to an authority said it and...and it makes sense. [Student: Why does it make sense?] [Laughing: You need the authority part it okay. [Student: Once you have achieved...] Maitreya said it and Asanga said it and Asanga said it in two places. [Student: Maybe gotta keep working on it, no really once you have achieved it.] Apparently there is some importance to this question. Atisha felt it was not your mind. He thought it was a thought in your mind. Maitreya didn't say that and the great commentaries didn't say that. [Student: But they have nothing to with what...] I believe [Student: more like the nature of mind because it should be there ever present than...] I've never seen it explained that way, no. I have never seen that... the explanation's I've seen are that it is two thoughts. So it has to be the mind that has those two thoughts to have a one thing which is Buddha mind. [Student: Is is also because once you have it you don't lose or that...] No you can lose it. [Student: Is it to do with the fact that it is your pure nature?] No it has nothing to do with it. [Student: Is it possible that that is the only instance where the mind can simultaneously have two thought because the nature of the thoughts?] [Tom Kylie: We didn't say that they could simultaneously have two thoughts. We said it was alternating very quickly between the two but does that mean it could dwell for a bit on one of them and then slowly alternate to the other one sort of thing [Laughter] or has it have a quality to it that it is only going so quickly between the two that it always seems to be...] I'll talk about it. I not even sure that should say that it can't have two different types and there's a technical reason for that and we are not going to get into it. Let's focus on one of the few. [Student: But first didn't you say the definition of mind is Mahayana bodhichitta is awareness of consciousness, not a mental function.] Right I did say that. [Student: It's the main mind.] It's the main mind that has [unclear students talking over each other.] [John Stillwell: Even though the thoughts don't occur simultaneously...] I don't wanna draw on that...[John Stillwell: But that's your reason for why it is main mind because they don't occur simultaneously [unclear]] [Student: It's not awareness of trying [unclear]] [Laughing] No struggle with it, struggle with it. No struggle with it. I mean it's an important point. [Tom Kylie: We are. [Laughter] Struggle with us please.] Maitreya,

Asanga and another commentator, another famous commentator. I've forgotten it. [John Stillwell: We have no problem what people are saying it that way. We are trying to understand why.] No, apparently it's important, apparently it is very important and I'm not satisfied with the explanations that I have got. The best one I heard and the one I like the best is, is that it because it has two thoughts you have to speak in terms of the whole which contains the two. [John Stillwell: ...could say let's forget the two thoughts then right, let's just say there is one thought right.] There's not [laughing] [John Stillwell: Wait, wait wait] [John Stillwell: Well there is but not without bodhichitta] [John Stillwell: Let's say the mind is only holding...] Let's say it were like anger [John Stillwell: Wait, wait, wait...] holding one object [John Stillwell: let's say the mind is only holding one object only the wish to be a Buddha, flickering, alternating with slowly or fast with the desire to help other people okay. The mind is still holding that one thought right so if bodhichitta were a thought and not main mind it could even hold one thought. You see my point?] Well then anger will have to be main mind and not a mental function. [John Stillwell: Say that again.] Then any other emotion will have to be main mind also. [John Stillwell: Well no, no] [Student: No] because [unclear] with you [John Stillwell: No the main mind is holding one thought the main mind, the main mind is holding the anger. Bodhichitta is holding the main mind is holding the wish to be a Buddha.] I don't mind that sounds [unclear] [John Kylie: I think we have gotten back to the original question I had because isn't it implied in Buddhahood itself for the sake of others because I mean there is no Buddha without for the sake of others? So to achieve Buddhahood...] There's two...[John Kylie: for the sake of others is a redundancy right or are there or are there Buddhas out there who have achieved...] No there is no thing it is aspiring to achieve [John Kylie: for the purpose of ...] You can aspire to achieve some for some selfish reason you wouldn't ever get it but you could aspire for another reason. [John Kylie: But you would, but it would come full circle then, you would be aspiring which is something for the sake of others. So how could you not aspire to it for the sake of others since it in of itself.] How could people take robes for selfish reasons since it is stated in Vinaya that you do. You can and people have. They say and it is a bad argument [laughing] [John Kylie: No, no,no,no the definite if you are going to misunderstand what Buddhahood that's fine that is not what I am talking about.] By definition they are misunderstanding it...[John Kylie: But are there Buddhas who exist for some reason other...] No obviously not. [John Kylie: No so then that is a redun...] there are other people who aspire to it for other reasons. [John Kylie: But then they do not know what they are aspiring to.] Are there other people who aspire to it for other reasons? [John Kylie: Yes.] Yes. Okay finish [John Kylie: That's not Buddhahood, they may think they are aspiring...] Technically alright. Ah, so it's

main awareness you struggle with it. I have struggled with it for about sixteen years. [Student: [unclear]] I asked my lama again and he said, “ Well it is a difficult question and Atisha actually didn’t accept it lower and lower. “Okay you didn’t see it’ [laughing, laughter] Maybe he is wiser than I am.

Okay mental awareness. Why do we have to say mental awareness? Isn’t it obviously a mental, are there any other kinds of awareness, are there any other kinds of consciousness? [Student: Five consciousnesses.] Yeah the five sense consciousnesses. There are six awarenesses, there are six consciousnesses. So who on earth is going to mistake bodhichitta for the awareness of good smells and the rest of them? Awareness of sweet sounds in a disco? Why isn’t it, what did you say? Superfluous...redundant to say mental awareness. Isn’t it obviously a mental awareness, isn’t it obviously a thought and not a sensation of smell or something.

Is there anybody who might have a similar consciousness it it’s ear or something like that or it’s eye. Is that even possible or why do we bother to say mental or they see thing [knocking] is incomprehensible. It is inconceivable. The Buddha hears everything that was ever eaten in the universe ever. [Student: or is not.] [Student: all the six senses?] Yeah [Student: Simultaneously?] Simultaneously. [Student: Simultaneously?] He hears the warmth of every person touching every other person who ever did and ever will. He is a different kind of being. [Student: Is this Shakyamuni Buddha?] No any Buddha. [Student: So any Buddha.] So that is meant to exclude that possibility... we are not talking about the ear consciousness of a Buddha which also fits most of the rest of the definition okay. We want to make it mental. [Student: So he hears things that are being said and that will be said.] I didn’t say...I said he can smell everything that ever will be said. He can hear everything that will ever be touched. [Laughter, laughing] Okay, he is different from us and it is very difficult when you are in the monastery and you have been through years of study how the minds works, how the senses can work, how senses have to be objects specific and then you get to the eighth chapter of this book and you throw it out of the window [laughing] you know, okay. [John Stillwell: What happens to the main mind when it is not occupied with bodhichitta? Does the main mind become something else?] It can have other thoughts, yeah. [John Stillwell: Then bodhichitta is a thought in the main mind?] Whew, now you are getting me into this corner. I accept the viewpoint of Maitreya. The main mind which has the two thoughts. The two...you should be asking me when I am perceiving emptiness directly and I cannot frame a thought, do I lose my bodhichitta for the period of my meditation? [Student: Yeah in a way, feeling a mental condition.] And they say no. [John Kylie: I’m sure Maitreya [unclear]] [John Stillwell: For it has to...]

For that moment it exists in the mind and it is not some thought present in the mind. It's a big debate. [John Kylie: Well maybe it is present in the mind in some other form of thought.] 'Cos if you have ever been...when you go through that, when you go through that experience of perceiving emptiness directly you'll see, you can't even be aware that you are having it. You don't think you...I'm sorry you are aware that you don't think Lynn is perceiving emptiness, I'm perceiving emptiness, you can't think that during that deep perception of emptiness. So if you can't think that how can you wish, oh I wish I could help all sentient beings now. [Student: There is no 'I'] Can't you perceive yourself at that moment. So do you lose your bodhichitta for that period and does a bodhisattva the day after he gets bodhichitta I mean when he is eating when he is in the road when somebody's about to run over him with a taxi, does he ever think about something else you know and does he lose bodhichitta for ten seconds or and they say no it is {sempa} it permeates his mind. [John Stillwell: It is permeating his mind, it is not his mind] Right, difficult. [Student: What is it that permeates his mind?] Good point, bodhichitta. Which is the mind. [Laughing, laughter] [Students: [unclear] my word] I didn't like it as an argument, I have never seen it as a justification for why it is main mind, that is what I am saying and I don't believe there is any such presentation in my knowledge. Okay, focus on achieving total enlightenment. Why do they say total? [John Kylie: For those who don't really understand what enlightenment is.] Well there's these two so-called enlightenments which are not there. [Student:[unclear]] That's why we have to say total enlightenment. There are enlightenments that are not total and didn't you ever wonder about it you know? I always did, I always did why did they always say totally pure enlightenment [John Kylie: There are enlightenments that are not total but there is only one enlightenment that can distinguish it between would-be enlightenments and is called total, which is it?] It's the second one. [John Kylie: The second one, there is only one enlightenment.] It's a beautiful debate and an important subject and it comes in this book. It is called {tartu tek par chek te dupa} and it means...the big debate are there three tracks? [John Kylie: What is it just the one big track for [unclear]] The one big track, gimme a break, they have to the hill, they have to go up to here. There's only one track [Student: They have to they can't...] They always will, they always do [Student: And why is that?] {Tartu tek par chek te dupa} [Student: Universal help avail...] No different Buddhist schools have different views [Student: But you have been studying for a very long time [unclear]] and in the end you must go to Buddha and in the end you must get bodhichitta, Mahayana bodhichitta [Students: [Unclear]] So the Lam Rim says don't waste your time. Why start with these lower motivations. You may as well go to bodhichitta because you are going to end up there anyway. [Student: I am not

sure why [Unclear] which of the two nirvanas are the same... [Student: He means I have never seen and can't remember any distinction of a major clean up. It is a long story you could if you want [Student: Why don't you, why don't you / more accurately destroy one nirvana with two with the why coming out of it you know.] Ah [John Kiley: Wouldn't that be transparent...] no... [John Kylie: ...or are you a little chicken about it that?]

Okay next, we'll go one more and then we will have a break. [Laughing.] By the way I repeat, if you weren't learning anything, you know if it were easy you wouldn't be learning too much. It is hard. I told you in the last class that you gonna get, gonna get the baby presentation of those three principal paths and the rest of the five years are more detail and that's what you getting now. [Student: I didn't know it was going to get more confusing.] [Laughing, laughter] It is confusing. This point is difficult and I, and it is difficult for me and that's why you're confused and I...there is no clearer debate on it than in the monastery. You got Atisha against Maitreya, I mean. Who are we? [Laughing, laughter] [John Stillwell: [Unclear]it is difficult enough to get into...] It is difficult they are both enlightened beings and [unclear] to come up with some realization about it. [John Stillwell: Is this even...] It is actually [unclear] that counts [John Stillwell: Is this insignificant point here or are we just debating on it] Don't think it's not [John Kylie: Ah please!] Don't think it's not. The exercise is of debating seemingly insignificant points is what makes your knowledge of the significant points firm. [Tom Kylie: Practice.] Yeah, and it's the fact that you're arguing these insignificant points rather than watching TV. You see spending time this way is keeping you close to the Dharma and that's one function of debating things that's okay. You're never gonna sit there in your next retreat and worry oh my god if this love for other people my main mind or [John Stillwell: Three bodhichittas] [Laughter] But you study the three bodhichittas, the three enlightenments means you gonna to be forced to asked the question they've asked. What's the difference between these nirvanas and I'm gonna say what the difference between what they think emptiness is and the study of what, the study of the wrong ideas of emptiness is the best way to perceive emptiness and in fact the first Panchen Lama became the first Panchen Lama because he was a master at that and he wrote a whole book about it. [John Stillwell: What emptiness isn't] What emptiness isn't and he's got a beautiful book and someone should translate it some day. There's a devil over here and an angel over here. And the devil say, "Oh emptiness is nothing but that's bad, no siree, and just runs you know and the angel says, "No, no anyone can see that and you get knocked on the head when you see that. And, and that's not what emptiness is. And the Devil says, "You right, you right, oh emptiness is ah [Student:

Laughing]" You know and it is a long and we studied it though for over a year and it get's more and more and more finer at the end you swear to god the devil is right because it sounds so good. It sounds like all the dharma ructions you went through you know and the angel says, "Not quite there's a little bit of problem here and the devil also, he's also not only ego grasping but started egotism also. Come on taking care of yourself , I'm the one who took care of you all these years you know, worrying about John is really the best I mean if you don't worry about him whose going to worry. There's this Hebrew expression you can teach me you know, if you don't worry about yourself whose going to worry about yourself. It is actually not the full expression. [Student: If not now when.] Yeah, no the full expression is well, " God give me the strength not to worry about myself .' There's more to that saying and people want to quote the first. [Laughing, laughter.] [John Kylie: ...right or wrong as far as I go the rest of us and when it's wrong I correct it.] [Laughing] Okay anyway it doesn't hurt. What will happen you will forget all these details but, but because you debated the details you will always remember them. The main two points. [John Kylie: And furthermore you can't get to Buddhahood without getting through this sooner or later right, and Maitreya and Asanga would not have refered to it otherwise.] They spent time explaining it so, it must be important okay. [John Kylie: You can't just skip over this understanding, jump right over that.] So total enlightenment. How about for the benefit of others. Why is that is that necessary? [John Kylie: It seems to me all of this, all of these is heavier meaning...] Okay so Kylie what you are saying no one aspires to enlightenment not for the purpose of others? [John Kylie: No I think, I think I wrote down maybe an easier way to say it. The wish for total enlightenment, the correct understanding what that total enlightenment entails.] You cannot perceive correctly what total enlightenment is until you reach that period and that's a debate we have. [John Kylie: Right but it seems...] So everyone, so according to you can't have bodhichitta until got [unclear] [Laughing] [John Kylie: No, no, no the point is...] seriously [John Kylie: The points is that all the multitudinal dimensions of enlightenment for apparently being like us the most important one, one of the most important one is keep in mind that the quality is for the benefit of all beings because it is, it is present in the aspiration and it is also present in the result.] Okay which leads me to a little side point. Why do we study bodhichitta and why do we study refuge? What is the order of this book. Whose deciding...[Student: Is that the three paths or Buddhahood?] I haven't told you about the structure of the ornament and I'm not going to. [Laughing, laughter] but I will tell you briefly. We are discussing the qualities which typify a Buddha. There are ten and that's why we got into refuge and that's why we into Bodhichitta now. It is all in reference to a fully enlightened being. These are

[Student: They are not the same qualities like uncaused, spontaneous?] No, no these are like ten qualities that are typical of Buddhas and that is how the Prajnaparamitas start their description of refuge and how discuss, start their discussion. That's why we are discussing these subjects in this order. Just so you know okay. These relate to the ten qualities of a Buddha okay. So for the benefit of others why we have to put that in a definition. Why is that necessary? [John Kylie: I would think it is to keep people's eye on the ball.] [Unclear] [Student: That's Mahayana.] It's to, it's to block the two kinds of wish for enlightenment. These are wishes for enlightenment. Okay for lower enlightenment not for full enlightenment. You have to say it because there are two other kinds of wishes for enlightenment that are selfish. [John Kylie: I thought just a little earlier we said that real enlightenment is Buddhahood and these other things are would-be enlightenment.] No enlightenment? Then what are the three enlightenments that we're talking about? [Student: Nirvana, higher nirvana...] They are enlightenments, three enlightenments. [Student: I know but I have problems with the word enlightenment.] What hat you got on? What hat are you wearing? [John Kylie: I'm wearing, well...] No when you in the Svatantrika you gotta do Svatantrika, you can't fool around. We believe in three enlightenments and Mahayana, and you have to define Mahayana Bodhichitta so you can block those two omniscionesses to enlightenment. Period. Okay he next stuff is Prasangika. [John Kylie: So wait a minute though...] this takes a lot [unclear] [John Kylie: Svatantrikas wouldn't have this up there would they?] Sure they would. [Students: That's the definition.] That's their presentation. [Student: Are these definitions Svatantrika definitions?] Sure, we are Svatantrika for the next few weeks. [Student: We are now Svatantrika thank you. Is that from the beginning of this class?] Lower Madhyamika school. [Student: Since the beginning of this class.] [John Kylie: Does this mean if according to me that's not correct, Svatantrika.] [Laughing] The Prasngikas don't accept it. [Tom Kylie: The bottom line we say the three but we're wrong but we don't know.] Ummmmmm [John Kylie: [Laughing]] By the way Kylie, that is a separate subject it is called {tranye}. Why did the Buddha teach any of ...this is all the Buddha's speech. [Students: [Unclear] I think we'll take a break okay so we'll talk about it later. Take a short break and come back in ten minutes. [Cut]

Equivilant to when the Buddha said, "Kill your father, kill your mother." It is not true you have to interpret it. [Student: Can I clarify...before the first thing you said is, "The definition of Mahayana Bodhichitta is the awareness of consciousness not a mental function. The mental function is like the feeling the thoughts, right, it's main mind.] That correct. [Lynn: Then you said to me, "Is bodhichitta the thought?" Are you, are you differentiating between bodhichitta

and

[unclear]] No [Lynn: Okay you still saying Mahayana bodhichitta.] It is the main mind that has. You have to that, you have to write it down. Bodhichitta is the main mind that has those three thoughts. [Lynn: But before you said, but is it the main mind that has those two thoughts or is it the thoughts and why it is it the thoughts and you said yeah. That's right.] No that's not...[[John Kylie: Main mind and the two thoughts.] Main mind that has the two thoughts. [Student: Is the main...] that possesses the two thoughts . [John Stillwell: It has to be main mind...] [Tom Kylie: Alternately.] [John Stillwell: ... to contain the two thoughts otherwise it could not exist in the mind .] That's the best argument I have ever heard. [Student: Say that again?] [Student: Must be dying in order to help.] [John Stillwell: If it is the point of main mind it would not go far, so if you have a thought you would lose your bodhichitta, bodhichitta it wasn't main mind.] [John Stillwell: Actually Michael when I think of it in terms of Buddhahood it's a continuum, it's a short [unclear]] [Cut]

[Unclear] I just want you to listen. [Unclear] Just listen and we'll finish on time, we can finish on time. The first question is give the whole definition on page two alright. You just gonna write it out and I'll tell you why and you don't have to memorise this. I just want you to go through the exercise of writing it out. The next question are that you are gonna be looking for definitions to answer the rest of the question. Question number two. What thing is not this wish for enlightenment but might be confused with this wish for enlightenment if we left the word main out of the definition. Like if I didn't say main mind, if I just said it is the thought that you'd like to have enlightenment, what might be the confusion. [Student: [unclear] between Mahayana and bodhichitta.] Why does Maitreya have to put mind in the definition? [Student: Main.] Main. Why do we have to put main. [Student: Because there are two types.] [Student: Because there are two thoughts, two different thoughts.] Yeah, I mean the thing that people might be confused is that one of those thoughts is itself bodhichitta. That is what he has to say the mind which holds those two thoughts. That is why he has to say main. Why did he put main in there? He is trying to prevent you from thinking it is only one or two of these thoughts. It is both of the thoughts together. You can't have two thoughts together. So it is the mind that is hold those two thoughts. The word main is meant to prevent someone thinking that bodhichitta is a wish. [Student: You don't really want to destroy anything?] Right we carry on. [Student: Happy you know.] [Laughing, laughter.] I don't mind go ahead and write. Make yourself notes, so don't get distracted otherwise you won't. [Student: Could you repeat yourself?] The reason we put the word main, the definition, is that we don't want people to think that just one of those

thoughts could be bodhichitta. It's not. It's both of the thoughts together is the mind that is holding both of the thoughts together. That's why we have to say main mind. What is the translation do I use for bodhichitta? What was it in that book? [[John Stillwell: Which book?] The Tsongkhapa book. [John Stillwell: Oh, you used the simple one] The wish for enlightenment. Is Bodhichitta a wish, a wish? [Student: Two wishes.] It's two wishes. You can't call something two things so we call it the main mind that has those two wishes and that is why we have to say mind. It's really two wishes. [Tom Kiley: It's the cohesion of those two wishes?] Which is impossible so you have to say it is the mind that has those two wishes, it is the mind that has those two thoughts. [Student: [unclear]] [Tom Kiley: Even if it means something that connects [unclear]] I understand. Okay number three. What thing is not this wish but might be confused with it if we left out the word 'mental awareness'. If there were any such thing as any other kind of awareness. [Student: Yeah the Buddhas...] Yeah, the Buddhas sensory consciousnesses. What thing is not this wish for enlightenment, it is not bodhichitta but might be confused with it if we didn't say mental in the definition [Student: Before you said you hear with your..] Toe, the Buddha hears with his toe [Student: So you can interchange like, like there's no like hearer and feeler and...] Right the Buddha [Student: but it is still the same sense] The Buddha hears everything in the universe that happened and will ever happen with his toe. [Student: But he feels with his, I don't know with his eyes...] Yeah, yeah, yeah, he feels the [??] with his eyes. [Student: But he loses his sensories and consciousnesses the reason... ???] That is why you have to say mental and this is the way I want to handle these definitions, because if you understand why each word is there the you understand the definition and in fact that is what we spend all our time learning in the monastery. Okay, why is it called mental awareness, because we wanna say those are the Buddhas senses, does the Buddha's sense awareness have bodhichitta? [Student: Yes.] You have lots right. He has that ultimate mind. It'd not bodhichitta, it's mental. Okay and that's why we have to put in the word 'mental' [Student: You mean the Buddha can't have bodhichitta with his nose?] Apparently not. [Student: Is he aware of nice feelings but not bodhichitta?] He can know all things with every thought object, he can know. [Student: So bodhichitta can only be achieved through a mental...] No, I think we can have a good debate on that. I'll ask my lama, I'll debate it. If the nose of the Buddha can perceive emptiness, the Buddha can perceive emptiness by smelling. Why can't we have bodhichitta by smelling. [Student: could you say that again?] The Buddha does have [unclear] [Student: He's already there.] Well if he didn't have bodhichitta he wouldn't be Mahayana. [Students:[Unclear]] The reason why we say mental awareness is we don't want people to think that sensory awareness of the Buddha, which is extraordinary could be bodhichitta.

[Tom Kiley: Which could be anything else but...] Looks like that, okay. [John Stillwell: Why don't you want the sensory awareness of the Buddha?] Okay question, the next question. What would happen, what thing is not this wish and might be confused with it if we left out the words 'belonging to the greater way' and I didn't tell you that yet. In here it says, why do, why do we have say here it is the main mental awareness that belongs to [unclear] Is there any love of this [unclear] to looking to Buddhahood for the sake of all other beings that's not Bodhichitta, that's not Mahayana bodhichitta? The reason to focus to this for all sentient beings that's not Mahayana. There is, there is, I have to teach it to you. [Student: Oh no.] There is a little place right...[Student: Which is before that which produces Mahayana...] Yep [Tom Kylie: it is Mahayana in a sort of pre-natal state.] It's called...[Student: Sugar cane bodhichitta, it comes and goes...] [Cut]

Mandala offering
Dedication.

TYPING TWO OF CLASS TWO

Course II: Buddhist Refuge
Class three: Bodhichitta and Mind
November 10, 1993

Transcriber: ???

Poofread - May 2003

[cut] it's the way it is, it's what Mike Tyson when he punches you [laughter] it's what you lose, that's main mind, main mind just means consciousness, just your raw awareness of...it's a miracle if you think about it, you know, the fact that you are aware...where does that come from? how does that happen? you know, it's, it's like some kind of miracle, it's more a miraculous than a planned or anything, it's how, how is it that you know anything? how is it that you are aware [student: [unclear]] and that's called main mind...and then mental functions are, are focused at particular things...jealously is focused at someone else's achievements...you know anger is focused at someone else's face or the way they speak to you or...so each of those mental events is a mental function and then main mind is a mental event but it's not a particular function, it's just there, it's just aware, so sometimes there's a thing where some kinds of mental functions depend on main mind to shift and then they go with it, then they're not acting on their own accord, but but going for refuge does, going for refuge has a specific object, and it will go to that object without the...it doesn't ride on the coattails of a of raw awareness, it doesn't ride on the coattails of another, of another mental function, it's ... it's independent, it... it doesn't depend on another mental function to move somewhere before...so it can go with it

[student: so wouldn't that be spon... spontaneous-- rising?]

that's ...what by its own accord or however I translate it - that's what that means, and it's a little bit technical, and you'll study it later when you study the mental functions in the second chapter or the [b: Abidharmakosha]

[student: so the cause that arises of its own power means it's spontaneously--arises]

Meaning that it doesn't have to ride on the coattails on another mental function, there are some mental functions that can't do their job unless another mental function goes before and drives them afterwards, and ... and this is not like that - this... this is a discrete event of the mind and it goes to its object, by its own accord, by... independently, it doesn't have to wait for feeling, for example, to go towards that object, it's not, for example, dependent on you having a good feeling about that object before you can have that, its ...its independent, so that's the general meaning of that, but it's a little technical, so I didn't go into it, but it's in the definition and I couldn't leave it out.

[student: obviously you have a very deep ingrained trust in the object]

yeah

[student: if, if you if you go there without having to think about it]

Yeah and you have fear also, you have fear also, so it doesn't mean like a spontaneous thing that comes up in your mind, it just refers to: does it require that main awareness for example, looks at the object first and then later that the refuge can look at the object or something like that.

[student: so it's very automatic when the fear occurs]

It's independent of the other mental functions, basically.

[student: but it's based on training?]

It's based on a lot of things, mostly fear and trust, all right. But that's...

[student: so it wouldn't be dependent on fear moving first in the mind?]

Technically yes but it's, it's not {sung den} with fear and that's a little tricky, that's a little tricky.

[student: I mean is it possible to take refuge without having fear?]

No, I don't think so

[student: --it would be dependent on fear...]

Right, but it's not dependent on, the main mind on a ...it's not dependent on on awareness moving to the object before the mental function moves to the object, it's a it's a tricky thing and I'd rather leave that specific thing for when we study mind and mental functions which we will...

[student: but it sound's like it's outside of these two things that mind is divided into]

No, it is a mental function--

[student: it's a mental function...]

Yeah-cause {sem ba}the movement of the mind is a mental function, it's one of the mental functions that always goes with mind. It's mind dependent...it's it's one that you never lose for all your life, even when you die, {sem ba}never stops.

[student: what is {sem ba}??]

{Sem ba} is any movement of the mind, the mind always moves, the mind never stops. There's cer....

[student:--so when Mike Tyson punches you out-it's moving [laughter]]

Yeah, no, you reach a lower level of consciousness, but you're really not unconscious--feeling is another one: you always have feeling going on. Feeling is always present when the mind is present, you don't ...you may have neutral feeling but you're feeling a feeling all the time and there are other mental functions like that

[student: I promise this'll be very very brief--]

Okay

[student: the three pages that we just got, of the text? Are they numbered one through three because it's another section of another book?]

Yeah - it's another section and I wanted... I thought about numbering them all the way through but I rather you keep it behind the one you've got already and then next week you're gonna get a different one and there'll be five sections like that because I don't want to renumber them and then start all over again, I mean I don't want to number them all the way through and then not, they're kind of parts chopped out of a book

[student: so if we ever get them out of order we'll contact you--[unclear]]

You'll be in trouble...[laughs] all right.

Please repeat {semkye} [repeat], {pa ni} [repeat], {shen den du} [repeat], {yangkdak}[repeat], {tsogkpa} [repeat], {jangchub du} [repeat] Okay This is the

-

[unclear-tape cuts out]

that's it, that's the whole presentation of bodhichitta in the [b: abhisamaralankhara] [laughs] okay?

{semkye pani shemden dup yangkdak tsogk pa jangchub duk...unclear} actually there's about four more lines and that's it. So obviously we need a little [laughs]

[student: elaboration]

By the time you get to the [b: ? kita tipmaydhargyan] in the 15th century--16th century you have a ... you have a - it's become about 60, 70 pages, of which you have three in your hand. You can treat this as the short definition of bodhichitta--you're gonna learn a much longer one tonight

{semkye semkye} okay means "bodhichitta", I call it the wish for enlightenment, okay?

{pa} goes along with it

{ni} means "is"

{shen den du} means "for the sake of others"

[silence]

{shen den chyü?} I'm sorry, I misspelled that, forget {pa ni shen den du} [unclear] I misspelled that[unclear]--{yang dak tsogpa jangchub} means "total enlightenment" - and {du} means "the wish"

[student: so is yangdak "total"?)

yangdak tsogkpa is a word that means "totally total" [laughs] like "samyaksam buddha" in Sanskrit, yeah

[student:I have a question here that might sound funny at first but--"total enlightenment" is referring to Buddhahood right?]

We're gonna talk about it tonight, if you, I, I, well ask your question then I'll [unclear]

[student: well my question is--and you don't have to answer it now - but here's

my question - I'm assuming that "total enlightenment" refers to Buddhahood, and I'm assuming that by its very nature, the word Buddhahood also means for the sake of others, so if that's true this would sort of be a bit of a redundancy here]

I understand that. I understand your question and it's what I thought it was and it's a good question and we're actually gonna talk about it tonight.

[student: I'm sorry...[unclear]]

Yeah, it's a ... it's a translation of a Sanskrit prefix--sam, which means ...{samyak} meaning "totally complete"

[student: I guess ending with- -the question is, is it possible to achieve total enlightenment without it]

We'll get there

[student: being for the benefit of other...]

We'll get there, it's not, okay? So bodhichitta, {semkye} is defined as "the wish for enlightenment, for the sake of others"- the wish to achieve enlightenment for the sake of others - total enlightenment, sorry, okay. Bodhichitta is the wish to achieve total enlightenment for the sake of others--someone ever asks you the definition of bodhichitta you can give that, that's the cheap one. That's what you give in the monastery when you [laughs]don't remember the other one which is: {shen den du yang dak tsogpay duk jangchub dak mig shen ral gye drol tse... [unclear]semkye yi tsen yi} okay?

[student: is [unclear] nirvana referred to as enlightenment?]

We'll talk about it. We'll talk about it, okay, and I know you want to learn that longer definition, so...

[students: don't erase it; can you wait just a minute...?]

I can wait. In fact I won't even write the next one. I'll, I'll - you can use your text, uh we're gonna work from the page two [rustling noises]. I don't encourage you to write on it - I encourage you not to write on it-I encourage you to write on the back of the page next to it or somethin'--that's it [unclear] --I write a little number

one and then I write my notes number one on the [unclear] side like a footnote. It's a very beautiful line to memorize, I'm gonna ask the Tibetan track students to memorize it. You should know the short definition - okay - basically there are two ...two elements going on you, you want nirv--you want total Buddhahood and you want to help other people and that's basically it, it's like refuge, refuge had two elements, what were they?

[student: fear and belief]

Fear and belief, yeah, so now with bodhichitta we have two elements, it's wanting to reach Buddhahood and wanting to help others, we call it {dung du nyi denge sem}, it means, "the mind that has two wishes"--the mind that has--that has two wishes—

[silence]

[student: did you say help 'all' ? or 'others'?]

He says others meaning all other beings, okay, and yourself.

[student: it's the same thing then...[unclear]]

oh yeah, this is the short definition

[student: no I'm saying others and saying all--is the same]

All right, so go to page two in the text - we're gonna talk about the second half, in English, it says, "the definition of the Greater Way's Wish for Enlightenment is as follows: " Greater Way means "Mahayana" all right? 'Mahayana'. Why do you have to call a ... why do you have to call a Bodhichitta a Mahayana? Isn't all Bodhichitta Mahayana? I'm we're gonna start--this is what we do in the monastery first, day after day, why, why do you say Mahayana Bodhichitta? Isn't that a--whatayacallit?

[student: redundant--]

Redundant--isn't all Bodhichitta, Mahayana? in fact isn't it when you get Bodhichitta that you reach Mahayana? Right? You guys know that--gaining genuine Bodhichitta is is is what it means to become Mahayana and until you have true Bodhichitta you have not reached the Mahayana path yet--you can call

yourself a Mahayanist Buddhist but you're not --you're not a Mahayana person--
[laughs] okay—all right? Until you have genuine Bodhichitta--so why do they
say Mahayana Bodhichitta?-- I found it in a sutra many years ago--{semkye}
which is the Tibetan word for --one of the two Tibetan words for Bodhichitta--
there are three--{semkye} means: "to get the mind...to generate the mind...to
develop the mind", and it's the mind that wants to get Buddhahood--but there's
three Buddhahoods--okay? And this is very important in your school--what hat
are you wearing this course? What school are you in, this course? Do you know?

[student: Madhyamika Prasangika]

You're in Madhyamika

[another student: no--Madhyamika Svatantrik]

Svatantrika, yeah--we're in the lower Madhyamika school--yeah--you spend
twelve years in that and then you get to have four years in Prasangika [laughs]

[student: [unclear] we're in the higher school temporarily, acting like we're in the
lower school? or--]

you're always that--

[student: okay--I thought that's]

I said what hat are you're wearing I didn't say what you are--we say what hat are
you wearing - you know you go in a monastery you say - the guy says [clap]
give me the definition of Bodhichitta--ya say well what hat you want me to put
on you know- what whatdya want?

[student: so Prasangika is wearing Svatantrik hats

which all the great scholars were--right? yeah

[students: "{semkye}: to develop the mind" --and the end of the sentence
please...could you repeat the sentence, actually]

well, {semkye} means to "develop the mind" and it means "the mind that wants
to get Buddhahood," and there's three kinds of Buddhahood

{student: thank you...[silence]}

the lower Madhyamika school which is called: "Svatantrika"

[student: how do you spell Madhyamika?]

by the way the word "Madhyam" came into English as what?

[student: medium?]

yeah-okay-[unclear] the English word, 'medium'--'matyam'--Svatantrika--this doesn't have anything to do with Tantra, it's the same root-it has nothing to do with Tantra--okay--it's a school--it's the lower Madhyamika school--they say there are three tracks, we only have two right?

[student: Madhyamika says--Svatantrika says there are three tracks?--]

yeah Svatantrika says there a three distinct tracks

[student: Budhhahoods?--]

and that each track has at its end --a final goal, for that track-- and those three goals--you can think of it -- I I once drew a --we did a book about it once--it's like this: there are three tracks going on, the lowest track is called, "Listeners" or "Sravakas" that you may have read about it in books; they go through, you don't need to--I'm not gonna test you on this - I just want you to hear their beliefs cause it's important, they believe there's five paths the way that the others go through--(sog, jor, tog, lung, nyimo [unclear])--and then you reach Arhat--Nirvana--

[student: what's the English for those 5 Paths--you just mentioned?]

I don't want to do the whole thing--this you study in the 13th year [laugh]--I'm sorry--about the 11th year--but it's its: "Accumulation, Preparation, Seeing, Meditation and then No More Learning--they're called Listeners because they can hear Mahayana Dharma, they can repeat it to others, but they can't practice it

[student: they don't get it?]

they don't--they can even repeat what the Buddha said about Mahayana but they

can't do it--

[student: presumably because they don't get it or--]

they don't--

[student:--they don't see the value in it or they do but there's just something [unclear]?--]

yeah--no--they can't--they're concerned to reach their own nirvana--yeah basically not enough intelligence--yeah-basically that's their--they're a couple of eons beyond us but [laughs]

[student: it's not intelli--it's more intelligence in the heart sense though--]

no--

[students: because they've achieved wisdom which some of the Bodhisattvas have achieved--I'm sure they can hear it and they can [unclear]

well we call them "disciples who are dull-- dull-witted"

[student: "actually--you know on this very point--in Thailand in February I talked with a Western Hinayana monk on this subject and I said, 'Well what's-- don't you believe that --how are Buddhas, how do Buddhas come into existence if you can't practice [unclear]?' and he says 'Oh no that's possible but that's so far beyond that forget about even trying to do it...]

ohh...second track is Self-made Buddhas, they're one step up -

[student: these are the solitary realizers?]

yeah, what they call it but it's a bad translation, they're Self-made Buddhas

[student: now the only people that call them Self-made Buddhas, the the Madhyamika [unclear]]

I'll, I'll explain it--solitary realizers is bad translation [unclear]

[student: it's in the book...]

--and then there's Mahayana--

[student: and Self-made Buddhas have 5--same 5 Paths?]

yeah-in their own track [silence]--and then Mahayana you go through your own 5 Paths and you reach Buddhahood

[student: same 5--not different?]

[student: different]

they're called the same thing but they have different realizations--and I--it's a long story, this is a whole subject, okay; it's believed by this school that each of these 3 tracks perceives a different kind of emptiness--they don't call it emptiness, they call it lack of self, selflessness-alright? So these three people all perceive a different kind of selflessness

[student: so said--[unclear]...Svatantrikas]

[student: a different kind of...[unclear]emptiness?]

they say they're three degrees of selflessness, the highest one is emptiness [laughs] I don't want to confuse you, these reason I brought it up is that these three states are called the three enlightenments

[student: by?...]

by the Svatantrikas

[student: right...]

and in sutra--I can show you the sutra

[student: and so what is the difference between [unclear] two?]

so this is the answer to Mr. Kari's question--why we have to say total enlightenment--total enlightenment means this one--Buddhahood--no? well why not

[student: question was, total enlightenment also known as Buddhahood okay?

oh-but I'll talk about that too--now are Self-made Buddhas, Buddhas? No. They're called {sangye} they're called Buddhas- even in Sanskrit they're called Buddha, but they're not real Buddhas. Are they Self-made, what do you think?--

[student: [unclear]]

Can they, can they in this life without a teacher--

[student: no, without a teacher?]

become a--reach nirvana--without a teacher

[student: sure of course they can]

they do--they do because they've had trillions of teachers in their past [laughs] lives--and people--you don't--people are uncomfortable with the word Self-made Buddhas so they make up a word like Solitary Realizer and that's not the point, the word is Self-made Buddha, but then you have to have a teacher to say, 'self-made means: didn't have a teacher in this life--had trillions of teachers before...Buddha means not a real Buddha, just reached nirvana--but the Sanskrit word and Tibetan word is 'Self-made Buddha'

[student: so another better term would be, those who achieve enlightenment, those who when finally achieve enlightenment didn't have the presence of their teacher--]

in that last life

[student: yeah, at that time--]

yeah, nirvana, please or their-this enlightenment--their track's enlightenment

[student: their enlightenment--right...]

okay--so these are called the three enlightenments - and and it's found in sutra, I've seen it in sutra, I found it in a sutra, I don't think many people realize that--but that--for example there was a great saint named Katiana, he gave a Buddha discourse--he gave a talk about Buddhism--the Listeners--people in the audience

reached the three {semkye's}--these people who had this kind of--ability--wanted to get this nirvana--people on this track wanted to get this nirvana - people on this track wanted to get Buddhahood--those are the three {semkye's}-those are the three Bodhichittas--there are three Bodhichittas--that's why you have to say Maha--the Greater Way's wish for enlightenment, in the text here--that's why you have to say Mahayana Wish for Bodhichitta

[student: so what exactly is the Listener's nirvana and Self-Made Buddha's nirvana?]

elimination of their bad thoughts

[student: and what's the difference between the 'chittas--the three different

between these two?

[student: how they got there?--]

how they got there-- yeah I'd say that-

[student: and the quality?]

I don't think there's a qualitative difference between those two--

[student: well if they empt--if they come at emptiness differently? if they perceive emptiness differently, it is different--

[student: according to the Svatantrikas there must be a difference--if they're perceiving [unclear] emptiness--]

[student: according to the Svatantrikas...]

well the cause of their cessation--the cause of their losing their bad thoughts, was perceiving a different kind of selflessness--but I don't want to get into that--this is a whole subject, there are books written about this book--one of the--can you go from here to here? Can you--do you have to start back [unclear] here or can you skip to here if you already start--you know, and we're not gonna get into it--

[student: Michael, at the beginning you said, all three can reach what?]

nirvana...nirvana

[student: nirvana...]

[student: what's the difference between Buddhahood and nirvana then?]

It's a great question - you tell me, you studied it--

[student: well nirvana is cessation of suffering for yourself, Buddhahood is cessation for yourself and others--

it's very si--[unclear]

[student: omniscience--]

[student: --going out to help everyone else]

[student: yeah but they haven't--they're not--yeah [unclear]]

nirvana, nirvana achieved under the influence of Bodhichitta, nirvana achieved under the influence of a love for all other beings, is Buddahood--

[student: yeah--]

it's nice-- it's beautiful, if you've got--if these two guys had had Bodhichitta in their minds when they got to this point, they would have reached Buddhahood--

[student: so really the difference is, is almost the activity level, you both have the same nirvana con-condition--and you, the difference is you're- you're not both [unclear]

yeah?--cessation is the same--both, both lose your?--bad thoughts

[student: [unclear] but where does this omniscience come into play here then?]

and you lose your--knowledge [unclear] if you have Bodhichitta in your mind--

[students: so the Bodhichitta...didn't you say there are three kinds of Bodhichitta--and if that's true--]

I'm sorry--Mahayana Bodhichitta-good correction--okay--and that's why the book here says, I'm I'm gonna tear apart--this is what we do in a debate-and it and it-otherwise you think this is just all-- why use so many words? you know, why why doesn't they- why don't they just use this little definition that was okay for Maitreya--it's okay for me [laughs]--but you have to expand on it or you can't get it precise--so you do have to say Mahayana {semkye} {[unclear]-chen semkye}--okay so -now I'm not gonna be--now when you're debating- now okay listen you know I'm talking about Mahayana Bodhichitta--I know I'm talking about Mahayana Bodhichitta--I'm not going to repeat the word Mahayana tonight, Okay? Agreed? [laughs] You get it straight when you're debating in the monastery, okay.

[student: can you explain the difference between the three results, between-- these three persons--]

yeah-this one--this person knows everything - these two don't - this person got rid of all his suffering, they did also--so from negative side, all three of them-- they stopped all their suffering--but from positive side, now this person knows everything--he sees everything in the universe in one moment--everything in the past, everything that's going to be, everything thing that is - and he sees it now--in one moment--he can see it all--that's the difference between them, basically

[student: and also that the lower two don't have the desire as you would say, to apply themselves to achieving the same [unclear]]

well it's a very beautiful subject to debate, and there's [unclear] beautiful books about it--they always have to come back to here, they always have to come to here--they always will come to here--how they are woken up out of their cessation, out of their meditative state is very beautiful, you know--this process by which they get the urge to help other people is very beautiful--it's a very interesting subject, we don't--we're not doing that tonight [laughs] okay--definition--don't forget we're talking Mahayana Bodhichitta now--which is the Bodhichitta--which is the only Bodhichitta you ever heard of anyway, until tonight, okay--it is that main mental awareness belonging to the Greater Way--we're gonna tear apart each word--

[student: can you define what the non-Mahayana Bodhichitta is first?]

the desire to reach these two levels; it's the wish for enlightenment--

[students: for yourself--so how's that Bodhichitta--right--exactly]

I'm trying to say this, there are three Bodhichittas and two of them--they don't worry about other people--because Bodhichitta is not--is the 'wish for enlightenment'--they have the wish for enlightenment

[students: no!--[unclear] but we... wish for enlightenment...but that's not what we said what Bodhichitta was before...]

that was {[unclear]-chen semkye}--that was assuming Mahayana Bodhichitta--when you talk about the the {lam tsong sum kyi [unclear] ch(pay chang sem, dang chitam [unclear]chik pa ma [unclear])} you say, 'c'mon, Bodhichitta in the Three Paths? In the Three Principle Paths, and Bodhichitta's [clap] different things!' You know when you're talking Three Principle Paths you're talking Mahayana Bodhichitta, and everybody knows that--you're not talking general Bodhichitta

[student: never knew there was general Bodhichitta--[unclear]]

yeah no people don't know who haven't studied--there's three {semkye's}

[student: well that's partly because Bodhichitta is one word]

there's three {semkye's}, I'm I'm gonna use the word {semkye}--there's three {semkye's} which is translated as Bodhichitta--and {semkye} means that the wish--for enlightenment--so there's three wishes for enlightenment--two of them are not real - are not total enlightenment--they're just called enlightenment--

[student: but when at the beginning of teachings on this they say you know--before you hear this teaching you should develop bodhichitta, the [unclear] motivation [unclear] Mahayana Bodhichitta]

that's that's always Mahayana Bodhichitta and they should have said that--but but they don't--a lot of people don't understand the difference--and I wouldn't use the word Bodhichitta very easily, I would call it {semkye} okay - Bodhichitta's {chang sem}--it's a little bit different--don't worry about it, just be aware that there's three wishes for enlightenment two of them are not the wish for total enlightenment--and that's why we have to say 'Greater Way's wish for enlightenment-Mahayana's wish for enlightenment'- okay we've gotta go on or

we'll never finish this definition--first it is main mental awareness--it is main mental awareness--alright--we're on page 2 of the English but its awareness is very easy - okay? We can all agree on that? Or not?

[student: I have a question for you, excuse me--]

it is awareness--it's consciousness - it's not the mental function - so is everyone comfortable with that - Bodhi mind--Buddhahood mind--it's the same as - when you wake up out of a deep sleep and suddenly you're aware-are you comfortable with that?

[student: it's like the human being awareness that we have when we wake up and we see our room?]

yeah, yeah--raw consciousness, without any details--the fact that you are aware

[student: and what was that defined?]

this is now--we're into what is Bodhichitta--what are the qualities of Bodhichitta--the first quality that I'm mentioning is awareness--I'm talking about the word 'awareness'

[student: what you're talking about is specific kind of raw--

yeah

[student: --awareness as opposed to a general raw awareness that what he has?--]

no--what I'm saying is that--if someone knocked you out and then they put smelling salt in your nose and suddenly you--the whole world came back to you this whole [unclear]--this whole awareness--the general fact that you know--the general--you're not [unclear]--it's difficult for you to recognize that--the fact that you're conscious as opposed to--dead [laughs] [laughter]--no I'm serious

[student: I understand that part--I understand that part...]

just listen-- wait, let me finish--that consciousness, that raw consciousness--

[student: yeah--]

Bodhichitta is that kind of consciousness--and not the kind of thing where you: 'oh I love him...'--not, not that specific state of mind where you say 'I love this person--'

[student: so not a mental function--]

it's not a mental function--it is the mind itself--you don't have a problem with that?--you're not going to debate me on that??

[student: is it the nature of the mind?]

no--it is, it is the fact that you--

[student: [unclear]]

you have any mind--it's your main mind--as opposed to this: 'I'm jealous of him...I'm angry at him...'

[student: no, no--]

I wonder what the light is made of--you know--

[student: but I think, I think that you--]

it's just the fact that you're aware

[student: you're talking about two different things...that awareness that you're told about that comes with the smelling salt--is common to all beings--]

I'm saying that! I'm saying that--

[student: right--]

[student: [unclear] Greater Way--]

student: --so so how do you distinguish between me and that between somebody of a Greater Way?]

We got, we got two more paragraphs to go-okay [laugh]

[students: [unclear]

do you, do you-what I'm saying is do you feel comfortable me explaining Bodhichitta as your main mind--not, not the mental function--

[student: yes--

not love, not a wish,

student: --it's a natural]

not a desire, not an aspiration--it's just the fact that you're aware?

[student: well, obviously your [unclear]

[student: not yet, no]

student: is being transformed once you've achieved it--]

no you're still aware of other stuff too

[student: well--you're...]

[student: so you're saying, once you're aware you have the wish for enlightenment?]

now that's better, now I should get a debate like this [laughs]

[student: [unclear] you say the wish for enlightenment should be like that [unclear]]

no--we're gonna just, we're gonna give it other adjectives, we're gonna call it more stuff-but I'm saying is the basic state of mind, is not like a wish, it's not like a love, it's not like a desire, it's not like an aspiration, it's just raw consciousness--you feel comfortable with that? You're not going to debate me with that?

[student: no--]

[student: well it sounds like we should--]

I have a lot of trouble with that [laughs] [laughter]-- Atisha had trouble with it, and Atisha didn't accept it

[student: na-I think I don't have trouble with with what I think you're getting at-I have trouble with I think the way you're presenting it.]

It's a difficult point--

[student: If you're trying to make a comparison between the raw, basic consciousness that any being has when it's not knocked out by Mike Tyson, if that's what you're talking about--that--]

Unqualified? No.

[student --that seems to me to be, that seems to me to be common to all beings, Buddhas or--cockroaches--]

Accepted-but what I'm saying is--

[student: now that--that's the basis--]

Listen listen

[student: then on top of that--]

no--on top of that we're gonna add many characteristics

[student: yeah?...]

but but you don't feel uncomfortable with thinking that it's a specific love, or specific kind of feeling or specific kind of--

[student: no - no I don't feel it--no no]

it's just that it's raw con--[unclear]

[student: [unclear]--if something is permeated something then that's the way it's

gonna be-if something is you know-is completely imbued? if that's the word I'm looking for? Then, then that's the way it is--]

Well you can be imbued with other attitudes that are mental functions--

[student: well yeah if you're not imbued with the attitude of the Greater Way-you[unclear] got bodhi mind--]

Okay, well, anyway there was big fight about it in

[student: it's supposed to be natural, it's not supposed to be mental functions, it's supposed to be something where it's like-it's it's just it exists--there is not a mental function--it's its own--[unclear] fear--and it's some sort of]

[student: --fact of nature almost--]

well--let me put it to you like [unclear]

[student: when I wake up in the morning I see my room and I, and I--and then without any effort I am aware--but I am aware of myself as a human being on planet earth etc.--now if you're trying to say that for the people who really have this Bodhichitta the same thing happens to them--when they wake up they look, they know, that they have Bodhichitta and that everything is like that, when they look at it--then that's no problem--]

[student: --that's what it is--isn't that what it is?]

[student: but what you're trying to say is is that that that basic awareness itself--]

Unqualified, is Bodhichitta. No I would never say that--that's not what I'm saying at all-I mean that's simple

[student: okay--because for the human being they are human--that basic awareness manifests itself as being a human--[unclear] Bodhichitta being--]

No--I'm not saying that--there's two--there's many more words here--every word here has a special function--

[student: what did you just say...?]

I'm saying it's main mind, according to [unclear], according to our own system--and it was a bitter fight--I mean--the

[student: what's the right answer?]

[laughs] the current--the Buddhist belief is that it's main mind. The reason it's main mind--the reason it's raw consciousness--is not anything that you said--I understand what you're saying--you're saying that Bodhichitta is such a high state that it should 'imbue my mind the way that my consciousness currently imbues my mind'--it's not the reason given in the books--the reason given in the books is--you have two--one of the reasons given in the books is that you have--you have two desires at that moment--what are they? When you get Bodhichitta--true Bodhichitta, you have two desires, you have two aspirations--

[students: to help other, to achieve enlightenment--]

you wanna help others, and you want to become a Buddha, okay?

[students: yeah...]

If--and the explanation that I've heard that I like the best--is that--according to Buddhism you can't focus on two objects at the same time--a normal person--a Buddha can--when you're looking at my nose's color you can't focus on my ear's color--specifically - impossible--when you're having anger you can't have at the same moment another state of mind--they can come so fast that you think they're one and in Buddhism they say that's like lining up rose petals on a target and shooting an arrow at it--and as it passes through each petal--tche-tche-tche-tche-tche, it looks like it [unclear] you know it looks like it went all at once but actually--if you think about it--they are milli-seconds of your mind--they appear-- appears that you can have anger and love and something within a short period of time but Buddhism says now that's an illusion--it's happening so fast that it seems to be one thing but it's not - it's really separate states of mind coming up - so it's impossible to have those two mental functions at the same time--you have to speak in terms of the mind which contains those two mental functions--you have to speak in terms of the main mind which is coming along with those two mental functions--think if the main mind as this big guy who has two arms - okay? there has to be main mind to have these two arms--you can't have these two arms. You can't have these two arms floating around on their own, there has to be a mind that possess these two wishes. Cause otherwise you just have two wishes floating out there on their own--so there has to be a main

mind--and that's the position - that's why you have to posit it as a main mind.

[student: so [unclear] main mind in tandem with the two [unclear]]

yeah--yeah, and in tandem is a beautiful for what I just--what I want to mention next--okay? It's the idea of matching--matching--it's main mind matched with those two desires. What do we mean, 'matched'? Uh, we'll study it in the [b: Abidharmakosha], but 'matched' basically means: "in five ways they are--what did you use?--'in tandem'--they are working in tandem in five ways--and that's true; for you to have jealousy you have to be aware, right? I mean, awareness is the mothermind, and then jealousy is one the little things going on in the mind. You say I have jealousy in my thoughts, so that--in the thoughts means in the mind, in the main mind--so you have to have a main mind to hold the two desires--otherwise bodhichitta would be two desires. So you have to speak in terms of a main mind that has the two desires. How does it have them?--

[student: [unclear] would be two different mental functions--]

yeah bodhichitta would be always plural--

[student: --right]

so, the ways in which the mind and the mental functions--did I lose you guys?
[laughs]--it's awful quiet [laughs]

[student: So this [unclear] main mind as there are what--[unclear]--how many different kinds of main minds are there?]

only one--oh I'm sorry, six--

[student: Six--for the six [unclear]]

but I don't want to get into it--no--

[students: we'll study it [unclear]--can you tell us what we should be writing--
cause I [laughter] just-- [unclear]]

okay, I want to be at the end of this class, what I'd like you to know, and what you're homework is, if I ask you why is it Greater's Way--why do we have to say 'Mahayana Bodhichitta'--why?--

[student: okay--]

why? why do I have to say: 'I'm gonna talk tonight about Mahayana Bodhichitta?' Why?

[student: because some people--]

there's two other kinds of Bodhichitta--

[student: because--according to some other people - there two other kind of Buddhahood--

right...

[student: and the mind that--

right--

[student: aspires to those Buddhahoods, or Enlightenments is also by them referred to as Bodhichitta so we don't want to--]

confuse

[student: --confuse, what we consider to be actual bodhichitta with their somewhat lesser version--]

okay that's alright--that's--that's

[student: Bu that's not a positive presentation of what Mahayana Bodhichitta is--]

no it's not--but it's correct

[student--but it's not...]

it's why we put the word Mahayana in there...we'll get to yours later--it's coming--okay Linn, my second question is to you--why--why does Bodhichitta have to be the main m--your raw awareness? Why don't we just call it the desire for Buddhahood, the wish for Buddhahood? Why does it have to be your consciousness?

[student, Linn: oh Mahayana Bodhichitta--]
yeah, I said I'm not going to repeat it--

[student: I don't even understand the question--]

okay--

[student: I'm lost, I'm totally lost--]

let's say, you feel, you feel love for someone right?

[student: okay]

They're two state of mind going on--they're two mental events going on--one is that you're conscious, if you weren't--if I knocked you out and said 'do you still love the guy?' [laughs]

[student: mmhmm-right]

you can't feel love if your main mind is shut down. If your main mind is running, then you can have an emotion inside of the main mind, okay?

[student: okay]

so so my next question is, do you think that the desire to help--to achieve Buddhahood for all others is--a--that main mind, or is a feeling in the main mind?

[student: it's a feeling in the main mind--]

it's actually two feelings--it's the feeling that I want to become a Buddha and it's the feeling that I want to help other people--and it's for that reason we have to call it 'the main mind'--cause something has to hold those two thoughts at the same time.

[students: You can have them at the same time--
; you can't--]

not technically [laughs] okay? Think of it as the place to put the two thoughts--you have to be aware before you can love with your mind. If I knock you out--

forget having love--

[student: right, there's nothing--to love--it's--[unclear]]

so, bodhichitta is a main mind--

[student: there's a whole bunch of other thoughts too--you just [unclear] have two of them--

there's feeling going on and there's awareness--are you okay?

[student: but love is a mental function--]

are you okay, are you alright?

[student: yeah...]

sure?

[student: yeah...of course--[unclear]]

Sure. No yeah, and when they say, no --didn't you ever wonder when they said bodhi mind--Buddha mind--you say, 'I've only got an English [unclear]--you say I've only got one mind, what are you talking about, they say the mind that wants Enlightenment, you say Enlightenment mind--you know I've got one mind it's a bad translation, you know Tibetans are always saying mind when you would'a say thought. Because how many minds you have?

[student: on mind!]

one mind!--I mean in English mind means the one--the main mind

[student: mind--]

so I--maybe Linn, you can call the difference this, I'm asking you this--is bodhichitta your mind? or is bodhichitta some thoughts in you mind? that's a good way to put it--

[student: that's much easier--]

let's stick to that--[laughter]

[student: it's--

this is a real important point--

[student: --it's [unclear] some thoughts in your mind--it's both--it's your mind and it's the thoughts that your mind has--]

not a bad answer, okay--I bet most people would say it's the thoughts--okay? right?

[student: --so the second, the thoughts within your mind--]

yeah, and what Buddhism says--what the Buddhist meditators say is 'don't think that way'--it is your mind--

[student: [unclear] the thoughts--]

that has the two thoughts

[student: merged in one--]

[student: it's the mind--]

with the two thoughts, in it--

[student: it has the pos--it has the, uh--[unclear]]

[student: is both the mind and the two thoughts in the mind--]

no it's the mind that has the two thoughts--

[student: it's the mind that--it's the mind that has the power to even have [unclear]]

[student: is jealousy a thought?--it's a mental function--[unclear]]

jealousy's a thought

[student: - [unclear] real mind--so-it's closer to mind than it is to a mental

function--]

[student: maybe you mean--do mean the mind that is capable of having those two those thoughts? is that an easier way to put it--]

no no no, I'll ask again--is is Bodhichitta--which is--which consists of two, two thoughts--right? I want to help people and I want to become a Buddha so I can help people--

[student: right--]

is it a thought? Or is it the mind that has those thoughts?

[student: it's the thoughts--]

it's the thoughts! it really is the thoughts--and Atisha held that view--and others and Maitreya did not--Maitreya says, 'it's your mind...' now why?

[student: it's your mind with or without those thoughts?]

no--good point! it's your mind when it has those two thoughts--

[student: that's what I [unclear]-]

[student: but how can your mind have two thoughts?]

oh your mind has thoughts all the time, no?

[students: no two thoughts--

at the same time--

it's fluctuating, it's alternating between the two--

it's not focusing-- not one thing--

otherwise it's the rose petal analogy--]

yeah you can say it's fluctuating between those two--alternating so quickly, that you can't tell the difference--

[student: well, wait a minute--why don't we form a - what if you say--well okay, let's say that the other the thought was fear or jealousy--]

yeah

[student: would that be described as mind?]

see, yeah you want to know whether that's mind or thought? It's accepted by everyone as being a thought--

[student: --a thought--okay so this is the only exception--]

yeah--and it's very important--that's why they call it Buddha mind--that's why they call it 'chitta' - chitta means mind -chitta means main mind -

[student: this is - this is the only exception to the thought which will--relies on other thoughts like jealousy--

[student: --you can't--]

yeah--uh--[unclear] different point--it's it's--this is the only place, in Buddhism

[student: so why?--]

when attitude is described as your main mind--as your mind--

[students: and so why? why? why?]

--not as a thought inside your mind--you struggle with it - I mean-Maitreya said so--that's--I mean in Buddhism we have to show two things, we have to say: "An authority said it, and it makes sense..."

[student: why does it make sense?]

it's easier, the authority part [laughs]

[student: once you've achieved--]

[student: what's the authority part?]

Maitreya said it, Asanga said it and--Asanga said it in two places -

[student: maybe we have to go meditate on it--no really...]

mmm--there's apparently there's some importance to this question--Atisha felt that it was not your mind--he thought it was a, he thought it was a thought in your mind--Maitreya didn't say that - and the great commentators didn't say that-

[student: but it has nothing to do with what I [unclear] more like--]

I believe--

[student: --a nature of the mind because it should be there just as ever-present as any [unclear]--it has nothing to do with--?]

I've never seen it explained that way - no--I've never seen that--the expression--explanation I've seen -

[student: so because the two]

are that it's two thoughts - so there has to be a mind has those two thoughts - to have a one thing which is Buddhamind--

[student: so-is it also because once you have it you don't lose it?-- or--]

no you can lose it--

[student: you can lose it--]

yeah

[student: unclear]]

yeah - there's a famous story of someone who lost it--

[student: that has to do with the fact that you're, um - you're nature is a pure nature?--]

no nothing to do with that--nothing to do...

[student: no?]

[student: is it possible that that's the only instance where the mind can simultaneously have two thoughts? because of the nature of the thoughts?]

no

[student: you didn't say that they could simultaneously have two thoughts - we said that it was alternating very quickly between the two--but does that mean that it could dwell for a bit on one of them and then slowly alternate to the other one [laughter} - is that considered the same?]

I'll pass--

[student: or is the quality that it's [unclear] so quickly between the two that it always seems to be--uh]

I'll pass on it--I'm not even sure that I should say that the-it can't have two at the same time - and there's technical reason for that and I'm not gonna get into it--one is a focus and one is a feeling--

[student: but --first didn't you say the definition of Mahayana Bodhichitta is awareness or consciousness - NOT a mental function?]

right I did say that--

[student: it's the main mind--]

it's the main mind that has the--[unclear]

[students: that what [unclear] talkin about]

[student: even though two [unclear] don't occur simultaneously?]

uh I don't want to dwell on that -

[student: but that's your reason--as to why it's main mind--if they don't occur simultaneously--[unclear]]

[student: But it's not awareness or consciousness--[unclear]]

right? [laughter]

[student: and so how do you process--I don't get it--]

No struggle with it, struggle with it--no--struggle with it, struggle with it--I mean it's an important point--

[student: --but we are!] [laughter]

Maitreya--

[student: struggle with us please--]

Maitreya, Asanga, and another commentator, a famous commentator- I forget his name

[student: we got no problem with people saying it's that way it's--we're trying to understand why--]

No and I--apparently it's important--apparently it's very important - and I'm not satisfied with explanations I've got -

[student: oh]

the best one's I've heard--the one that I like the best--is is that it- because it has two thoughts, it it--you have to speak in terms of the whole which contains the two--

[student: well if- let's say you forget the two thoughts then, right?--]

yeah

[student: let's just say there's one thought--let's say--]

there's not!

[student: well- no - wait wait wait--]

[student: well there is - but if there it's not Bodhichitta then]

[student: let's say the mind is only holding--]

let's say if were like anger,

[student: wait wait wait--]

holding what object?

[student: let's say the mind is holding one object--only the wish to be Buddha-]

right--

[student: --flickering alternating with slowly or fast

right

[student: --the desire to help other people okay?--The mind is still holding that one thought--right--so if Bodhichitta were a thought and not main mind - it couldn't even hold one thought--you see my point?]

well then anger would have to be main mind and not a mental function -

[student: say that again?]

then all--every other emotion would have to be main mind also -

[student: no - no

no because you [unclear] still have the two--that's pretty good

[student: the main mind is holding one thought - the main mind is holding the anger]

okay - ah - I mean--

[student: Bodhichitta is the main mind holding the wish to become a Buddha--you see what I mean?

Okay - I don't mind - that's sounds [unclear]

[student: I think we've gotten back to the original question I had then - because-- isn't implied in Buddhahood itself 'for the sake of others'? I mean--there is no Buddha without 'for the sake of others'--so to achieve Buddhahood for the sake of others--

there's two--

[student: --is a redundancy, right? or are there Buddhas out there who have achieved their - [unclear] without being for the sake of others--]

no it's not saying achieved - it's saying aspiring to achieve--for the sake of others

[student: --for the purpose of--

you can aspire to achieve for some - for some selfish reason - you would never get it - but you could aspire for another reason--

[student: but you would--but it would come full circle then - you would be aspiring - to something which for the sake of others - so how could you not aspire to it--for the sake of others - since it in and of itself -]

how can people take robes for selfish reasons? - it's stated in the vinaya that you do--that you can - that people have.

[students: [unclear]]

they say -- bad argument --

[student: no no no - the definition--people can misunderstand what Buddhahood that's fine - that's not what I'm talkin about--]

by definition they're misunderstanding it -

[student: right - but are there Buddhas who exist for some reason other than the for the sake of others--]

no - obviously no -

[student: no! - so then that's a redundancy--]

[unclear] people who aspire to it for other reasons -

[student: but then they don't know what they're aspiring to--]

are there people who aspire to it for other reasons?

[student: yes...]

yes...okay--fini

[student: not to Buddhahood--they might think they're aspiring to Buddhahood--]

[laughs] alright - so it's a main awareness - you struggle with - I have struggled with it for about 15 years--

[student: but you gave us an answer though --]

I'll ask my lama again - he said well it's a different question and Atisha actually didn't accept it [unclear] and I says well - and he says - okay [unclear] [laughter] - [unclear] wiser than I am - uh - okay mental awareness - why do we have to say mental awareness? Isn't it obviously a mental - are there any other kinds of awareness - are there any other kinds of consciousness?

[student: yes--[unclear]]

yeah - the five sense consciousnesses - there are six awarenesses - there are six consciousnesses - so who on earth is going to mistake Bodhichitta for awareness of good smells in a restaurant? Or awareness of sweet sounds in a in a disco-- why isn't it - what did you say?

[end side one]

--superfluous--what's the other word? redundant--to say mental awareness - isn't it obviously a mental awareness? Isn't obviously a thought and not a sensation of a smell or something like that. Is there anybody who might have a similar consciousness in his ear or something like that - or in his eyes - is that even possible? Why are we bothering with saying mental? Who?

[cut]

that they see things is incomprehensible - it's inconceivable - okay? the Buddha hears everything that was ever eaten in the universe - ever -

[student: with his nose...]

[student: through all his six sense?]

yeah yeah

[student: simultaneously...]

simultaneously

[student: simultaneously?]

he hears the warmth of every person touching every other person who ever did and ever will - yeah it's a different kind of being -

[student: is this only Shakyamuni Buddha?]

No any Buddha--

[student: oh any Buddha--]

yeah - okay - so that is meant to exclude that possibility -we're not talking about the ear consciousness of a Buddha, which also fits most of the rest of the definition. We want to make it mental.

[student: so he hears things that have been said and that will be said--]

I didn't say - I said he can smell everything that will ever be said - he can hear everything that will ever be touched--

[student: oh - excuse me!]

[laughs] okay, he's different than us - and it's very, very difficult when you're in the monastery--you've been through years of studying how the mind can work,

how the senses can work, how senses have to be object specific, and then you get to eighth chapter of this book and you throw it all out the window [laughs] you know, okay - yeah?

[student: what happens to the main mind when it's not occupied with Bodhichitta? Does the main mind become something else?]

It can have other thoughts--yeah

[student: so then Bodhichitta is a thought within the main mind?]

Phoo! Now you're getting into this [unclear] - I accept the viewpoint of Maitreya - it's the main mind which has the two thoughts - the two - you should be asking me: 'when I perceive emptiness directly, and I cannot frame a thought - do I lose my Bodhichitta for my period of meditation?

[student: yeah in a way - it's still in your mental continuum]

and they say, no--you can--

[student: [unclear] Maitreya says no that one- [unclear]]

[student: so it has to be permeating [unclear] your mind--]

[unclear] what character is it? so at that moment it exists in the mind and it's not--

[student: not a thought--]

it's not present in the mind, it's a big debate--

[student: well maybe it's present in the mind in some other form than a thought--]

[unclear] do you--cause if you've ever been-when you go through that - when you go through that experience of perceiving emptiness directly - you will see - you can't even be aware that you're having it - you don't think to your- you're - I'm sorry --you're aware that you're having it - but you're not - you don't think: 'Linn is perceiving emptiness; I'm perceiving emptiness'--you can't think that during that deep perception of emptiness - so if you can't think that how can you have a wish - 'oh I wish I could help all sentient beings'--you know?

[student: cause there's no 'I']

you can't even perceive yourself at that moment--so do you lose your Bodhichitta for that period - and does a Bodhisattava the day after he gets Bodhichitta - I mean when he's eating when he's in the road - when somebody's about to run over him -a taxi - does he - does he ever think about something else you know and does he lose Bodhichitta for 10 seconds - and they say 'no' - it's {semba} it's im - it's permeates its mind -

[student: if it's permeating his mind - then it's not his mind--]

yeah - right? - difficult -

[student: what is it that permeates his mind?]

good - good point - Bodhichitta -

[student: Bodhichitta]

yeah - which is the mind [laughter]

[students: --the main mind; [unclear]]

No, I didn't like it as an argument--I've never seen it as a justification for why it's main mind, is what I'm saying - I don't believe there's any such presentation - [unclear] in my knowledge...okay - focused on achieving total enlightenment. Why they say total?

[student: for those who don't really understand what enlightenment is--]

no cause there's these two - there's these two so-called enlightenments - which are not enlightenments -

[student: that doesn't make it any less real - they're all real [unclear]]

okay - that's why we have to say total enlightenment - there are enlightenments which are not total - and didn't you always wonder about it? You know, I always did - I always said - why did they say, purely total enlightenment? I mean enlightenment's enlightenment - I'm enlightened or not enlightened- you can't have half enlightened...

[student: there are enlightenments that are not total - where there's only one enlightenment and to distinguish it between would be enlightenments - it's called total - which is it?]

second one, it's the second one

[student: it's the second one, there is only one enlightenment--?]

it's a beautiful debate - it's an important subject - it comes in this book, it's called: {tartuk tekpa chikpa drukpa}--and it means, the big debate is, are there three tracks?

[student: or is it just the one big track, broken into three sections--]

it's one big track, give me a break! they have to go up to here, they have to go up to here, there's only one track--

[student: they have to--they can't --[unclear]they can't permanently--]

they always will - they always do -

[student: and why is that?]

long story...{tartuk tekpa chikpa drukpa} there's a--

[student: is it universally held, that they all do?]

no, different Buddhist schools have different views

[student: but you can stay for a very long time, right?]

right--but in the end you must go to Buddhahood, in the end you must get Bodhichitta--Mahayana Bodhichitta--

[students: I understand--[unclear]]

so the lam rim's saying: 'don't waste your time, why start with these lower motivations?' you might as well start with Bodhichitta if you're gonna end up there anyway.

[students: [unclear]...two enlightenments, two nirvanas are the same--even though the paths to them are different--]

the reason the two--there is--I've never seen--or I can't remember any distinction ever made between them - it's a long story I mean you could - if you want -

[student: yeah why don't you - why don't you uh more accurately draw one nirvana with two with a 'Y' coming out of it - wouldn't that be much better?

nah--

[student: or are you a little chicken about that then?]

okay next - we go one more and then we have a break--

[student: thanks...]

[laughs] by the way I repeat - if you weren't learning anything - you know if were easy--you wouldn't be learning too much - it's hard, it's hard--I told you in the last class that you're gonna get - you get the baby presentation of those three principle paths - and the rest of five years is just in more detail of those [unclear] principle paths - and that's what you're getting now -

[student: but I didn't know it was going to be more confusing--]

[laughs] it is confusing--this point is difficult, and I, I--it's difficult for me and that's why you're confused - and I--there's no clearer debate on it in the monastery--you've got Atisha against Maitreya, I mean - who are we?! [laughter]

[student: selfless is difficult enough [unclear]]

--it's difficult - it's difficult it's difficult- they're both enlightened beings - they probably wanted us [unclear] to come up with some realizations about it-

[student: if this even a significant--]

[unclear] as she says--as Carolyn said...

[student: is this even a significant point or are we just debating--]

don't think it's not--

[student: --oh please--]

don't think it's not - the exercise of debating seemingly insignificant points is what makes your knowledge of the significant points firm...

[student: it's practice--]

yeah--and it's the fact that your--I even use insignificant points, rather than watching TV - you see

[student: it's mind training--]

spending time this way--is keeping you close to the dharma - and that's one function of debating things--that--okay - I mean you're never gonna sit there in your next retreat and worry 'oh my god is this love for other people my main mind or --'

[student: [unclear]three Bodhichittas--[laughter]

but if you study the three Bodhichittas, the three Enlightenments, means you gotta be forced to ask the questions that they've asked: 'what's the difference between these nirvanas?' and I'm gonna say what's the difference in what they think emptiness is? And the study of what - the study of the wrong ideas of emptiness is the best way to perceive emptiness, and in fact the first Panchen Lama became the first Panchen Lama because he he was a master at that - he wrote a whole book about it--

[student: what emptiness isn't?]

what emptiness isn't - and he's got a beautiful book - and someone should translate it some day - there's a devil over here and an angel over here, and the devil says, 'oh, emptiness is nothingness! yeah - [unclear] you know - just [unclear]; and the angel says, 'no no I mean, anyone can see that - when you get knocked on the head you see that - that's not - that's not what emptiness is... And then the devil says, 'you're right, you're right--oh emptiness is ah...'-and they--and they--it's a long book - we studied it - we studied--

[student: I remember--]

it for like a year--and it gets and it gets more and more and more fine and at the end you swear to god the devil is right - because it sounds so good - it sounds like what you've heard in all the dharma lectures you went to -- and then the angel says, 'no, not quite--there's a little bit of problem here--' and the devil also - it's a - he's also - not only ego grasping - he's describing egotism also - he says 'c'mon taking care of yourself - I'm the one who took care of you all these years - you know worry about John - is really the best - I mean if you don't worry about him who's going worry about him?' There's this Hebrew expression they used to teach me -

[student: yes--]

you know - if you don't worry about yourself - then who's going to worry about yourself? It's actually not the full expression--

[student: 'if not now when--']

yeah--nah - in the full expression is well, 'God give me the strength not to worry about myself--' there's more to that saying--

[student: oh - I never heard that--]

but people only quote the first half [laughter]

[student: [unclear] the rest of it is, when it's wrong I correct it...]

okay so anyway - it doesn't hurt--what'll happen is you'll forget all these details but because you debated the details you will always remember the main two points--

[student: and furthermore you can't get to Buddhahood without getting through this anyway--sooner or later--right? --]

yea--aiy--

[student: and Maitreya and Asanga would not have referred to it otherwise--]

well, they spent time debating it so it must be important--okay--

[student: well we can't just skip over this understanding it - jump right over that--]

okay so total enlightenment--how about 'for the benefit of others?'--

[student: it seems--]

why is that necessary?

[student: it still seems to me that all of this--that all of these are caveats - meaning that--it's more like]

so Kylie, so Kylie - what you're saying is that no one aspires to enlightenment--not for the purpose of others?

[student: no I think, I think - I wrote down maybe an easier way to say it - the wish for total enlightenment, with the correct understanding of what that total enlightenment entails--]

you cannot perceive correctly what total enlightenment is until you reach it--period. And that's a debate we have--

[student: right - but it it seems that--]

so everyone - so according to you - you can't have Bodhichitta until you become a Buddha [laughs]

[student: no no the point is--]

seriously--

[student: the point is, of all the multitudinal dimensions of enlightenment - apparently for beings like us - the most important one- or one of the most important one's to keep in mind is the quality of it that it is for the benefit of all beings because it's present in the aspiration and it's also present in the result--]

okay which leads me to a little side point - why are we studying Bodhichitta and why do we study refuge? What is the order of this book? Who's deciding the order of this book?

[student: Is that the three paths?--of Buddhahood...]

I haven't told you about the structure of the [b: Ornament], and I'm not going to tonight [laughs] [laughter]--but I'll tell you briefly - we are discussing the qualities which typify a Buddha--there are ten - and that's why we got into refuge and that's why we're into Bodhichitta now. It's all with reference to a fully enlightened being--these are--

[student: and that's not the same as the qualities of--like on [unclear] spontaneous--

no - no these are ten qualities that are typical of Buddhas, and that's how the Prajnaparamitas start their discussion of emp- of-of refuge and how they're discussed there start their discussion of Bodhi--that's why we're talking about these subjects in this order - just so you know - okay - these relate to the ten qualities of a Buddha...So for the benefit of others, why do we have to put that in definition? --Why is that necessary?

[student: I--I would think it's to keep people's eye on the ball--]

it's very simple, much simpler--it's to- it's to

[student: [unclear] Mahayana]

it's to block these other two kinds of wish for enlightenment. These are wishes for enlightenment - but they're for lower enlightenment, they're not for full enlightenment - we have to say it because they are two other kinds of wishes for enlightenment that are selfish -

[student: I thought we said a little earlier that real enlightenment is 'Buddhahood' - and these other things are would-be enlightenments--]
No they're enlightenment--they're one of the Three Enlightenments--what are you talking about?

[student: [unclear] instead--higher nirvana and lower nirvana--]

they're enlightenments - Three Enlightenment! What are you--

[student: yeah I know but [unclear] have problems with the word 'enlightenment' [unclear]]

what hat you got on? what hat are you wearing?

[student: I'm wearing - well--]

no when you're in the Svatantrika you've gotta go Svantantrika--you can't fool around--we believe in three enlightenments--and Mahayana - you have to define Mahayana Bodhichitta this way - to block those lower wishes for enlightenment - period. Don't get mixed up with Persangika--

[student: well wait a minute though--

they accept a lot of weird stuff--

[student: Svantantrika wouldn't say - wouldn't have this up there - would they?]

sure they would

[students: sure they would; that's their definition]

that's their presentation--

[student: are these definitions Svatantrika definitions?]

sure, we are Svatantrika for the next six weeks--

[student: we are now Svatantrika?]

yup--

[student: thank you...]

[student: what's Svatantrika?]

Lower Madhyamika school--

[student: this [unclear] the beginning of the class--]

[student: Svatantrika doesn't mean--according to me but it's not correct--
Svatantrika--]

[laughs] The Persangikas don't accept it - [unclear]

[student: the bottom lines is that - we say the three because we're wrong - but we don't know it--]

nnnhhh--

[student: [laughs] [unclear]]

by the way, Kylie--that is a separate subject, it's called {unclear} which is 'why did the Buddha ever teach any--' this is all Buddha's speech--Buddha taught this--

[student: sure--]

right --ahh - I think we'll take a break there okay - so -then we'll talk about [unclear] take a short break - okay - come back in ten minutes

[cut]

is equivalent to when the Buddha said, 'kill your father, kill your mother...'--it's not true--you have to interpret it -

[student: can I clarify--before the first thing you said was - the definition of Mahayana Bodhichitta - it is the awareness or consciousness, not a mental function--a mental function is like the feelings the thoughts, right? It's main mind - then you had said to me is Bodhichitta the thought?--So are you are you differentiating between Bodhichitta and Mahay--]

no no that's not the point

[student: so you're still saying Mahayana Bodhichitta -

Bodhichitta is the main mind that has the thoughts--you have to say it that way - you have to write it that way - Bodhichitta is the main mind that has those two thoughts--

[student: but then before you said but is it the main mind that has those two thoughts or is it the thoughts? And when I said the thoughts - you said, 'yes' that's right--]

No, that's not correct -

[student: main mind and the thoughts...]

it's main mind that has the two thoughts

[student: is the main...]

that possesses the two thoughts

[student: it has to be a main mind--

[student: alternate]

[student: to contain the two thoughts--therefore it couldn't exist in the mind with the thoughts]

that's the best argument I've ever heard

[student: say that again--]

[students: [unclear] in order to help...you see see--excuse me?]

[student: If it weren't the main mind it couldn't hold the thought

thank you

[student--so when you had a thought you would lose your Bodhichitta - if the Bodhichitta wasn't main mind--]

[student: that's it Michael, when I think of it in terms of Buddhahood it's sort of--
[unclear]]

[student: okay, that--thank you--]

[student: you see what I mean?--]

[student: yeah I do...thank you...]

[cut]

please don't write anything--this weeks--

[student: yeah could you pass those out?]

I just want you to listen--just listen and we'll finish on time--we can finish on time -- the first question is: 'Give the whole definition' which is on page two--you just gotta write it out--and I'll tell you why--you don't have to memorize it - I just want you to go through the exercise in writing it out because the next questions are gonna be- you're gonna have to be looking at the definition to answer the rest of the questions - okay question number two - 'What thing is not this wish for enlightenment, but might be confused with this wish for enlightenment if we left the word 'main' out of the definition?' Like if I didn't say 'main mind'--if I just said it's the thought that you'd like to have enlightenment - what might be the confusion?

[student: between the mind that's having the thoughts and the thoughts?--]

no

[student: between Mahayana and Bodhichitta?]

Why does Maitreya have to put mind in the definition--main main?

[student: because there were two types--right?]

[student: because [unclear] it's two thoughts, and you can't have two thoughts at once--]

yeah- I mean - the thing that people might confuse is that the-that one of those thoughts is itself Bodhichitta - that's why he has to say, 'The mind which holds those two thoughts' - That's why he has to say 'main'--why did he put 'main' in there? He's trying to prevent you from thinking it's only one or two of those thoughts--it's both of the thoughts together--you can't have two thoughts together - so it's the mind that's holding those two thoughts together. So the word 'main' is meant to prevent someone from thinking that Bodhichitta is a wish.

[student: you really don't want us to write anything?]

well I think [unclear] are...[laughs]

[student: everyone else is--]

I don't mind, go ahead write - make yourself notes, but don't get distracted--
cause otherwise [unclear]

[student: could you repeat yourself--]

yeah, the reason we put the word 'main' in the definition, is that we don't want
people to think that just one of those thoughts could be Bodhichitta, it's not, it's
both of the thoughts together - it's the mind that's holding both of the thoughts
together. That's we have to say 'main mind.' What translation do I use for
Bodhichitta? What was it in that book?

[student: which book?]

The Tsong Khapa book--

[student: oh - you use the simple one--]

the wish for enlightenment! okay - is Bodhichitta a wish? A wish?

[students: two wishes--]

it's two wishes! So you can't call some thing--two things--so we call it the main
mind that has those two wishes--and that's why we have to say main--it's really
two wishes--

[student: isn't it the cohesion of those two wishes?]

which is impossible so you have to say 'the mind that has those two wishes...' It's
the mind that has those two objects

[student: [unclear]]

[laughs]

[student: no, 'cohesion' means that something that connects two things--]

I understand--okay - number three, 'What thing is not this wish, but might be confused with it if we left out the word 'mental awareness?'' Is there any such thing as any other kind of awareness--

[students: yeah the Buddha--[unclear]]

the Buddha's sensory consciousnesses--

[students: [unclear] you interrupted Michael...]

What thing is not this wish for enlightenment--it's not Bodhichitta, but might be confused with it if we didn't say the word, 'mental' in the definition--okay? 'mental' awareness--

[student: before you said let's say you hear with your--no--you hear--]

Toe! The Buddha hears with his Toe!

[student: right right so you can interchange like there's no ear and feel--and okay--interchange -]

yeah, the Buddha

[student: but it's not gonna be the same sense--]

The Buddha hears everything in the universe - that ever happened, and that ever will happen with his toe

[student: could he feel so with his--I don't know--eyes?

yeah yeah, he feels warmth with this eyes -

[student: so it's not the Buddhas sensory consciousness it's the reason we--]

right--right that's why we say mental - and this is how I want to handle these definitions - cause if you understand why each word is there then you understand the definition--and in fact that's pretty much what we spend our time debating in the monastery--why is it call 'mental' awareness? Because we want to say it's not those Buddha senso--does a Buddha sense awareness have Bodhichitta?

[students: yeah--]

It has love right? It has that ultimate love, it's not Bodhichitta - it's not mental -- okay--and that why we didn't - and that's why we have to put in the word mental--

[student: because--I'm sorry I didn't get that--]

That's why you have to put in the word mental--

[student: You mean the Buddha can't have Bodhichitta with his nose?]

Apparently not--

[student: He'd be aware of nice feelings but [unclear]]

He can know all things with every [unclear] object--he can know all things--

[student: so Bodhichitta can only be achieved through a ment--[unclear]--]

No - I - doesn--I think we can have a good debate, I mean I'll ask my lama - I'll debate him - I'll say, 'If the nose of the Buddha can perceive emptiness which it can--the Buddha can perceive emptiness by smelling--then by can't it have [unclear]

[student: ask it again--]

[student: mental why is it mental

[student: it has to do with the Buddha sensory consciousness--but I --you should ask--]

[student: Michael, could you say that again?]

{student: why doesn't he have [unclear] bodhichitta [unclear]?}
Alright, Buddha already does have [unclear]

[student: he's already there--]

well if he didn't have Bodhichitta-it wouldn't be Mahayana--

[student: could you say it one more time--just say the sentence--why is it mental?]

the reason we say mental awareness is that we don't want people to think that the sensory awareness of the Buddha, which is extraordinary, could be Bodhichitta--

[student: which could be anything else but--]

Looks like that--

[student: then why wouldn't you want the sensory awareness of the Buddha [unclear]?)

[student: let's [unclear] number three]

Okay question, next question--'What would happen--what thing is not this wish but might be confused with this it if we left out the words, 'belonging to the Greater Way?' And I didn't tell you that yet, okay? In here it says--why do--why do we have to say here, it is the main mental awareness that belongs to the Buddha mind?

[student: [unclear] Mahayana Bodhichitta--]

Is there any--is there any love of this power--this looking to Buddhahood for the sake of all other beings, that's not Bodhichitta? That's not Mahayana Bodhichitta? Is there anything focused to this for all sentient beings, that's not Mahayana? There is--there is--I have to teach you something

[students: there is? oh no...]

there's a little place right [laughter]

[student: just before it, 'that which produces Mahayana?']

Yup.

[student: Which is really Mahayana in this sort of a prenatal state, right?]

It's called...

[student: 'Nascent Bodhichitta'-- sugar?--]

[student: oh no - not the 'sugar cane bodhichitta!']

[student: yes [unclear] finally-- comes and goes--]

Now that's goosebump enough for me--we're talking sugar cane Bodhichitta - It's called {unclear--por shimkyi sem tabu semkye} okay--that's why--what was the definition of Bodhichitta-from the first class - How do you know when you've reached Mahayana - when you get?--

[student: when you think of others--]

When you get the genuine wish to become a Buddha for all other beings--this is the one before 'genuine'--we said genuine in that definition - back in the summer

[student: isn't that akin to like renunciation when can think of nothing else other than working for others - [unclear]

yeah yeah - that's genuine renunciation as opposed to goosbump - and there is a pre-bodhichitta bodhichitta --that's not real bodhichitta and it's called, it's called artificial bodhichitta - it's not the genuine bodhichitta,

[student: it's just [unclear] it?]

it tastes like bodhichitta - that's why we call it sugar cane bodhichitta--

[student: but what is the aspiration?]

did you--did you ever have sugar cane? You ought to call Anila, she's an expert it's hollow on the inside--it tastes great on the outside - the skin, the tube, on the inside it's not the real thing, but it really does taste a lot like bodhichitta--

[student: where does the - do these fall in the aspiration phase of generating Bodhichitta?]

We'll talk about it next week--

[student: well what is it if it's not the real thing? If it's not--[unclear]]

Next class--it's a very strong feeling--that you have to kind of force yourself to get, it still takes some effort for you to get yourself in the mood that you'd like to achieve Buddhahood for all other--that's pretty much the realm that we are in if you who you seem to be. We are--

[student: and this is a pre-requisite--]

oh yeah you have to have it

[student: it's an absolute pre-requisite--]

you will go through it - it's where you try to force yourself to like everybody
[laughter] no- and that's the first step -

[student: [unclear] you seen this bum and then you think oh he's a bum and then you go no no really--[unclear]

yeah yeah, that's the first step, that's the first step, I mean actually this is incredibly harder than that - this is much harder than that--but that's the baby to this baby--

[student: right or somewhere along--]

and you can imagine that it's not spontaneous--it's not it's not truly heart felt it's a little artificial you have to force yourself to feel that way--and that's that's sugar cane bodhichitta -

[student: ao it's before it's [unclear]]

it's actually sugar cane skin bodhichitta but I'm not gonna[unclear]

[student: so so once it's spontaneous - then it's the real thing - that's the idea--]

Genuine means-yeah- what is the difference between genuine and sugar cane--I was trying to think about it before I came in-- [laughs]

[student: a little bit of [unclear]]

[student: it's complete--[unclear]]

I'd say that it's heartfelt and not--there's a word that's used for sugar cane which is called {tch- mong} which means uh - it's the difference between real cream and those little cups and the milk dream - it's the word they use for that - it's the word in Tibetan that they use for that - artificial - it's artificial - it's a - you can only get it by trying to get it--

[student: so is that better? -]

you can only get it by forcing yourself to have it

[student: but you sort of have--]

it's with effort and the other is effortless--the other is genuine - it's a genuine feeling of love - you know you've had cases where you're trying to be nice to somebody even when you [unclear] feel it - and in bodhichitta you really do feel it -

[student: cause you intellectually understand that's how you should be--]

yeah the way you get there is that

[student: right]

but when it comes - when it comes, the first moment of achieving bodhichitta - you have an incredible feeling of flowing out to people - and it's not a conceptual thing at all - you have a feeling almost like a river coming out of you - and - for other people - and then you have another feeling of vowing that you will- that everything you do from now on will be for other people - okay the next question is easy - so - by the way that's why we have to say 'belonging to the Greater Way'--because there are wishes to achieve enlightenment, total enlightenment - for the sake of others--blah blah blah--main mental consciousness which are not on the Greater Way - they don't belong to the Greater Way --the Greater Way starts here by the way--

[student: it's before--]

The Greater Way starts with achieving Bodhchitta, genuine Bodhichitta - [laughs]

[student: more accurately, the section of 'the' way and the 'only' way --]

yeah yeah yeah - okay okay they might not

[student: the ending section of the big way is called the Greater Way--]

okay - next one - 'What thing is not this wish but might be confused with it if we left out the word 'total' - 'total enlightenment'? Is there a wish for enlightenment?

[student: yeah}

yeah it's these two - it's these two lower wishes - you can say the wish for enlightenment that a Self-made Buddha has, who is not self-made and not a Buddha--or it could be the wish for enlightenment that [unclear] has - [unclear]?

[student: that was the next one - that self-made Buddha erroneously believes that their wish for that which - what a Buddha is or says 'you know what it's something like--]

No they just want Nirvana - not interested in that-that - they want a state where their suffering is free--

[student: so they are actually talking about different kinds of enlightenment - they recognize -]

it's called enlightenment--okay

[student: I mean everyone here is probably very interested in becoming a Buddha and would enjoy feeling Nirvana but would just do that as froth at the moment I guess so-]

it's considered an inefficient to the Mahayanas - so why mess around with these two - let's [unclear]

[student: so since nobody here--you've persuaded us that we shouldn't stop there - we should go for Buddhahood -]

Actually you should just never start here--start here

[student: then how could anyone want to achieve something less than what was there? I don't quite understand [unclear]--]

Oh very attractive, I mean very very attractive--actually you-you're motivation right now is to feel good in this life, it's not - your not Buddhist yet--when you have the motivation: 'At least I would like to stop my pain,' comes [unclear], you've just - you've just like reached somewhere down here--you know--when you truly see that this life is unsatisfactory, and you would like to stop this kind of --it's called {den reb dun chepa}, "I would like to stop this kind of body and this kind of sick mind--you've just reached the desire from [unclear]--

[student: so that everybody goes through those phases -]

uh, in a sense - in a sense, in some sense - you do get through the moti--it's why we call it shared, you do share their motivation - in a sense--okay--the last question is, 'What would--what thing is not this wish but might be confused with it--if we left out the words: 'for the benefit of others?'

[student: isn't that the same thing as you just said?--]

What thing is--looks like Bodhichitta but it's not Bodhichitta, if you don't, if you don't have a concern for others?

[student: nirvana]

no, nirvana's a state--this is a--we're talkin' [unclear]-- it's a again, it's a again, so it's those two

[students: again - those two wishes--]

yeah yeah,

[student: that's --I said that--]

yeah, it's again this wish to not do it for others--it's actually these two together - these are not for others, they are for yourself--

[student: so everybody's [unclear] erroneously believes it's for others, so we have to add that caveat in?

No this is the definition of Mahayana Bodhichitta--we're talkin the definition of Mahayana Bodhichitta--

[student: Michael, we always talk about if I benefit the one self for the benefit of others, you know, either one - what about if you have, you want to do it for the benefit of some people but some people [unclear]--] [laughter]

[student: --you [unclear] fairly, right?]

[student: no no - I mean, even people you know- but really people who--some people you have a hard time really feeling that for--]

I told you when I studied vinaya this last month where I--there's a beautiful part in the vinaya--we have 253 vows , nuns have 364 vows - and when they - you get to them and they say okay, 'I like 252 of them--but that one,' 'I can't keep it, I have no intention of keeping it--it really doesn't fit me--if you have that thought in your mind, as you take the vow, the vow doesn't form, in your being, you're not a monk--you can wear the clothes the rest of your life and you're not a monk--if you any thought in you mind --if you have any intention not to keep all of them--and--it's the same answer, I think, you know there's like everybody on the planet 'ex--cept...'-[laughs]--I don't believe you'd get Bodhichitta--it's not bodhichitta--when you get the real--

[student: yeah, but what do you call that!?!]

when you get that event, when that event happens to you, when you achieve bodhichitta it's like a light which is going out from a center which is you--and it's not touching you, it's only for others - you're just sending it out--and you have the physical sensation of light going out to other people--

[student: but do you still like - I mean - I mean-I'm trying to figure it out - because I try to apply and it really so difficult - you have to have compassion for everybody - but sometimes it's very difficult to compassion for some people]

[student:--equanimity--]

[student: do you do you start like that--I mean--to build this, this -this um feeling of bodhichitta--do you start like having for some people and then you work your way for everybody? Or you just have one--]

Shantideva talks a lot about, you know when you're trying to achieve Bodhichitta--to do it--what you can handle - don't do more than you can handle--

you know? Don't go out on the subway and say okay 'I love every bum on the subway' and then try because you'll fail you'll--it'll collapse and you'll give up--you'll give up Buddhism. Do you--start with the people that you're close to-

[student: you can handle--]

you have some bad feeling about and try to - and then you weren't here in the first course - you do those seven steps - you do the seven [unclear]--okay I think we [unclear] right?

[student: it's ten after--]

okay ten after - that's all the questions I'm [unclear] - so I'm going to do it one more time - I'm going to go around - I'm going to ask each person - 'Why add main to the definition?'

[student: Because it's, it's composed of the two wishes--]

Good--

[student: it's not just one thought--so the main--]

mind that contains those two thoughts--okay?

[student: right--]

so that's why--okay--Why does it have to be--Why do we have to say, 'mental?' Isn't it obvious that it's always mental?

[student: no because it can be confused with a Buddha-does not-how do you say - feel the same way that um- humans do -

right okay--

[student: --and so they have different sense - eh the Buddha may feel with other senses as well--]

it's possible that there could be an ear consciousness that have a similar feeling but it's not bodhichitta--okay - [unclear] 'Why should it belong to the Greater--why do we have to say belong to the Greater Way? Isn't that obvious that it

always belongs to the Greater Way?

[student: no because of that oval circle before--[laughter]--]

right--cause you can have a very very similar emotion - you can have a very very similar two emotions in one main mind-where you have the same- everything is complete except it's not it's not spontaneous-it's not heartfelt - it's somehow forced- okay? At the stage of sugar cane bodhichitta - uh - Why do we say total, John?

[student: to qualify that it's the Buddhahood rather than the path of the Listeners or Self-made Buddhas--]

yeah, the two lower enlightenments, you want the total enlightenment - and it always, as I say again - I read this many many Buddhist scriptures - I was very confused--I wondered why they say total enlightenment - enlightenment's enlightenment - it's not there's two semi-enlightenments--

[student: is that called lower and upper nirvana? Is that what--]

It's called the nirvana of a Self-made Buddha - it's called a nirvana of a Listener, but I I don't remember any distinction made between them, they are {unclear--che pa}--they are the total cessation of all suffering--period

[student: no it's not between them it's between the nirvana that's achieved by the lower paths--

oh between this and this?

[student: --and the nirvana that's achieved by - yeah--]

big difference - yeah - this--when you hit this you always get omniscience

[student: that's usually when you [unclear]]

[student: is that what you keep calling [unclear]?]

together with the end of your suffering--

[student: omniscience? what's that?]

together with the end of your suffering--these people just get the end of their suffering--

[student: you usually don't say upper - you usually just say nirvana and lower-]

uh, Lynn why do we say 'for the benefit of others?'

[student, Lynn: because the two lower enlightenments don't include the benefit of others--]

good, yeah, right--they're not interested - they are a wish for enlightenment - they are {semkye} they are a wish for enlightenment - but they are not 'the' wish for enlightenment cause they're not for others -

[student, Tom: and they are the wish for enlightenment which is sort of bodhichitta but we can call it bodhichitta but we have to be careful of that--]

yeah, good, good, Tom wants me not to call it bodhichitta--and he wants me not to call these enlightenment--and I suppose he doesn't want me call them Buddhas or them to be called Self-made--and that's a valid point--but they do have [unclear]

[student, Tom: no no you can call it - but I want you to distinguish between which hat you're wearing and say, 'this is the erroneous version of enlightenment' and now we're back in the Persangika School--]

[students: [unclear]-no it's different schools--it's relative]

[student, Tom: by our school--]

and I repeat--and I repeat- you have to learn monastic etiquette--when you're in Svatantrika - you swear by Svatantrika - you defend the Svatantrika-you fight for the Svatantrika-you have to get-it's not a bad thing-mentally get your self into Svatantrika - become a Svatantrika for six weeks--it's it's not-it won't hurt - okay? [laughs] it's--and then

[student: that would be easy if you can forget the [unclear] play that's happening outside that play--]

when you get to Prasangika you'll be a fantastic Prasangika cause you'll understand the Svatantrika - we believe that we must understand the Hinyana--we spend a lot of time on the Hindu schools - we understand the Hindu schools better than anybody in India still understand the Hindu schools [laughs] we understand the Samkya school very very well - we spend years on it - we can defend those schools too--and I suppose in this culture we'll have to learn - you should learn Christianity--go to Bible class - learn it well - learn the beliefs - and then you know it - then you understand what you believe better--this is the exercise--and don't feel uncomfortable with it - learn it-learn to defend it you know - it will make your later understanding much deeper--

[student: as opposed to what? to defend it against what?]

in your own mind!- why do you believe that emptiness is not three kinds? You know what I mean? Is emptiness--I'll give you an example-Is the emptiness of this book the fact that it that it doesn't not come from karma? Is that it's emptiness?

[student: doesn't not come from karma - that it does come from karma--]

all all emptinesses are double negatives--the fact that it comes from karma is its relative [unclear] -or is it?

[student: it's its dependent origination -]

is this dependent origination that it comes from karma?

[student: yeah]

Kylie, Prasangika?

[student, Kylie: pardon me?]

Is the book's dependent origination the fact that it comes from karma?

[student, Kylie: the dependent origination of the book in the Prasangika school is--]

yes or no?

[student, Kylie: --is that it comes from your perception of it--which is influenced by karma--]

so is it or isn't it? Is it's dependent origination the fact that it comes from karma?

[student, Kylie: it's the fact that it comes from your perception of it--that's it's--]

good - it's not - it's not the fact that it comes from your [unclear]

[student, Kylie: --now your perception of it is still colored by your karma but it still remains--]

it's forced by your karma -

[student: so directly it does come from the karma--]

yeah but that's not it's dependent origination - in the highest sense - it's the fact that it's made up by your mind -

[student: so secondary, it's a secondary cause--]

why is it made up by your mind? you're forced to by karma!

[student: so the karma is a secondary cause--]

yeah - so is its emptiness it's it's not existing in any other way?

[student: any other way than what?]

karma, through karma - is the emptiness of this book it's not existent any other way but through karma? if you finally reached the point, where you realize directly, that it's not anything except karma - a result of karma - would you perceive emptiness?

[student: no]

no - that's a very delicate question-you know - that's a very fine point - and you can go and meditate on emptiness and if you don't understand that you might waste a month or six months - and it's it's extremely close to the correct view - you know what I mean? So you have to make these distinctions or else you'll go

in and wa--you maybe even haven't been exposed to those distinctions - you've been exposed to extreme wrong ideas like: emptiness is watching my mind - or emptiness is concentrating on nothing -

[student: nothing--]

letting the thoughts flow--you know -

[student: or suppressing all thought--]

yeah, or that that has anything to do with the meditation on emptiness - it's completely wrong - this is even more subtle and it's wrong - and it won't get you - it won't stop your - it won't let you perceive emptiness directly - and you won't achieve anything - so those--

[student: you achieve something very [unclear]]

so there is a reason to study the wrong views - and then you you're more certain - you understand better the correct view - so that's like the [unclear] of being a Svatantrika for a while--yeah? did you have a question?

[student: nhhh nhhh]

okay good night...don't be don't overwhelmed I mean if you think you're overwhelmed sleep in a monastery for ten years while monks are screaming [unclear] and uh --

[prayer: short mandala [cut]]

how this book came to --

[student: did we get the homework?]

we're giving you the homework, I know you're dying for it--[laughs] [laughter] here's the homework - everyone take one please--good night -

remaining tape is conversation re: homework - papers - lots of paper crinkling noises etc. - maybe 40 sec. of this

The Asian Classics Institute

Course II: Buddhist Refuge

Class Four: Classifications of Bodhichitta

Geshe Michael Roach

Transcribed by Angie Overy

I asked him, but I, I think you [unclear] and the second question was, I wasn't sure it was correct to say you couldn't have those two desires in your heart at the same time, same thought. And he said, not correct to say that. You can have them both in your mind at the same moment because they are [unclear] the word in Tibetan is [unclear], means, complementary.

You can't have a smell consciousness and an eye consciousness at the same moment but you can have the wish to help others at the same moment. You can have the [unclear][student]

Well, any, anytime that they are complimentary. And then, like, I would probably say anger and [unclear], [laughs] you know what I mean. Something like that.

And then, what's the last one? I asked him about whether the Buddha can have bodhichitta [unclear]. I mean, when [unclear].

And I re-read the text. There's a quotation that says that he [unclear], twenty-thousand [unclear]

[student]

For him.

[student]

No, no. I mean you can't have a thought [unclear] eye consciousness [unclear]
[student]

Oh, yeah. [student] yeah, yeah [student]

Anyway, it's in the definition. And when, when the opponent tries to slip in, like, eye consciousness, he leaves out the word mental consciousness, then they say no, the Buddha's eye consciousness could be bodhichitta, could have bodhichitta. And then they say that's impossible. And then the proof for it is a quotation

from the [unclear].

So, in Buddhism you can prove things either by logic or by [unclear] scripture.

I'll work on it. [laughter]

[student]

[unclear]

We're going to do that tonight. [student] Correct. [student] We're going to do that tonight.

[student]

No, no, we're going to talk about it tonight.

Okay. We're going to discuss four different ways to divide bodhichitta, the wish for enlightenment.

And the first way is by level. This is by level. [cut]

[student]

Uh huh, classified.

This is how it's going to be for the next four years. You learn the definition of something and then the divisions of something.

You learn the details of something that you already learned about in the first course.

[unclear] that's what knowledge is. [unclear]

[student] Yeah. [laughter] [students]

Let's say bodhisattva's thoughts.

[student]

No, [unclear] have to write it down [unclear] [laughs] [unclear]

Here we have to talk about the five paths. The five levels in Buddhism.

The first one is called [cut] accumulation. [cut]

Second one is called [student] path of preparation. You will study the [unclear] what do you call it? [unclear]

I don't like the word 'insight'. It is not insight. Insight means that you get some kind of, you know, in depth understanding or something. Not that. It is a raw direct seeing of emptiness.

[student]

This we call, I call it [unclear] [cut] [laughter]

Those are the five paths.

[student]

It's one time in all your trillions of lives you change permanently, completely. You'll never come back. You'll never be the same again.

Somebody asked me about what happens when you die and you've seen the path of seeing. You know, do you take birth in [unclear] [laughs] [unclear] see emptiness right away?

No.

I asked my lama. He said, we call {backchak sepa}. You know and in your childhood you don't remember what happened. But as soon as you are a certain age that seed again ripens quickly and we call it, like, it reasserts itself.

Je Tsongkapa's life story is like that. {backchak sepa} around seven years old, you know, studying tantra, you know. [laughs]

So we don't claim that the first five, six years you can remember all those things. We never say that.

[student]

Yeah. Direct perception of emptiness. [student]

[phone! / student]

Oh, sure. We'll talk about it. [student on phone] [laughter]

[student]

[unclear] What do you guess is at the path of preparation?

It's an understanding of emptiness. Intellectual understanding of emptiness, okay.

[cut]

What do you guess we have to have to even get on the first path?

[student]

Yeah, in the form of what? [students] Yeah, [unclear], true disgust with this world.

It's called, don't be fooled by the name of the path, okay. They sometimes don't have much to do with, you know.

You reach the first path the moment you have true renunciation. That's the {..}, that is the measure of reaching the first path. That's the definition of the first path.

[student]

Oh, yeah. [unclear] accumulate enough merit to see emptiness intellectually or something like that.

[student]

First path.

[student]

[unclear] the five paths.

[student]

Actually, they're the same for every track but the requirements to reach them is slightly different for each track. We're only talking bodhisattva track.

You don't have to worry about those details.

Habituation: getting used to what you saw at the path of seeing. The Tibetan word for 'getting used to' is the same as the Tibetan word for meditation, but some people translate it as meditation

[student]

What you saw at the time of emptiness directly but the definition of them have nothing to do with [unclear]

They're not necessary, they're not descriptive words. [unclear] is [laughs] and no more learning is.

[student]

We're going to talk about it. [student]

Well we call them paths but there's another [unclear] called levels. [unclear] [student]

But you [unclear] the three to get in there, right. [unclear]

The purpose of this period, which is very long. This takes a few minutes. This takes, maybe, half an hour. But this one takes a long time.

And it's getting rid of your habit of seeing things as self-existent. [student]

It's what some people have called [unclear] they have translated as 'meditation' because the word is the same in Tibetan.

[student]

In the path of habituation [student] you get rid of your inborn habit of seeing things as self-existent; your inborn habits of seeing things as self-existent.

You're going to study this whole subject later but you need to know it for me to tell you the four kinds of bodhichitta.

[student]

This is the path of seeing where you have your first direct perception of emptiness. After that time you can never again believe that things are the way we think they are, okay. [laughs]

And at that moment you lose the intellectual grasping to self-existence.

You can never again [student] yeah, for good. If anyone ever says to you, hey things are self-existent.

You say, I know I still see them that way, but I know I'm wrong. Okay.

At the end of the path of habituation you stop seeing them that way. That takes a long time. That takes practising what you saw.

[student]

It depends on, no [student] Oh, yeah, normally, like, seven more lives.

[student]

I mean, compared to the path of seeing, [unclear]

[student]

Yeah, yeah. I've got to teach you the levels before I can explain to you where these bodhichittas are on this chart, okay. [laughs] That's why I'm doing that.

I don't really want to get into it too deeply. And I'm not going to.

'No more learning' is the same as nirvana.

[student]

Get rid of all your bad thoughts. If you are on the bodhisattva track, I'll talk

about it.

Student]

When you reach the path of no more learning [student] it's, the first moment on ending all your bad thoughts permanently [student]

The first moment of the path of learning come together, no more learning, occur at the same instant. [student]

Right. [student] Yeah.

There's a big bitter debate about it in the monastery. You have a good [unclear] [student] [laughter] [laughs]

Okay, no more learning.

If you're on the bodhisattva track, two things you have to add here. With true renunciation you get bodhichitta, the wish for enlightenment.

[student]

Yeah, you have reached the first path. That's the, that's the measure, that's the requirement for having reached the first path.

When you get real bodhichitta in your mind you've reached path number one on the bodhisattva track.

[student]

Of course, we know that from the first course. [student]

If you reach true renunciation you have reached the path of accumulation. It's simultaneous.

[student]

No.

[student]

You could say that their wish for enlightenment perhaps occurs but they don't, it's not [unclear]

Okay, number five. If you achieve nirvana or no more learning, which are the same thing, under the influence of bodhichitta, what happens?

Buddhahood. Okay.

If you achieve path number five with bodhichitta in your mind, in your heart, you become a Buddha.

[student]

We're going to talk about it. And I'll talk about it tonight.

Okay, so those five. Those are the five paths.

Now, I can teach you the four kinds of bodhichitta [laughs] according to level.

Any questions about those five paths?

[student]

He has, his mind we will study at the end of the perfection of wisdom. It's the subject of the eighth chapter. We're in the first chapter. The monks normally spend about four years, five years on the first chapter.

We'll get there. It's very, very active of course. It's omniscience.

And to learn about it is very exciting. We'll talk about it.

[student]

No. No. [student] he knows all things past, present and future, in all places, in all universes [student] at one moment. [student]

Yeah. He no longer is enquiring. He just knows everything. [students] Automatically. Spontaneously. He sees all objects in the universe at one moment. Everything that ever was, everything that ever will be, everything that is now, everywhere. At every level of knowledge from atoms to he sees it all.

He sees what we are thinking constantly. That's sometimes helpful when you're trying to be moral. To be aware that he is totally conscious of your mind at this moment.

And he's in this room. Once you do a {sange chudang tsok kyi choknam la} he's in the room. [laughs] Okay.

Not boring and very dynamic, you'll see.

[student]

Oh, we're talking about the five paths because we want to talk about these four kinds of bodhichitta; four kinds of wanting to be a Buddha.

Wanting to be a Buddha you can divide into four different kinds. And now I'm going to start, okay.

[student]

If you reach nirvana under the influence of bodhichitta you become a Buddha.

[student]

because I'm talking about bodhisattva track. Remember last time I had three arrows? I'm only talking about the top arrow, the top track.

We're not talking about the two bottom tracks [unclear]

So, really, how many paths are there [unclear]?

Fifteen.

'Cos you've got five for each for the three paths, but you don't have to worry about it. You're going to learn that in great detail later. In this scope which we say [unclear]

{..} is wanting to help a living being and when you look at a living being you think this is not, the way I see him is not the way he really is.

[student]

Yeah. The person with this level of bodhichitta, he, from having heard in class, he's been in class, he's heard, he understands that he's seeing something wrong. He's grasping something wrong.

He has not understood it directly yet. But he, from his class time, you know, his lama said look something's going on. You are grasping this a self-existent. You

are grasping to something which doesn't even exist. When you are angry at your boss, the boss which you are angry at does not exist. And that's the key.

That's why you can get out of samsara. That's why you can stop suffering because the thing you're mad at, the object that you believe in it at that moment because you're mad at it, doesn't even exist.

If you understood his nature you could not be angry at him, okay.

So, he understands that. He knows that but he's still doing it. He can't help it.

He doesn't really grasp what that means.

[student]

Intellectually.

So, where do you guess, in these five paths, this kind of bodhichitta is found?

Yeah. The first two, yeah. Okay.

So, bodhichitta number one relates to these two paths because you have to have bodhichitta starting here. This is the first time you get bodhichitta. And up to and this is the point at which you're understanding emptiness intellectually which you started tonight. But this refers to a very high understanding of emptiness.

[student]

Yeah. A person who is acting out of belief, belief meaning okay I believe what my lama said. I'm grasping to something.

When I get mad at my boss I'm grasping to something that's not there but I don't quite, you know, I don't clearly understand it yet but I believe that I'm wrong.

I believe that something's going on. It sounds pretty good to me what he said.

I have not understood it directly. I haven't seen my boss's emptiness directly but everything that person says about he's blank, my boss is blank because his wife loves him and I don't like him so he can't have both qualities. He doesn't have either qualities. I believe that so I won't get angry. But I don't quite understand, I haven't seen it directly.

[student]

Yeah. Yeah. He's believing in the emptiness of what he's grasping but he can't stop it.

[student]

Oh, he's looking at his boss and wishing he could become a Buddha to help his boss. [student] Okay. [laughs] But as he looks at his boss he still sees him as self-existent and he but he understands that he's doing something wrong because he believes in what his lama said. He believes that the thing I'm grasping to I must be messed up here somewhere. I must be doing something wrong. I don't understand it, you know.

I haven't perceived his emptiness directly. [student]

So, five levels. Anybody who has the real wish for enlightenment but who hasn't seen emptiness yet is on this first level of bodhichitta.

[student]

Remember, what are we studying?

Prajnaparamita.

What are we studying?

Perfection of wisdom.

You can't be satisfied with plain old bodhichitta anymore. There's got to be what?

There's got to be a deep understanding of emptiness going on at the same time otherwise it's not the perfection of wisdom.

It's not, it's not, it doesn't even get into the four categories of bodhichitta.

[student]

They already want to become a Buddha to help all sentient beings but when they look at those sentient beings, where are those sentient beings by the way?

They're in your office at work. I mean, don't think it's, like, somewhere out in the universe. The ones that are going to, they call it the ticket to Buddhahood.

There's a word in Tibetan that means ticket to Buddhahood. It's not all those sentient beings out there, you know, Honk Kong, where ever, mars. The people who will sharpen you, the people who will act as your foil, the people who will spark your enlightenment are the people that you know around you, you know.

It's not, it's not like, you have to have the motivation to help all sentient beings, but the ones who you can get angry at, the ones who you have jealousy towards, the ones that you feel desire for, those are the ones that at your job, in your home, in you class. [laughs]

So you look at those beings, you look at, you know, Laura, and, and you say okay I would like to wish that I become a Buddha for her sake. And then you look at her, who is she? You know, is she empty or not?

And at this point, you're understanding, I'm holding something about her. There's some way I that I grasp to Laura which is mistaken. My lama told me and I believe it but I don't quite, I haven't perceived it directly yet.

I can understand it intellectually but I have not seen it directly yet.

[student]

Yeah. [student] Yeah. [student]

Well don't forget that the main object of your emptiness meditation, of course, when you talk about love it's other people. So, in that time you're right. You're meditating on the emptiness of the sentient beings that you're supposed to be trying to work for that's true.

But, I should say that, when you perceive emptiness for the first time, yours will be Arial's emptiness. The one that you perceive at that moment will be your

own emptiness. And it always is [unclear] Yeah.

[student]

We're getting there. Oh, level means spiritual level, spiritual, how far you've gotten, okay.

When you have this kind of bodhichitta is reserved for these two baby paths. We would be very happy to get to the first path. [laughs] We don't have bodhichitta and we haven't reached the first path. [laughs]

[student]

Of bodhichitta, yeah. These four are four different kinds of bodhichitta which occur on different occasions on these five paths.

[student]

What separate them are what separates the five paths. And that's the point I'm trying to make. Okay.

So, number two. Say {hlaksam}[repeat]. The word for the capital of Tibet should have been {Hlasa}. It's just that some body misspelled it the first time, been that way ever since.

{hlaksam}[repeat] [unclear] with me {takpay}[repeat] {semkye}[repeat]. By the way, {hlasa} means Los Angeles. I like to point that out. {hlaksam takpay semkye}. Where do you guess that {hlaksam tapay semkye} occurs?

Yeah, it's the next one up. It's the next one up. [student] Yeah. Okay. It [unclear] level three. [students]

It's the bodhichitta in the mind of a person who has experienced emptiness directly. [students]

This person [student] this oh, I'm sorry, yeah [unclear]. You know {hlaksam ...} {hlaksam} is step number six in generating bodhichitta. Now, you know [unclear] [laughter]

Come on, you had that on your final. You [unclear] [student] Yeah, personal responsibility. {hlaksam} means to take absolutely personal responsible. I don't care if every one, I don't care if nobody helps me. I don't even care if every one attacks me. I don't care what people think about me. And I don't care if nobody helps me. I don't care if nobody else is doing it. I will take responsibility to help other people. That's {hlaksam..}.

[student]

You can say, {hlak} means, special; {sam} means, thought; {tapay} means, pure, pure special thought; {semkye} means, bodhichitta. But now you know what [unclear] is. It's the bodhichitta in the mind of a person who no longer has any belief in self-existence because you lose that the moment you see emptiness directly for the first time. And if anyone in your life ever asks you again are things the way they seem?

You'll say, no way.

[student] Yeah. It's the path of seeing. It's the bodhichitta in the mind of a person who is on path number three.

[student]

Yeah. [student] It's a big, all beings are divided into two. You're either a virgin or non-virgin [laughs] those are, it's a totally straight, pure line. After that you are not the same any more. You're a different kind of being.

[student]

Oh, yeah. Okay, bad news, path of seeing has ten levels. [laughter]

I should say, I shouldn't say that. I should say that the next three paths. These are divided into ten levels.

[student]

Yeah, all together they have ten levels.

[student] Ah hah [student] No, it's not. [student] No, it's called that but of course that comes before bodhichitta, right. That's one of the causes for bodhichitta so it's a miss-noma in a way.

[student]

A person who has permanently lost belief in self-existence [student] because they've seen it directly. Have they lost their habit of seeing things as self-existent, their inborn?

No.

[student] When he looks at beings he is trying to help he doesn't believe in their self-existence anymore. He knows he's wrong. He knows he is perceiving them wrong. But now, he understands what, he is perceiving wrong. Before he didn't.

[student]

Because we are dividing bodhichitta by levels. [laughs]

[student]

Yeah. It's a bodhichitta which, it's the bodhichitta of a person who has reached this path.

[student]

It's the bodhichitta, which looks at its victims, [laughs] all sentient beings, and says, and says, oh I used to think they were self-existent. Then I had that half hour, that incredible half hour. Now I understand that they are not the way I thought at all. [student]

No it doesn't change the 'taste' we call it in Tibetan, [unclear]

bodhichitta, but its bodhichitta is more intelligent. [laughs] Its bodhichitta understands the sentient beings what's going on with them.

Okay, there are ten bodhisattva levels. You've heard them. They're called bhumi. I like to call them 'levels'. They're called 'grounds' because {sa} means ground, bhumi means, ground, om vajra bhumi ... mandala. That's the bhumi is

the ground.

[student]

Yeah, [unclear] [laughs]

Don't worry. Don't worry. [student]

I'm going to tell you right now. This number two bodhichitta stops at level number seven. [student] [laughs]

This is where it stops. [student]

You have this on eight to ten, you can say ground, I like level. [student] Yeah. Yeah.

This is at bodhisattva level one through seven. This is at bodhisattva level eight to ten. [laughs]

[student] Right. [student] I should say this is bodhichitta number two.

[student]

Yeah. Yeah. [student] Because this [laughter] [students]

I'm saying that ten, after you perceive emptiness directly, the moment that you see emptiness directly you reach the first bodhisattva level.

So the ten start, path number three starts [student] bhumi number one starts, okay. And the bhumis last all the way up to number five.

[student]

Number two is bodhichitta number two. I'm talking about what is bodhichitta number two [student] Yes, yes, half of four. [student] half of four, [laughs] three and a half.

This person has reached [students] bodhichitta number one. [laughter]

It's okay. It's okay. If it were easy you wouldn't be here. Bodhichitta number one [laughter]. I'll use different colours, okay.

Bodhichitta number one happens at path number one. [student] path one to [unclear]

And at which bodhisattva level?

Trick question. [laughter] Not there. Zero. No. Why?

You haven't seen emptiness directly yet. You don't reach the first bodhisattva level until you see emptiness directly.

You are a bodhisattva, okay. [student] Okay. Alright. You are a bodhisattva but you haven't reached the first bodhisattva bhumi. [unclear] bodhisattva starts down here but not bodhisattva levels, alright.

Any questions?

[student] [laughter] Yeah [unclear] [laughter]

What path? What path is bodhichitta number two on?

[student] And?

You can say three to four and a half. [student] Why? Because he had, bodhisattva levels one through seven include all the paths and part of path four.

Now I'm about to tell you why there's a difference between this guy and this guy. What [unclear]? We're talking this guy on number two. What path is he on? [student]

Yeah. Four and a half. What do you want me to call it? [students]

Yeah. Now I'll talk about [unclear]. You'll understand it by the time [unclear]. [laughter] Don't worry. Unless you die first.

Okay {nampa ...} means, ripening, ripening. {nampa ..}means, ripening. {...} means, bodhichitta.

You know you're the guinea pig class 'cos you're the first one that I teach all these things. [unclear] I don't say half the things [laughter]

[students]

What did this person give up? What did this second guy give up? What happened? What's the difference between him and this guy? What, what happened?

[student]

Directly. Directly. Okay. So he doesn't have one of the two kinds of grasping to self-existence. Which was [unclear] intellectual one or the one that's inside everybody down to bugs?

[student]

Yeah. He gave up the intellectual version of belief in self-existence. If you ask him are things self-existence, he'll say, self-existent he'll say, no.

But if you say, do you see it that way?

Yes. I can't stop it. I know my eyes are screwed up. I can't [unclear] there, okay.

But he knows intellectually. He saw emptiness directly. When he comes out of it he sees things as self-existent. [student] he knows he's wrong. But he knows he's wrong.

People before that don't know they're wrong, [laughs] okay, or they believe they're wrong. That's why [unclear] [student] [laughter]. Okay.

But what do you guess, this one, you can all guess that number four's going to be bodhichitta of Buddha, right. Path number five. That's easy.

But what do you think differentiates this path and this path? They've all seen emptiness directly. They've both given up the intellectual belief in self-existence.

[student]

No, good guess. There's a level inside of giving up the habit of seeing things as self-existent, the one that even bugs have. The inborn, the one that you're born with, the habit which you've had since beginning less time.

The innate habit of seeing things as self-existent has two parts in it. [students]

Okay, I got it. I got it. One goes from level one to level seven and the other goes eight to ten. And that's why [unclear] And what is the difference?

[student]

Yeah, yeah, yeah. You can take all kinds of ignorance, right, and divide it into two types: people who believe in self-existence and people who don't believe in self-existence.

[student]

They think that what they're seeing is right. The way things really are.

I ask [unclear] come from? Where did your boss come from, particularly, I ask [unclear] also. [laughs] You know, when you're angry at some one you're almost, you can't understand where they came from. I mean, if you do understand where they come from you can't get [unclear].

Those two states of mind are contradictory. Anyway, this person hasn't proved emptiness directly. This person has seen emptiness directly and has given up the intellectual belief in self-existence.

Now, here's something cool. Number three gave up the inborn habit of seeing things as self-existent.

[cut] [student] Number three. Third kind of bodhichitta, this, what makes it different from the last one, this person gave up intellectual belief in self-existence.

You alright? No [student]

Number three doesn't see it any more. I'm sorry. Yeah, you can say that. He's given up the habit of seeing things as self-existent. The habit that even bugs have, that even amoebas have it. When an amoeba feels something they [unclear] self-existence. That's an inborn part of your mind [unclear]. [student]

Well, no, never go back. Right. [student]

He has a very holy twenty, thirty seconds, maybe a couple of minutes direct experience of emptiness. He comes out of it [student] at the path of seeing.

[student] He's asking what's the nature of the path of seeing/.

At the path of seeing you have a direct perception of emptiness then you come out of it and again you're back in ignorance.

You still see things as self-existent but you don't believe yourself. You know you're faking. [laughs]

[student]

Yeah, but you can't help yourself. You come out of that meditation you see everything as self-existent again but you know you're wrong. You know your eyes are fooling you. You know your mind is fooling you but you can't stop. This guy can.

[student]

Different thing. Different tradition. [student] Yeah [laughter] [students]

Now this person, what makes number three what he is? Why is he different from number two? You tell me.

[student]

What has he lost?

He's lost his inborn habit of seeing things as self-existent. [students] he's lost the inborn habit which every being has for all time up to now. Non-Buddhas, right. [unclear] to see things as self-existent. He doesn't think things are self-existent because he got over that but he still sees it. His eyes are still lying to him and he understands that. [student]

But this person, this person has gotten rid of this habit. He no longer has the habit. [student] This is the true nature of it. [students]

Let me ask you [students] Oh, gotten rid of. Gotten rid of, abandoned, lost, eliminated [student]. Use eliminated. I like it. Lost it permanently. [student]

I love this question. Go ahead. [student] [laughter]

I've been waiting. I hope it's the right one. [laughter] [laughs]

Oh, because you have [student] habituation is getting rid of the habit. Habituation is thinking over and over again what you saw and getting rid of that inborn habit of seeing it that way. It's an inborn reflex that you've had for trillions of years and it takes a lot of [student] [laughter]

I was hoping she would say, if this guy has seen [unclear] empty and if he has gotten rid of what?

The habit of seeing things as self-existent well why isn't he a Buddha? What's the difference between him and a Buddha?

At this level, eight through ten, that number three guy, [unclear] in the sense that he has given up the habit of seeing things as self-existent. He can never have that occur in his mind directly again. But, he still has the potential for it to happen.

He still has the mental seeds, the karma from past lives for him to see things as self-existent again. [student]

He never will but he still has those seeds, yeah. Could he drop down? We'll have to talk about that.

But the question at this point [student] The person at this point does not see things as self-existent any more but he still has those mental seeds in his mind that may make it happen, that could make it happen. But they don't for him at that point.

If he happens to digress from there he would again see things as self-existent. [student]

No, they also stop omniscience. [students] Sure. It's [unclear] is karma. [student] That's a very difficult question. I won't get into it. It's a kind of karma that can still have those [unclear].

[students]

You mean bodhichitta number three and not bodhichitta number four? [student] Right, right, right. According to the Hinayana a lot of these occurred

in his mind in his life, in the last, in his life [unclear] ago.

According to the Mahayana he was born a Buddha. He decided to take birth in this world. According to Hinanyana he was a non-Buddha [unclear]

Okay, that's clear, right?

[student]

well let's call this bodhichitta number three. How about that?

I'm going to call these the paths. I'm going to call these the levels. And let's call these the four bodhichitta [unclear]. [student]

It's a person, you try [unclear]. If you don't give me all the elements of the definition of bodhichitta [unclear] Give me those elements and add something [unclear].

[student] Good, good, good. [student]

Maybe you better not say lost their tendency. Maybe you better think they no longer see things as self-existent, okay.

You're looking at sentient beings. You want to achieve Buddhahood for their sake but when he looks at those sentient beings who are who?

The guys at work.

He does not see them as self-existent. [student] he still has the seeds in his mind to do that but they're not active, not seeing them as self-existent. [student]

You could say that. I never heard that. [unclear] [student]

He sees things as self-existent and he sees things as self-existent but he thinks he might be wrong.

He sees things as self-existent but he doesn't think they're self-existent.

He doesn't see things as self-existent but he still has a seed to see them as self-existent.

He doesn't see them as self-existent, he doesn't think they're self-existent and he doesn't have any seeds left to see them as self-existent. [students] [laughter]

I'm willing to, okay, let's say it again. [students] [laughter]

I don't mind if you describe it this way on your homework. And this is the question.

Number one [students] bodhichitta number one thinks things are self-existent but believes [student] his lama when his lama says it's wrong to think they have self-existence. You're doing something wrong. [student] [unclear]

Alright, it's almost too simple, but okay.

Person number two can never again think things are self-existent. [student] Ever think again that things are self-existent but he is forced to see them as self-existent despite himself.

Number three doesn't think they're self-existent and doesn't see them as self-existent but he still has the seeds in his mind to see them as self-existent.

Number four doesn't see them as self-existent, doesn't think they're self-existent

and what? Has gotten rid of the seeds.

And that's why he's called the bodhichitta which has eliminated obscurations.

[student]

Wait, wait, are we talking level? [laughs] [students]

No, not saying that. Very good question. Only the Buddha can do that.

[student]

What are the antidotes that destroy the seeds?

That's a good question. I've never [unclear] [laughs]

I'm sure it has something to do with going into more direct emptiness perception, you see. What we call the destroyer is called {parchin ...}, direct perception of emptiness.

What is destroying those seeds, what is destroying mental habits at that point is almost always the direct perception of emptiness. [students]

[unclear] [students] You must be in an extremely deep state of meditation which means if you never allow yourself during the healthy middle age or youth to get into a deep state of meditation you can never perceive emptiness. It's impossible.

[student]

Doesn't mean that. What I mean is that you have to be in very good physical condition and you have to be {...}. {...} means you have to be very, very agile in your meditation.

You have to be like someone who's jogging every day. That's a prerequisite. If your body, if everything is not [unclear], you know, from doing it every day for a long time, forget seeing emptiness directly. You cannot.

And you cannot move through these paths.

Each moving up in the path occurs during a state of deep meditation. [student] In fact, when you perceive emptiness directly, you're in another realm. You're in the form realm. Your mind is in the form realm. You're not even in this realm.

[students]

How much would it take to lift two hundred pounds? I mean it takes, I don't know. I'd say you probably need to give it forty-five minutes or an hour a day minimum.

[student] But I'd say for a normal person [unclear] [students] [laughter]

But see before you go into that meditation what must you have?

Deep intellectual understanding and you cannot get that without many hours of class. Period. [student]

{..} means, {...}[unclear]

Okay, have a snack and we'll come back and do an easier one.

[student] Basically they are varying degrees of the perfection of the perfections, six plus four. [student] There are four on top of the six in another system.

[laughter] [laughs] I'm not going to teach you that.

So basically during the first bodhi, basically, this is just a question. You will study it in the Madhyamikavatara which we'll be studying a year from now.

But basically, the first bodhisattva level is the period when you're learning to practice generosity but now you understand it correctly. So instead of giving something, it's one thing to give something, to John a hundred dollars with ignorance and it's a wholly another thing if I give it to you with knowledge, you know.

Then I'm, that is an act of, that's an act of enlightenment. That's going to get me enlightenment. Every other act of giving that I did was a cause for samsara, was a cause for my own suffering. [student] First bhumi. The first bhumi is the perfection of the perfection of giving. [laughs]

The second bhumi?

Yeah. Morality. And then like that. It's called {...}. It's getting very special now because of course you've had it before. [student]

[unclear] [student]

You just [unclear] for something we will study a year or two from now. You don't, but I couldn't have explained it. I could have explained it [unclear] [laughs] but [unclear] [student] [laughter] [students]

The first one is called {gyalpa}. Anyone know what that one is? King. [students] That's how we're dividing bodhichitta.

What was the first division we had? Division into four by what? [students] By level, spiritual levels. By level of what, mainly?

Emptiness.

Now we're doing it, now we're dividing bodhichitta into three kinds. How? By way you think. By what kind of thought comes up in your mind as you feel bodhichitta?

In the first one is called King's wish, king's wish for enlightenment.

Why is it called king's wish for enlightenment?

He says, {...}, first I will achieve enlightenment and then I will lead all other beings to full enlightenment. That's called king's wish.

First I'll achieve it and then I'll lead all other beings. That's one way of thinking.

[student] Yeah, 'e' stands for enlightenment. [student] Like, similar to. Because the king in the tradition in India is always standing, is walking in front of [unclear] [cut]

In front of the big, his subjects. He always walks in front. He's going to get across the finish line first and then he'll turn around and help other people.

The second one, {dzebu}. {dzebu} means the, what do you call it? {dze} means a keeper of any kind of animal. {lukdze} is a shepherd, {badze} is a cowherd, you know, {tadze} is a horse herder. What do you want to call it? A {budze} is a

babysitter. [laughter] {dze} means, like a {dze} is a person who is in charge of those things, you know.

Let's call that shepherd. How's that. But now you know what it really means.

How do you spell shepherd? [student]

Oh, {lukdze} means a sheep herder, shepherd. So when we add the {dze} it means person who is in charge of watching over those things. So {bu dze} is a babysitter.

Shepherd-like means, shepherd-like means the shepherd goes behind them. If you've ever been in a traffic jam in India when there's about a thousand sheep crossing the road, [laughs] you know.

The guys stand behind and beat them and throw rocks. And dogs bark. They're pushing the beings in front of them so it says here, {...}, first I will make sure that other people reach enlightenment, total Buddhahood, and then {...} I'll achieve it. [student]

It's a good question. It's not discussed in this text directly but in my understanding of it that's always the first [cut]

[end side A]

[side B]

[student]

Okay, what do you guess {nyempa} is? What's the only other possibility?

[student]

No, this one went, yeah, goes together. And {nyenpa} is a, what do you call that thing? A ferryman. And in Tibet that's very important. Why?

There's no bridges and there's a lot of rivers. [laughs] I mean, you get to the side of the Hudson River and you gonna wait for a yak skin round thing that can hold, like, three horses, you know. And everyone gets in and the guy takes you across. That's the bridge. There's no bridges and there's water everywhere. I mean, all the [unclear] come out of Tibet.

And he's hoping that, let me read it to you directly, {...}. I and all other sentient beings may we reach Buddhahood at the same time, simultaneously. Okay, we've got five minutes and then I can finish on time. You're alright, everybody happy? [student]

Yeah. Yeah. [students] Those would probably fit [unclear]. They would not be contradictory. [students]

It doesn't say anything about that. In my understanding of it as I say it's really the first one. It's really you must achieve it first. That's {...}

[student]

Yeah.

I think, I think there's a very holy way of interpreting that. I don't know, I mean, maybe having something to do with the secret teachings. I'll leave it at

that.

Okay [unclear] [students] [laughter] better to do the hard ones first. [student]

In India in the clothes shop they show you the lousy ones first, they pull out the [unclear]

This is by basic nature. [student] There's only two. Get used to it. [cut]
[student]

By the bodhichitta's basic nature.

And I'm going to give you the technical definition which might come in handy.
[cut] [unclear] It's the wish for enlightenment [student] this by the way, okay,
we're going to talk about it.

There's two elements here. One is taking a vow and one is actually engaging in bodhisattva deeds, okay. And taking a vow if we had time it would be very nice. The whole ceremony and part of the ceremony is discussed by Kedrup Tenpa Dargye. He explains what's going on and what you're supposed to think and what's supposed to be in the room and who's supposed to sit where. And the whole thing is very beautiful

But basically this refers to the formal taking of the vow before your lama. You go to him. He prepares everything in the room. He gets everything ready. You say certain things. He says certain things and you vow, swear to become a Buddha for all beings.

That's a formal ceremony that you go through, okay. [student]

Yeah. These are, the top two sets of vows are independent of the bottom set of vows which is freedom vows. These are lifetime vows of morality, some of them are, vows of morality of body and speech incidentally. Not even of mind. A monk's vows are all mental, I'm sorry, physical and verbal. And then these are mostly mental actually, okay.

The bodhisattva and tantric vows are more mental, more difficult to keep. So {drupay semkye} it does depend on, to have this which is called the wish of engagement, this {drupa} means to engage, to actually get into something. One of the scriptures says, {.. semkye} is thinking about taking a trip. {drupay semkye} is when your foot moves, okay. [laughs]

It depends on taking a vow and it depends on actually engaging in bodhisattva deeds. And then Khedrup Tenpa Dargye says, what do I mean, what does the books mean when they say, what do they mean when they say actually engaging in bodhisattva deeds? He says, for example, in the action of giving something to someone, which is the first perfection, you know, as you give it to them you are thinking I, you know, I want to become a Buddha. By this action my I become a Buddha to really help. It must be under that influence. And even thinking directly at that moment, you know, as you give something to somebody, you know, I'm giving this so I can become a Buddha in the future

and really help this person as the Buddha did when he gave his body to the tiger. Or when you keep your morality, I'll not lie today. And the reason I'm not lying is I want to become a Buddha so I can really help people. Like that.

Or patience. I'm not going to get angry at him because I'd like to become a Buddha and be able to help people out.

[student]

That's what they call it, yeah. Some people call it, there are many translations of this. Some people say 'aspiring'. Some people call this 'the wish'. I like wish for this because it's defined as the wish. I call this the 'prayer', the prayer for bodhichitta. That's where you're just praying I wish, {monpa} means pray. {monlam} festival is that same word. It's the great prayer festival. It's where you're, you know, I hope I can become like Buddha to help people.

You're sitting in your room. You haven't taken any vow yet. You're not in the action of giving or keeping your morality or not getting angry with the conscious intention of becoming a Buddha to help other people. That does not depend on that. {drupay semkye} does depend on that. So the second, this is really the most important division of the bodhichittas.

This is the classical one that you see.

[student]

It does depend on these two elements. He has taken a vow and when he does his perfections, when he gives something to somebody, when he catches himself getting angry it's not that he's thinking oh I shouldn't get angry. It's a bad thing. He's not even thinking I shouldn't get angry it will make me see this angry man again. He's thinking I'm not going to get angry because then I won't be able to become a buddha to help other people.

[student]

Yeah and that's {monpa}. But when you're actually going out and, you know, when, yeah, you can start tonight. [student] Yeah, yeah, yeah, you can have, no but if you take the vow. [student]

What is a vow? I mean I'll give you just a few and then we'll stop. {.....}

Those are the root vows, okay. {dak ..}, to talk good about yourself and say bad things about other people. First bodhisattva vow, {...}.

{...} not to provide Dharma or money or whatever else to some one who needs it if you can. {...} not to accept criticism well. [student] [laughs] Those are the vows, you vow not to do those things.

{...} is to tell people, oh come on this Mahayana stuff is difficult, you know, can never [unclear] {..} To in any way misuse the funds of a Dharma organisation, you know. {...}, to say that Hinayana is worthless is breaking your bodhisattva vows. And things like that. I mean those are very [student]

Yes and you have to realise that. It's an important point. When you vow to

something, when you swear to something, something changes in you. Everything you do then, if you don't lie before you take a vow and if you don't lie after you take a vow, the second action is infinitely more powerful. And you have to know that. You have to realise that. The vows have this function. Big difference. There is a big difference and you have to be aware of that. [student] And if you break them [laughs] it's worse. You know, if you lie, you know before you took a vow not to lie and then you lie after taking a vow, it's much more serious.

[student]

To, yeah, yeah. And then maybe if we do well we could arrange some ceremony where we all, it would be nice, I think it would be nice if we asked Rinpoche to give us the vows again. Why not, you know.

I'd like that. It'd be nice. [student] Yeah, or else we go there.

He has offered by the way to come here in the spring and teach {ganden hlgyama} which is the subject of this thangka but we won't get into that.

Okay. [student] Oh, which leads me to another point. [laughs] there's also a division into twenty something, {.....} It's from the Abhisamayalamkara. There's also a division into two others: ultimate bodhichitta and apparent bodhichitta. I'm not going to [student] yeah. So I've given you four, three and now two.

I've given you the division into four. [laughter] I've given you a division into three. I've given you the division into four by what?

By spiritual level.

I've given you a division into four different kinds of bodhichitta by levels. That was the first thing we talked about before our break.

The I gave you a division into three by how you're thinking when you get it.

And now I gave you a division into two by the very essence of that state. One is that you thinking, the other is where you're thinking while you do it.

Yeah. [student] No, I didn't say, I didn't touch the fourth kind of way of dividing it. And I'm not going to. [student] But if you're interested I'll tell you. And it's not on your homework and it's not on your quiz.

But there is a division into two. One is called ultimate and one is called apparent, okay. Ultimate means the direct perception of emptiness.

I mean, you can divide, this is a new way of dividing, which you're not required to know. I'm just mentioning it for people who read the material. [student] It is a fourth division. [student]

And the ultimate refers to the perception of emptiness. [student] Yeah, nothing to do with bodhichitta. Nothing to do with the wish for others blah, blah, blah.

It's a direct perception of emptiness. [student] Yeah. [student] What we normally think of it as. [student] Yeah, become a Buddha to help others. But

I'm not, you don't have to know that. I didn't talk about it, you know. It's in the book. It's just for people who are reading the material and wondered what it was.

[student]

By the way, we have it in our {dakye,}

[student] {...} No, it's in the {dakye}

No, but I mean ultimate bodhichitta is mentioned in the {dakye}.

[student]

Yeah, yeah, that's true. [student]

When you're in a debate and your partner is a picky guy you always mention it.

[student]

I won't mark anyone down for [unclear] [students]

Here's your homework. I apologise I did it on the, I had to do a few things for my lama. I couldn't do it on the other printer. That's life. [student]

And I see you on [students] Thursday. [thanksgiving announcement]

[students]

[prayer: short mandala] [prayer: dedication]

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Course II: Buddhist Refuge
Class Five: Definition of Nirvana
11/18/93
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It's a really good opportunity for me to go back to the beginning. Oh, kinda...

[student: Thank you]

The thing that's gonna get a class okay [laughs]. All right, Tom made a very nice chart of the whole paths and levels and all that, and I'm trying to...before I spread it I want to make sure it's correct so I'm holding it and I'm trying to correct a few things. I said that the two thoughts of bodhichitta have to alternate because one mind can't hold two thoughts at the same time.

[student: You already told us that.]

Okay, 'cause it was on the homework a lot, and it's not your fault, I mean I didn't take off for that...

[student: We don't mind.]

Because I said that they have to alternate, if, but they don't have to alternate because they are...

[student: Complementary.]

Complimentary. They can focus on the same object at the same time.

[student: So you said in the class that they somehow, mysteriously didn't alternate, remember?]

Well, now I I want to say clearly that they don't, they don't alternate, they're complimentary they occur at the same time. And there is a debate in the books, which is what I was dimly remembering, which is that the two sense

consciousness can't, they have to alternate. You can't... if the object and if the two thoughts are not complementary they do have to alternate, but not these two thoughts, they can be in the mind at the same time. And that's kinda a good reason for bodhichitta to be in the main mind then, because you have to be talking about the main mind that can hold those two at the same time. So that makes some sense. And then what was the other one? Some people got, a lot of people got one thing, not wrong, but the main reason why you have to say, "belonging to the greater way," is to ... is ... is to block that sugar cane bodhichitta, could be, could be bodhi...Mahayana bodhichitta. And that... not not that there are two other lower Hinayana wishes for enlightenment that it could be that's not the main reason that they do. So what was the other one? Oh, {dron doki} which I still wasn't satisfied with and I, I couldn't explain it well, and that's why no one got it very well. When it says "under its own power of its own accord" so I asked my Lama again, I'm taking him to the doctor all the time now a days, so it's really useful. I try to pick one that's far away [laughs][laughter] I get talk to him in the car and...

[student: And he goes huh, right?]

No, well he tries to get away from me

[student: Huh?]

But he's in, stuck in the car you know? [laughter]

[student: And [unclear] those questions coming and he goes like this, huh?]

[student: He always goes to sleep..]

He hate questions. But anyway... the difference between main mind and a mental function. And and when does one act of its own accord and when does it act not of its own accord. So I said, could you give me an example of something acting of its own accord and something not acting of its own accord and he gave me what I, now I like the answer and I thought this answer and the last one he gave me I liked a lot. He says; for example if you think of an object and your concentrating on the main object and not on its, not on any quality of the object, not on any particular feature of the object what what should that state of mind be? Mind or the mental function? Just the main awareness of an object.

[student: Main mind?]

That's main mind. And then mental function is: I'm jealous about this object, I'm angry about this object, I want this object, I want to get away from this object. Those are particular states of mind. When main mind moves to an object all, there are, according to which school you are in, there are a certain number of mental functions that have to move with it. For example: you can't have awareness without feeling, without sensation, it's impossible. Sensation is always going on, feeling is always going on, your mind is like a raw nerve it's always open. Sometimes you are feeling neutral feeling. And most people mistake that for no feeling at all, but you are, you, your capacity for feeling is always open, it's always there. That's why it's so easy to shift to good feeling, bad feeling [laughs], you know, you, one moment you're high, the next moment you're down. Feeling is always coming along with main, whenever there is main mind it doesn't matter if it is an amoeba or a human or a Buddha, when you have main mind you have a sensation of feeling going on at the same time. So what he said was when the...

[student: It's not raw consciousness?]

No it's not, it's a mental function, okay. It's ... it's interested in the goodness or badness or neutrality of the object

[student: Main mind?]

Should I feel...No the feeling, the capacity of feeling is thinking should I hate this thing, should I like this thing, should I feel neutral about this thing and the main mind is just aware of the object.

[student: You already, you always have feeling?]

[student: Including the Buddha?]

Sometimes feeling is neutral, but you always have one of those three feelings. Good feeling, bad feeling or neutral feeling.

[student: Even when you're out?]

Yeah, yeah and you have a very subtle kind of consciousness even when you are dreaming, you're having some kind of emotion about the dream, that you like it,

you don't like it, or you're neutral about, but the neutrality is a feeling too.

[student: So the main mind and the mental function go together then?]

Right, they're always linked, in five respects. And I didn't go through that with you, and I will some other time. Like they're always occurring at the same time, they're always focused at the same object, they're always made of the same stuff, they're always relying on the same sense(?), on the same faculty and some there's another one [laughs]. There are five ways in which they are equivalent, but what what he said which was very good is when main mind is focusing at the object on on the general object, the ... the {sem} the main mind is of its own accord. and the {sem chung} the mental function like feeling is being dragged along.

[student: It's the act of occupying, the act of just of fixing focus?]

Yeah, the act of just being aware of something, who's, who's in charge is main mind. Who's being dragged along...

[student: This is an essence of practice?]

Like a kid after it' mother.

[student: So, primary perception of the object.]

Yeah, the just the basic awareness of it all without thinking this is good, this is bad, I li... this is red, this is high. So who's in charge right then is main mind and and feeling is getting dragged along, so main mind is acting of its own accord. He's in charge. And then feeling is acting in a dependence on main mind. Feeling was dragged along not independently not of his own accord, he's dependent on mind. So when the object is being perceived by main mind and all those little mental functions who we say are in the .. are linked with main mind are dragged along without any choice of their own. Now imagine that opposite case; you go for refuge to an object, you are concentrating on the benefits of of the Buddha, the good qualities of the Buddha, this is a mental function. You're not just aware of the Buddha, you're concentrating on different ways in which he can help you and you're hoping. That, then a mental function is in charge and the main mind it's there you, your focusing on Buddha in general but not mainly. The main thing in your mind, the main guy who has the power at that time is not main mind it's, it's the hope. The hope is in charge. The hope is, mani...we call we call

manifest in your ... in your consciousness at that
at moment. The hope is standing out in front and main mind is just getting
dragged along by the by the hope so in that case hope is acting of its own accord.
In that case the little mental function is in charge an it's pulling mommy.

[student: But that's, but refuge is the only situation which will..]

No, no many others.

[student: Oh, okay.]

Yeah, many other mental functions are described as acting of their own accord. It
must mean something like the emotion is so strong and it's focused so much on
a particular characteristic of the object that the little mental function is in charge
and main mind being lead by the .. mommy is being lead the child in this case.
The hope is is strong and the hope is focused on a on a particular features of the
object and the awareness of the object is not in the front. He's ... he's there 'cause
he has to come, otherwise he wouldn't be able to focus on anything. But he's not
the main player. The main player is the mental function, in that case. So that's
what "of it's own accord" means, and I like that explanation. I've never heard that
clearly before but anyway that clears up the last part of the definition of
bodhichitta we had. Yeah.

[student: Sometimes they say when you meditate so you know, like you do
during {shamata}, you concentrate on an image, say an image of the Buddha,
because they talk about these two, like the consciousness rests on..]

That's called {Den}, yeah.

[student: Something..]

Yeah..

[student: So you know so like once if your eyes are looking at it, your
consciousness will be directed toward, is that the same thing?]

No.

[student: Or is that something different?]

Mind and mental function in this case maybe belief in that object, faith in that object, an awareness of that object, are both resting on your eye consciousness, on your eye power. On the physical thing inside your eye. On the nerve, the optic nerve. And that's what that means. That's ... that's what that refers to in that case, yeah.

[student: So are you saying...]

Oh and by the way and {digenzin} which means samadhi, the ability to concentrate is one of the mental functions that accompanies all states of mind. It's not the big {digenzin} that we're talking about. It's not the samadhi about concentrating on a Buddha, not the samadhi that it means in meditation but the samadhi which is a mental function. Every being has that. Every being has the ability and is concentrating on an object, even if it's only for a fleeting moment of time [laughs]. Every state of mind has some ability to concentrate. So every state of mind has samadhi, but it's not the samadhi that we talk about, it's a mental function called samadhi. Yeah.

[student: So are you saying then that which ever the feelings or the main mind, which ever has the most strength or intention..]

Right, right.

[student: ...is the one that's acting of it's own accord?]

Right, right, right and I like that. That makes sense to me now. So it can kind of switch back and forth you know, if you're having a strong emotion like hope that this object's influence can save you from hell [laughs] then your main awareness of the object is taking the back seat and your hope is taking the front seat.

[student: So even if the main mind has to conceive the object before you can hope in it, the main mind would not...]

Maybe at the moment of conceiving it, the main mind is in charge.

[student: Yeah, that's right.]

And then at the moment of taking refuge, you know at the next moment when you're taking refuge in that object, first you're focusing on that object and then

you start to feel this hope. It shifts from main mind being in charge to hope being in charge. I like that explanation, it no, it's a nice explanation. Okay.

[student: So the hope probably perceives the object anyway. I mean once...]

[laughs]

[student...hope refuge..]

Ah! [laughs] {[unclear]} [laughter]. All right we're going to talk about Nirvana today [laughs], all right. We finished refuge, going for refuge and we finished bodhichitta again we're on we're still in the chapter, the first chapter of eight chapters. We will take us about two years to get out of the first chapter, that's the main thing we study in the monastery. Yeah.

[student: Can I ask on question about last week?]

Yeah okay.

[student: You know about the four divisions of the ..]

{Chirun}

[student:...Of the spiritual levels..]

Right.

[student: ...Bodhichitta. I, I'm having a hard time of sort of conceiving of how each one is considered bodhichitta.. we're talking about enlightenment here I guess, aren't we? We're not really talking about bodhichitta, we're talking..]

No we are.

[student: We're talking about four divisions, emptiness in a way, divisions of...]

It's really just love, love with four different levels of understanding of who it's loving. And that the love that we have now for anybody is a very very ignorant about it's object.

[student: So I, okay so it's, we're talking about four levels of understanding of the

same concept.]

Right.

[student: We're not dividing the concept...]

Right right

[student: We're dividing the levels of understanding.]

It's still those two wishes: still wants Buddhahood and it still wants to help everybody, but it's understanding everybody in different ways now.

[student: Not just everybody, everything.]

Yeah. Starting with a, well it's emphasis is on the object of sentient beings. It's called {ming me nyngge je}, {ming me tzay way terchen Chenrezig}. What's that?

[student: Something about the Avalokiteshvara.]

{Mig may tzay way terchen Chenrezig}. Yeah. It's that very important prayer to Tsong Kapa that we we pray every time we do that. {Tzay tsung},{ming me tzay way terchen chenrezig tzay tsung}. {Ming may tzay wa}: Love that doesn't see anything and that means he has developed that love that perceives..

[student: Picturing no-self..]

...it it see that those beings are empty at the same time that it has a true love for those beings that a mother has for her only child.

[student: So the time that you can get to level five then you have no more obstructions, so then ...]

Path five please [laughs]. This is what gave you guys a headache last time [laughter].

[student: You have to also..]

By the way I I learned, and then the second time I taught it was much better [laughs] [laughter].

[student: Piece of cake for these few.]

[student: You also have ..] [laughter]

When you get to path five..

[student: No the the emptiness of inherent existence of all phenomena...

Right.

[student: And not just persons.

Right, right that's true that's true.

[student: Or is that just...]

No that's, that's absolutely true. Yeah in all schools, even [laughs].

[student: So last week you said these were the levels of understanding emptiness, now you say...

Well they're...

[student: They're levels of understanding bodhicitta.]

Sure, they're all, we call {sursak} when you have a debate you say {semesursak}. Okay? {Durga bay}.

[student: Mind is...has...]

I, I'm starting, I'm stepping from the point of, I'm I'm talking tonight about bodhicitta. And everything I say about emptiness refers to bodhicitta. When you have a debate you say okay look I don't have to keep repeating {tete sema} Okay? You understand? You understand? The guy says, "Yeah, yeah I understand." Okay, everyone understand? I'm talking about {tete seme}. Yeah, yeah, okay. Then you start debating emptiness, but it's all from the point of view of bodhicitta.

[student: It's a good idea to do that on your homework or tests first.]

Or the teacher.

[student: And say overall, by the way everything [laughter] on here is obviously about enlightenment for the sake of all beings.]

Very good. Yes.

[student: Dat,dat data.]

Of course you, because are a {sini taba}, you're not just a regular old thinker. You're an analytical thinker. Okay. Say: {Nun Drup} [repeat], {malupa} [repeat], {pang bay}[repeat], {solsur} [repeat], {tango} [repeat], {nangdeke} [repeat],{sine} [repeat],{nangdeke} [repeat], {sine} [repeat]. We'll break down {nangde}, okay. This is the definition of..

[student: What are we saying?]

Nirvana.

[student: Okay.]

Okay. This whole thing is a definition of nirvana. I mean it's really nice to know this. I felt so good when I studied this. I said, you know everybody's got their own idea of what nirvana is, you know. It's a restaurant up on...[laughter] time square okay, it's a perfume...[laughs]. Yeah, yeah

[student: It's a new perfume isn't it?]

Yeah, yeah, it's a perfume [laughter]. It's a band right?

[student: It's a band...]

[student: The perfume of samsara.] [laughter]

[student: When you're sick of that perfume then...]

[student: Tell 'em to come out with nirvana.

{Nung}, {nung} is short for {nung eng le}. This whole thing is short for {nye ne le

de ba}

[student: Mike, what's the first letter of that last line of Tibetan? Is it a m...]

{Myata nya}

[student: {Myata}?]

{Nya}, {myata nya}. You don't see it very often.

[student: No you don't and it's...]

It's all a little funky.

[student: Yeah a little funky]

[laughs] The the Sanskrit word is nirvana. {Nger} come from a Sanskrit word {nyi}, which means out and {ven} came into English as, in the word vent,ventilation, wind. Okay, to blow. {Ven} means to blow, so {nger ven} means to blow out, like a candle, to blow out a candle. Not like to blow on a exam or a quiz [laughs].

[student: {Ner} means...]

{Ner} means out and {ven} means to blow. And and it came into Greek and Latin and English as...

[student: Vent.]

As wind, wind and vent, ventilation, okay. I think even fan comes from {ven}. So nirvana... The Tibetans didn't translate it, by the way, that gives you better idea when you're debating the definition of nirvana then the Tibetan translation or maybe not. Anyway, in the early, early years of Tibetan Buddhism they were into translating things by some beautiful word that described all its qualities, rather than it, then calling it blow out they would call it {Nangen depa}. They did the same with a number of other things, like the word for Jewel in Sanskrit, in Tibetan, in Sank...it's {ratna}, which means Jewel, the Three Jewels of Refuge, but in Tibetan they they put {konchok}, which means "rare and supreme". You see they didn't translate it the word for Jewel. This is called the early period of translation in Tibet, and a, some of those translations were kept in later years

because they were so, maybe they were so prevalent by that time they couldn't change them, and also they're very beautiful. So {Nang yen}, {nang yen} means "grief". It's very specific word, grief. It's what you do, even in now a days, in Tibetan we say: {Nang yen se dok}, "his mother died and he's grieving". Okay. {Alma trag nang yen se drok}: "he's grieving his mother who died". So that's the only meaning it has in Tibetan. {Le} means from or beyond, in this case it means beyond. And {de} means gone beyond, past, gone beyond suff...gone beyond grief.

[student: {De} itself means gone beyond?]

Yeah, {De}, {depa}, means gone beyond.

[student: What does {le} mean again?]

Beyond, gone, {de} means...

[student: {Le}.]

...Transcended and {le} means beyond.

[student: Oh.]

Let's see, gone up above, gone out from...

[student: And {pa}?]

It's just part of a verb, like to to go, the to in to go, to beyond, to go. {Pa} is to go beyond grief and that's the Tibetan word for nirvana.

[student: That's nice.]

Yeah it's a nice word. {Sing me} means "definition", you know that now, I think. Okay and {ke} means "of", definition of nirvana. I I was so confused, you know, about what nirvana was, you know, for may years and and I was very happy to see this. It's, it means this {Nung drup}. Okay. {Nun}, {Nun}, stands for {Ngon mon}. What's that Tom?

[student, Tom: {Cle she}.]

Yeah, {Cle she}, meaning?

[student, Tom: The mental defil...defilements...]

I I like mental affliction, and I'll tell you why; the Sanskrit word is {cle sha}, it comes from a root root {clish} and {clish} means to bug somebody, to bother somebody, to pick at somebody, okay [laughs]. The {ngomons} have that function, in fact their definition is {[unclear]}. They ruin your peace of mind okay. Any thought that ruins your peace of mind is a {ngomon}. I I sometimes, to make it easy I call it a bad thought. I think mental affliction is a good word too, 'cause afflict ,means to, you know, bother somebody, okay, hurts you, picks on you, picks at you [laughs]. As you know, if you get angry at work, or if you have desire for some person, or you know you can't rest, it's always some kinda...bother. Okay. {Drup} {drup}, means "an obstacle". It comes from the word that means shadow, because it blocks the way, it blocks you from seeing something, or achieving something. So {Nung drup} is one word, it's a technical word. {Nung drup} means an a "mental affliction obstacle," okay, a bad thought obstacle, an obstacle which is, a bad thought obstacle okay. Now, then you get in this debate, in the monastery, you know, are all {nung drup}s {ngomon}s? Okay. I'll ask Kila, to be a bad thought obstacle, do you have to be a bad thought? Are are all bad thought obstacle bad thoughts, or or is there something else in in the obstacle that's not the bad thought itself. Are those two sets equivalent? Can you think of anything that would block you, by the way main function of a {nung drup}, the obstacle, what does it keep you from? What does it block you from?

[student: Good thoughts.]

No. Mainly nirvana. It's defined as an obstacle that blocks you mainly from nirvana.

[student: Is ignorance a {clo she}?)

There's a bitter debates about it. Okay, very difficult debates. Even if, if it's if it's...

[student: I thought ignorance was considered the root affliction?]

Oh, absol...it's a root of all evil, but there are big debates about, for example, is it a, is it a non-virtue and and it's a, pretty much a, not. It's neutral, it's very weird. It takes a lot of thinking about that. But most it it is listed among the mental

afflictions, but you'll get into that. It's one of the big difference between the different schools.

[student: 'Cause I I was thinking that it could be an obstacle that was not a {clo she}.]

Oh, say it again? Ignorance...

[student:that could be an obstacle...]

Oh yeah, that could be, yeah. It is in one way, yeah, but I I,Rinpoche...

[student: So what is the answer?] [laughter]

What we call {bak cha}. {Bak cha} is a very important idea, okay, the word is kinda cute. {Bak cha}, it's like bok choy, you know. [laughter] What's {bak cha} though, you know?

[student: Seeds?]

Yeah. Mental seeds.

[student: Karmic seeds.]

It literally means "a mental stain", a stain on your consciousness, okay. And those are, when you talk about {nung drup}s, which are the obstacles of the mental afflictions, the mental affliction obstacles, it can be a mental affliction or it can be the {bak cha} for a mental affliction...

[student: From a mental affliction?]

For a mental affliction, meaning...

[student: Wait a minute, isn't there a difference between seed and the mental stain?]

Yeah, there is...

[student: Karmic seeds are...]

Yeah...

[student: So what's the better word to use?]

Well, I'll describe it to you, and you tell me, okay. It's the, it's the potential for it in your mind, in your mind stream.

[student: What the it, is?]

It, {bak cha}...

[student: [unclear]]

The seed, what I'm calling seed or stain is the potential for you to get angry.

[student: That's better than...]

It's something within you, within your mind, which is not even mental, as a matter fact, it's a, it stays, in your mind and as, as for so long as you posses it...

[student: It's the potential?]

It's, you, you can still get angry. It's what triggers anger in your mind.

[student: Are you saying...]

It's what you carry around in your mental stream, that when someone yells at you it it it produces the {nge mo}.

[student: What the word for karma? What do they use when they talk about karmic seeds? What's...]

Similar, similar. The difference, the difference depends on what school your in. [laughs] You know, That's, that's one of the main questions of the mind only school.

[student:] Are you distinguishing between the karmic propensity to experience something that's already there, a seed verses the propensity to cause more seeds. Is that the difference?

What I'm talking about now is the the seed for anger, which is within you, and whether or not you get angry normally depends on the situation, the environment that you're in. There, they make a distinction, for example: monks. They stay in the middle of the monastery, they never see a lady, okay. Did they get rid of the {bak cha} of desire? No. Do they have desire in their minds presently, manifestly? No. But if they go outside, if they don't, if they go outside [unclear] monastery and they go to the town and they see some nice lady then they can get desire 'cause they have the {bakcha}, they still have the seed in their minds. They don't have desire in their minds while in the monastery, because there nothing, there's nothing to to cause it, but but as long as they still have the seed, then when they, all the... What do you call it?

[student: The, call 'em...]

Like the...

[student: Contributing...]

Factors...

[student: Factors.]

...are around. When the, basically, when you're, they're in a different environment where there is an object...

[student: Secondary causes.]

Cause which could trigger that seed and make it become desire, that, then they still aren't arhants, for example, that's one example. Okay, so the mental affliction desire or anger, what's the stuff it's made of? We we talk about stuff in Buddhism. Mental stuff, physical stuff, or stuff which is neither. Okay. [laughs] What is it?

[student: Mental.]

It's mental stuff. Okay, it made of mind. Okay, what's the {bak cha} made of? It's not mind, it's it's some kind of... potential. It's some kind of energy. It's some kind of force that stays in your heart, and when the, when all the conditions, is what I was looking for, when all the conditions are ready, there's a nice lady there, you had a bad night, you're tired, you know, whatever, and you see her

and then you get desire.

[student: So you're saying this is an energetic predisposition?]

It's, it's a potential.

[student: An energetic potential?]

It's a little bit of energy in your mind, it's not mental, it's some kind of seed, some kind of power for that thing to happen in your heart.

[student: So what can we say, you know we had this conversation about what is karma, you know, we say, you know, karma is not some kind of energetic propensity, that you know, not some energetic stuff that's happening to you, and yet now you're saying...]

Well...

[student: Energetic...]

I'm not, I never referred to karma, I'm not talking about karma...

[student: No the last series...]

Yeah, when a, basically karma is a {simba}. Karma is whenever the mind moves, that's karma.

[student: Well...]

Now after you commit a karma which I don't exactly...

[student: Right, The karmic seeds, [unclear]]

The the seed for that is similar to a {bakchak}.

[student: It is an energetic thing.]

Yeah, it is a same kind of thing. It is a kind of energy that stays in your own mind. So anyway, {nundrup} refers now you know, not only to the mental affliction, but to their potentials in your own heart. So and those two things: the

bad thoughts that you actually have and then all those little potentials, then you know that you from your past life, you have a stronger potential or a weaker potential for each kind of bad thought. You know. I happen to have a more for desire than for anger, it's very hard for someone to get me angry. If I see a nice lady in the porto-potty I'll, I look, I'm not supposed to, okay. So I I have still that {bakcha}. Okay, so that's tadifference you, each person has different strengths of {bakchaks} for different things. {Nhundrup} means that both those bad thoughts and the potentials for those bad thoughts block you from nirvana. They obscure it, they stop you from reaching nirvana.

[student: How do you spell {bakchak}?]

[student: Yeah, how do you...

I'll spell it for you [laughs]. In Tibetan it's, and {bak} sorta means a stain and {chak} mean a growth, something a stain grow...grown in your, a a stain developed. Kinda a nasty idea, you know. [laughter]

But you have 'em, they stain your consciousness, your mental stream. If you're who you seem to be, ought to.

[student: Well, the yeah, you shouldn't make them sound like they're all negative either.]

[student: Can you write out the word...]

They, they are pretty much negative, but there are some good ones too.

[student: What, what the words stain?]

You can call it mental seed.

[student: Oh, mental seed.]

Yeah, seed in your mind.

[student: Michael, getting an initiation is not a {bakchak}?]

It, I don't think they would refe...they could refer to it {bakchak} but not normally. {Nunpa} or...

[student: Rinpoche, Rinpoche refers to it as seeds of {bakchak} [unclear].]

It's possible but it's not normally. It's not, it's not the most frequent use of the word. How's that?

[student: Don't they refer to it as the dharmic potential or something? How do you...]

[student: So a good stain verses a bad stain?]

I like to call it a mental seed, huh?

[student: What a good thing would be a ment..would be what if that was as antithesis of a {bakchak}?]

Oh, a {bakchak} can be good, but most of the time when you say {bakchak} you're talking about the {bak cha} for a bad thing it's poss...it's quite possible to have a good {bak cha} too.

[student: So you would just say mental seed or something?]

Yeah, a mental seed, yeah. It is neutral idea. It doesn't necessarily have to be a bad thing, but most times it's it refers to a, it's a {pang cha} most of the time it's something you want to remove form your mental stream.

[student: I have a question.]

Yeah.

[student: The the seed, the seed is happen just for in this life or it has be carried over?]

The main cause for that seed is your habits of your past life. The reason you have, the reason why some people get angry easily and some people don't get angry easily now, is is the strength of the {bakchak}, and that depends on their past life. If they got angry a lot in their past life, they have what we call a thick {bakchak} for getting angry in this life, and they, it, anger will be triggered in them quickly and then if you don't have...it it does refer to your habits of your past life, mainly, mainly.

[student: Yeah, but to me, I feel like it just happen, like when you grown up, with what kinda family you live.]

You can get some in in this life too, yeah and that's can be a good thing or a bad thing. You know, you can get good {bak chak} in this life, in your early days and even the secret teachings depend on that concept, in some ways. Okay. {Nhundrup} means "bad thought obstacle" which now you know doesn't have to be only a bad thought can be a seed. {Malupa}, {malupa} {malupar} means "in their entirety," totally all of them, okay, {malupar}. Literally it means "with nothing left over," but you don't have to worry about that, okay. Entirely, in their entirety okay. {Panga} means "eliminated," eliminated from your mental stream, okay, removed from your mental stream, {panga}. {Solsur tango} is a nasty word, very difficult, okay. You know {gompa} already. {Gok}, {gok} means cessation, {gok} means cessation.

[student: Cessation or sensation?]

Cessation.

[student: Cessation?]

Yeah, and a, an and what does cessation mean? Who can give me a cessation? Who, who, who, who?

[student: Cessation of anger.]

[student: Anger.] [laughter]

[student: [unclear]]

[student: Cessation of anger.]

Yeah, cessation normally implies permanent. Yeah, I mean in Buddhism you're trying to get these cessation's, almost the meaning of the word cessation, implies a ceasing right? So the cessation of anger would be if you could no longer ever get angry again. Okay. I'm trying to think of an important {sul sor tarmingipo}, but I just had...

[student: By the way, for the purpose of clarity, in terms of the class and homework and test...]

Uhuh...

[student: Is, is it safe to agree that cessation means permanent or do we have to keep in mind that some cessations aren't permanent?]

I can't, there are no cessation which aren't...

[student: Sorry, go on.]

Cessation, meaning the absence of something is always permanent. Negative things are normally permanent, meaning unchanging. They're, the word, I I don't wanna get into it, but the word permanent and impermanent in Buddhism, in English is kind of not very clear, maybe it should have been changing and unchanging. I I don't like them, the use of the words permanent and impermanent, but I, that's another story. Okay, basically permanent means if it means that you'll never revert from that state, yeah, most cessations are like that.

[student: You've lost, you've lost the thing and you've lost the seeds for it right?]

[student: The definite maybe.]

When you debate, you have to say that, okay. What's that?

[student: You've lost the thing and you've lost the seeds for it.]

Right, right.

[student: Completely.]

Yeah, the cessation here refers to that. Okay, a cessation in which you have eliminated from your mind, from your mental stream every one of the bad thoughts and their seeds. Okay, now we gotta talk about {sol sur tsak}, which is which is a difficult idea, okay.

[student: Can I ask a favor?]

Yeah.

[student: Could we have just a minute to write down what you've just said?]

Okay, go ahead [laughs].

[student: The cessation in which you have eliminated?]

Yeah, roughly, okay. A cessation in which you have eliminated in their entirety the mental affliction obstacles.

[student: So we're not talking about suppressing {bak chak}s or neutralizing {bak chak}s, we're talking about eliminating them, right?]

Sure.

[student: Okay, getting ride of them.]

Yeah, okay. There are two kinds of {gompa}s, then two kinds of cessations, you can divide sensations into two kinds. In the abhidharma, [unclear]{Du mang ching yam ke namka dange drim po namkar drame kopo}, and that's the source of this idea. There are cessations you get from seeing emptiness directly, and there are cessations you get before that.

[student: You said [unclear] You said with regards to the second wish of the four...]

Okay.

[student: You said many times that having once perceived emptiness directly, that you're never the same.]

Right.

[student: And you would even at one point, I believe said, "that you will never again think that things exist inherently".]

Right.

[student: But then you backed off, and said but you still could think that.]

No. In the first, in the first, before {tong-len}...

[student: No, that was the second you said that.]

No. Uh uh. Can not, can see it, can be forced to see it.

[student: But don't you still have the seeds to see it?]

Yeah, well absolutely. Yeah, you get ride of...

[student: I mean, but don't you still have the seeds to think it...]

But, you don't have the seeds to believe in what you're seeing anymore, never again.

[student: This is it. The second level?]

After the path of seeing, yeah.

[student: Right, but you still have the seeds. That's what, {golong} is all about; getting ride of those seeds.

[student: Seeds to what please?]

To seeing things a self existent.

[student: To see?]

To to being forced to see things as self existent even though you know you're wrong. [laughs]

[student: Not to think, right?]

Yeah, yeah.

[student: Okay, thanks, that's good.]

[student: Not just the seed to seeing it, but [unclear] thinking it seed.]

[student: Not just perceiving it that way, but thinking that way.]

Di...when I say thinking and that's why I held his paper, what I mean is believing it intellectually.

[student: Yeah.]

If someone asks you, "is it possible for a thing to exist em... self existently?" say it's possible up to the path of seeing. That your mind could be swayed by a bad teacher, like some teacher teaches you something wrong about emptiness, it's possible up to that moment that you you could be swayed by, by a, by a convincing wrong argument about emptiness, that emptiness could be something other than what it really is. After that moment it's impossible for you to ever be swayed in that way because you saw it directly and it makes sense that you would never be swayed again, and you won't be, by the way. [laughs] It's a nice feeling you know, you can go to all these lectures and hear all this b.s. and you just say, "oh, that's wrong, you know that's silly, where'd you get that? Show me the book. Obviously, you didn't see it...emptiness directly, now can...where'd you get this idea about it, you know, show me the book". And they're all, "well I figured it out". [laughter] You know. Just wrong. Flatly wrong. And you'll know that at a certain point. You'll see, you'll see it. It's like someone telling you something silly about, you know, "hey a car works because there three horses in the trunk, you know and you know, if you're an aborigine, you might believe it, but once you've seen, you, you say, well that's silly, you know, that's not like that.

[student: But one you get to the third level, for example, and you still have the seeds to see things as though they were...]

Third kind, please.

[student: Third...]

[laughs] Or third path.

[student: Third path.]

Yeah, path of seeing. Path of seeing?

[student: Well, I don't know.]

Third kind of bodhichitta.

[student: The third kind of bodhichitta.]

Okay, okay, right.

[student: You still have the seeds.]

Right.

[student: To see...]

To be forced to see it that way.

[student: As though they were inherently existent.]

Yeah, but you, but it never happens manifestly in your mind.

[student: That corresponds, are we talking the same thing, one with respect to seeing, one with respect to thinking?]

Yes.

[student: As between levels of...]

Yep, yeah. [laughs]

[student: Which...]

[laughter] That's I mean, you guys taught me that, I'm just teaching you back. All right [laughs]. [unclear] Yeah.

[student: You say you have two cessations...]

Yeah that's, can I get back on the subject? [laughs][laughter] There are two kinds of cessations.

[student: So the the first cessation is when you see emptiness?]

I didn't start with, I didn't start them yet okay. I did start, but I didn't get very far. The first kind of cessation is a cessation you get because you've seen

emptiness directly.

[student: That's the first kind?]

Yeah.

[student: Cessation?]

Yeah. Yeah.

[student: And and what is it exactly that cessates at that point?]

Depends on what, depends on what path you're on. But I'll, I don't want, don't ask, let me go my own way for a little bit, okay [laughs]. I'll get to it...

[student: Okay.]

...But let me present it the way that the book does and the way I understand it. All right, {sol sur tango}. When you perceive emptiness directly what happens right after that? We've said it many times.

[student: You come out of it?]

As you're coming down from the direct perception.

[student: You you meet a Buddha...]

You're still in the path of seeing...by the way

[student: Who tells you that you will become a Buddha yourself within sam...]

He doesn't say it but you do see the {dharmakaya} root gurus, you reali...you understand it, you have met the {dharmakaya} root guru, you understand that you have met Buddhas. You believe that you have seen the Buddha and you have seen the Buddha. It's not that he tells you, but you understand that you have so many lives to go, that's...

[student: Yeah, I know.]

Do you have a problem with that?

[student: But last time we talked about that, you said no you see the Buddha face to face directly and...]

I don't sa...didn't say that, you see his...

[student: I asked...]

..Form body.

[student: Well, let's not go there actually.]

Okay. You do see the Buddha, you see his, you see one of his bodies.

[student: He's amazing, glorious.]

Okay. Directly. Okay. Those, those ideas that you have as you come out of the direct perception of emptiness, seeing ho...that you did have past lives, really understanding that this life is suffering, seeing how many lives you have to go, seeing a Buddha. Those perceptions are all related to the Four Noble Truths, that's why they're called the Four Noble Truths. You see the truth of the four noble truths, it, that is the first time you see the real truth of the Four Noble Truths, during that time. You, you go throughout the Four Noble Truths one by one, and the word noble is a bad translation for ayra. Why are they called ayra truths?

[student: Because they come from direct perception of emptiness.]

Yeah, 'cause you just became an ayra. So they shouldn't have never called them noble, it's a bad translation.

[student: But that's a big distinction, isn't it?]

Not it's a, it's a, the word is...

[student: I mean it's a huge distinction

[student: That changes the whole thing.]

Bad translation

[student: It certainly does.]

No, it has nothing to do with being ignoble or noble, okay, the word is {pakpa}, the word is ayra.

[student: It's amazing.]

It's just a bad translation.

[student That's incredible.] [laughter]

It's ayra truths because you're an ayra now and you're seeing that they're true.

[student: [unclear] ayra.]

And you really do, you go through them one by one, ding ding ding ding. Oh yeah, everything really is suffering, I really am doomed to die in this body, you know, I, I really and, and it really did come from my bad thoughts and karma and there is a way out, I see the end of my lives, I, I see that in seven lives I'll be finished. And I see what a Buddha is. And I understand that these books are holy and precious and and they are completely right, you know, every word in them is completely correct, and and my god I better be careful with them from now on, you know. This is, this is my savior, these words are my savior, and you you have all these emotions, and these per...perceptions at that time, that's, that's perceiving the Four Noble Truths one by one, and that's what {sol sur} means. {Sol sur} means "one by one". {Tak}, {tak} means "to analyze," or to see them one by one. Okay, to go through them one by one.

[student: Okay, is both {sol sur} and {tak} is it both referring to the Four Noble Truths?]

{Sol sur} is referring to ind...one, {sol sur} means "one by one", meaning the Four Noble Truths one by one.

[student: That's what referred to.]

And if you want to get {tenpo} it's the sixteen aspects of the Four Noble Truths, but I didn't want you get into that [laughter].

[student: It is definately [unclear]?]

Yeah, yeah. [laughter]

[student: Can, can you tell anything about Four Nobel Truth?]

Yeah, Four Noble Truths are this: I really am suffering, that's the first one, I mean everything about me is suffering, period. That my job is going to screw up sooner or later, any any person I love or care for is either going to die, or I 'm gonna die, or we'll split up, there's no other choice, okay [laughs]. My own body is doomed, you know, I'm gonna get cancer, aids, who cares? It's, I mean, it's one of the [laughter] options, you know, there's no future. It's suffering. I will be horizional, I'm doomed to horizontality [laughter], you know, one day I'll be laying there, lifeless, I, I...it's true, you know.

[student: Is it true?]

Being standing up [laughter] is just like temporary condition, I will go down. There'll be a day when I will go down for the last time. I will. It's it's...

[student: Or go up and down.]

Gravity will win, [laughter] you know. It will. There's no question, it's just a matter of time or place, you know and it's suffering, there's no future in this. And and aside from that, that's just the lousy phys[unclear] condition. My mind is unhappy, it's a state of unhappiness, I can't make it happy, I'm always dissatisfied, I always want more, I can't have peace, it's always bothering me [laughter]. I get something then I want more, I don't get something, I get angry, I create more. The mind itself is messed up, okay. I don't even see things right. You know if my perception of reality is all wrong, where I think things are coming from is totally wrong.

[student: But the question is, can you fool yourself [unclear] long enough to get it right?]

[laughs] Well, we're trying. [laughter] No, but, but at, at the moment of, at the, just after you come out of the direct perception of emptiness you start to have these forethoughts. You do perceive these things directly...

[student: Did you, you have to perceive emptiness first?]

Can you see them while you perceiving emptiness?

[student: No you can't...]

You can not frame a thought while you're perceiving emptiness directly. You can't think on life sucks, you know you can't. [laughter] You know, you can't, you can't do that. It's only as you come down, out of that perception, you're still in the path of seeing by the way. Okay, it's the second half of the path of seeing, path of seeing is not all meditational, direct deep meditation. It, it's also the period after, it's the after glow and, and you are starting to go through the Four Noble Truths. So you go through the; I am suffering, you believe it, and then you see where it came from, you truly understand that it comes from your own misperception of things. Okay, that's number two, the source. So number...the Four Noble Truths is, number one is that everything really is suffering, the second one is that everything that, that suffering has come my own bad thoughts, we call origin or source. The source of the suffering. It's coming from my own bad thoughts and my own bad deeds, okay. The third one is cessation, meaning it will stop in the future, you see it's going to stop, you know it's going to stop and you know how long it will take, okay. For example, you can, you can really truly see that in seven lives, which will be very pleasant lives obviously I'll be comfortable physically as comfortable as a person can be in this life, and I'll have good teachers and I'll be studying these books and I'll be a monk and blah blah blah. Seven more lives, and then...

[student: You always gonna be a monk? Can't you be married?] [laughs]
[laughter]

We'll talk about it. By the way...well anyway we'll go over it. And then...

[student: [It's not like [unclear] can be married without suffering so...]] [laughter]

And the last one is the way, the way to do it. The path...

[student: What was the third one...]

Number three, number three is...

[student: The only way out is...]

Cessation.

[student: Cessation.]

The end. And number four is the path. These are the Four Noble Truths.

[student: What is the path?]

Two results and two causes. They go, they go result/cause, result/cause, suffering and it's cause, the end and its cause. We, you're going to study that in the perfection of wisdom. That's a big subject, and it comes later. It's called {danchi}. We're not going to do [laughs] that tonight. Okay, so {sol sur tak} is a kind of cessation that comes from seeing the Four Noble Truths, the Four Aya Truths. Okay. When did that have to happen?

[student: Right after the first time one perceives emptiness.]

Directly.

[student: On the way back down out of that experience, of experiencing emptiness.]

Yeah, so it has to happen on which path of the five?

[student: Seeing.]

Seeing, which is what number?

[student: Three.]

[student: Two.]

[student: Three.]

[student: Three.]

Number three.

[student: Three.]

First we had {kal ak}, {kal ak} [unclear] general accumulation [unclear] second we had separate and then third we had seeing. So are there any cessations that happen on the first two paths?

[student: [It's not a cessations to happen [unclear].]

Right, and I'm gonna give you one, they have one here in the text which I like, which I think is a good one to bring up [unclear]. There's an idea called {ge tza che}, {ge tza che}. {Ge tza che} means "to cut your virtue roots," to cut the roots of your virtue.

[student: Do you want to do that? Sounds like a bad thing to do.]

No, it's a, it's a very evil thing. Okay. It's a, there's isn't a big subject, it's a long subject, it's, it's like, how can you screw up to the ultimate, you know? [laughter] Ho... how is it that you can actually...

[student: Royal.] [laughter]

You know, how is it that you can burn every little bit of goodness you have inside you. Okay. And, and that's a whole subject it's called {ge tza che}, it's called "cutting the root of virtue". The main cause is {lokta}, the main cause is, is really believing in wrong views. And the, and one of the worst wrong views is: "oh there's no such thing as karma, there's no such thing as morality, I can do what I want as long as no one catches me, as long as no one ever finds out, I can do what I want, you know, that's okay".

[student: There is no Santa Claus?]

That's [laughs], that's a wrong view, that, that is a very horrible wrong view. Or to say: "there's no enlightenment, there's no way out of this suffering, might as well shoot myself," that's a wro...very bad wrong view. Those wrong views have the ability to cut your virtue roots, they have the ability to burn and to waste whatever goodness you have inside you.

[student: Don't most people think those things most of the time?]

Yeah, to hold them strongly and with, and here he says with anger also, I mean some kind of violent belief that these things are, you know Mao Tze Tong said "religion is..." he said [laughs] some bad things there, but you know that's a,

that's probably a {ge tza chen}, that probably qualifies. Out of anger and out of those wrong views, to, to burn those roots of virtue inside you it can not happen after a certain step of the second path, okay. By, by having renunciation, by understanding emptiness intellectually there comes a time in the second path when you will never again think those things and burn that virtue. It's impossible so you achieve a...?

[student: Cessation.]

Cessation for that. That's a cessation, which does not depend on...

[student: Seeing emptiness.]

[student: Direct perception of emptiness?]

No, {sol sur}.

[student: What what about that?]

[student: The Four Noble Truths.]

Of seeing those Four Noble Truths one by one, because you just saw emptiness directly.

[student: So the second path is the preparation?]

Yeah, okay yeah. So there's a point on the path of preparation where it's impossible for you ever again burn that virtue inside you, and by the way, there's a point on the path of preparation where you no longer take a lower birth.

[student: We can no longer...]

You achieve a cessation for a lower birth. You can never again go to a lower birth. After you've reached that point you will never again go to a lower birth.

[student: So you'll never ag..., you'll get a cessation of that destroying great vast amounts of virtue?]

We call it {ge}...

[student: [unclear] some but not like a big forest fire?]

Yeah, you can't, you can't destroy your, your fundamental goodness within you.

[student: Like root...]

Except for those two, yeah okay.

[student: This sounds like something's cutting roots of your virtue in this way, it, such a, sounds so sort of violent and all encompassing.]

Yeah it is.

[student: But then...]

It's very, very evil thing.

[student: Presumably, presumably we all snip away here and there...]

No, no that's not it [laughter], {ge tza che} means to totally reject goodness...

[student: I understand that.]

You know, it's like a Hilter [unclear] type of thought you know. There there's no reason to be moral. If you...Very bad thing, you know, they may do it in their own little way, you know but they, but almost every human being alive understands that it's wrong to hurt people. We're talking about people who don't have that, we're talking about people who say, you know, "you can do what ever you want. One life to live. There's no such thing as god's retribution or karma or what ever you want to call it, and and I can do what I want". And you see extreme cases like that. That's {ge tza che} okay.

[student: That's the specific definition of psychopath.] [laughs] [laughter]

[student: [unclear]]

[student: According to [unclear].]

[student: Satinist, satinist...]

[student: Yeah someone like that who has absolutely no reference as far as [unclear] or ethics morality.]

Right, so when you reach that point...

[student: Ethics [unclear].]

Where you can no longer ever, ever have that, that's a cessation, but it's not a {sol sur tak}. We call it {sol sor tak min}, what does {min} mean? {Mine}.

[student: Smaller?]

A non, a non individual analytica...analysis cessation, [laughs] okay, all right. So there are two kinds of cessations you can have; one is a result basically of seeing emptiness directly and the happen of the fourth, third, fourth and fifth paths, third and fourth really.

[student: Third and forth?]

Yeah, and then the other kinds of cessations are cessations you get from some kind of Dharma understanding some things, and you can have those before you reach the perception of emptiness. We're talking heavy duty, now we get back to the point. Nirvana has to come from the first kind of cessation. Nirvana is the first kind of cessation. Nirvana can only happen if you see what?

[student: Emptiness.]

Emptiness directly, and then you see the Four Noble Truths, the Four Aya Truths please. Okay, all right, so that's the the final part of the definition. Now you have the whole definition of nirvana.

[student: Are you saying that emptiness is...once you perceive emptiness directly you reach nirvana, or you...]

No, no...

[student: Or one of the requirements for nirvana?]

Yeah, it, nirvana is a cessation which much occur, which must be brought on by a perception of emptiness directly. It's an ending of something nasty in your mental stream, but that ending has to be through this incredible power of seeing emptiness directly.

[student: But through seeing emptiness directly and something else.]

Right, practicing a lot. [laughter] That's what the fourth path is all about, that's why they call it, what?

[student: Habituation.]

Habituation, you're getting used to what you saw, and, and you keep thinking and the whole path of habituation has like these twelve, eighteen, twenty levels of... you know first you get rid of your gross anger, then you get rid of your more subtle anger and then you get rid of, they have nine divisions. There's the subtle, there's the gross gross angle, miggie, middle gross angle, anger, and subtle gross anger. Then you get to the little middle anger, the middle middle anger and the, I'm sorry, gross middle anger, middle middle anger, subtle middle anger. And then you through all these you, you're basically chipping away at anger with this incredible thing that you've seen, until finally at the end you reach this {gompa}. You can't have that anger any more.

[student: Can you give us the whole thing now?]

[laughs] Yeah, yeah, yeah. [laughter] It's in the text [unclear]. But it's a cessation, which is, which come from, I called it in the translation "the individual analysis," and now you know what I'm talking about. "The individual analysis," means seeing the Four Noble Truths one by one, as a result of seeing emptiness directly, okay. So it's a cessation which come from that individual analysis. You could think of it as seeing emptiness directly and the Four No..Ayra Truths okay. And which consists of eliminating entirely the mental affliction obstacle from your mental stream. So basically nirvana means the day when you don't have any more bad thoughts and you don't even have any more seeds for bad thought because you've seen emptiness directly.

[student: But I thought you only get to the point where you don't have any more seeds when your a Buddha.]

Right.

[student: And then you could attain nirvana without being a Buddha.]

Oh no, no. Yeah, it's, it's a you can attain nirvana without being a Buddha. Just, you can reach without being a Buddha. You can destroy all the bad thoughts and all the seeds for the bad thoughts without being a Buddha.

[student: Without having bodhicitta?]

Right.

[student: Oh that's...]

[student: Oh.]

[student: Oh.][laughter]

[student:

[student: The same nirvana? The exact same nirvana that a {Mahayana}...?]

No, no.

[student: No?]

But, but from the point of view of removing those bad thoughts, yes.

[student: So, so if you remove the bad, all the bad thoughts...]

And their seeds.

[student: And you had...and their seeds, and you had bodhichitta...]

If you had love soaking your mind those, the, the, those two desires for Buddhahood, to help people, yeah you'd be a Buddha [unclear]. Yeah, Mahayana nirvana and Buddhahood are the same thing.

[student: Oh, okay.]

So they don't call it nirvana, but they might as well. Okay.

[student: Okay.]

Yeah, by the way {tarpa}, "freedom," is a synonym for {nybe ne}. Okay. {Moskak}...

[student: What?]

Freedom, liberation and, and nirvana are all the same thing. They, they're, the word is the same, the meaning is the same.

[student: Aren't they the same [unclear]]

[student: And also liberation?]

Yeah, you say {tharpa}. [unclear] from [laughter]. And it, that was {tharpa}, and it means freedom. And it's a, it's a synonym for nirvana. Yeah.

[student: Going back to {bak cha}s, I'm going to try to understand that for a minute.]

It's a difficult subject, and we'll study it...

[student: Just let me see if I've got the idea of {nung drup}. So you have a mental affliction, you have a the obstacle of a mental affliction...

Right.

[student: And responding to that mental affliction getting pissed off or what ever, you know, creates the predisposition to behave that way again.

[student: {Bak chak}.]

[student: Right, if you have this mental affliction and you don't respond by getting angry, then you don't generate the {bak}, {bak chak}.]

Beautiful. Now let me take you one more step, and what is it that makes you not respond?

[student: It's the understanding of emptiness and karma.]

Reason, just plain knowledge, just plain understanding. You're, you're understanding of the process has to overcome your natural instincts. It's very difficult.

[student: So a mental affliction doesn't automatically generate a {bak chak}??]

No...yeah [laughs], if you let it go.

[student: No, but if you let it, but it's not...]

Yeah, yeah but..

[student: But it doesn't have to.]

If you can stop it...

[student: Yeah.]

It won't it won't plant a very good {bak chak}, it'll plant a very wimpy {bak chak}. [laughter]

[student: But what do you call what's there?]

Excuse me?

[student: Would you call {bak chak} what's there as potential, even if it's not actualized?]

Right.

[student: Long before you ever...]

Yeah, and a lot of...

[student: Perceive emptiness directly.]

Yeah, a lot of the practice of doing death...

[student: Meditation?]

Of going through death the right way. A lot of that involves not activating {bak chak}s.

[student: Supressing?]

Yeah, they're there, but not giving them, they're called, it's called "not pouring the waters of emo..emo..bad emotions on top of that {bak chak}". The {bak chak}s are there as you die, but if you're able to control your mind as as you die they don't get watered and then they die in their, in their state as a seed. They don't have anything to trigger them. They, the tenth link of dependent origination which we call {jupa sipa}, which is badly mangled in translation, by the way [laughs] it's the process of activating the seeds. It's a kind of karma, and we'll study that, we'll study the twelve links.

[student: Now those {bak chak}s don't die they go to your next rebirth with you right?]

They, they...

[student: Good question.]

They never get triggered.

[student: But they're still there.]

They're still there.

[student: In your next rebirth.]

Uh...

[student: Uh...][laughter]

You don't take a rebirth.

[student: Oh, you said...good point, but for us.]

Yeah, yeah.

[student: But for us?]

Yeah, you don't take a normal rebirth. Yeah, those {bak chak}s don't, aren't able to produce a body and a mind like us.

[student: Right, right they're still floating around until they get destroyed.]

There's, I don't know if there's a mental stream for them to be in.

[student: We talked about this high level, but I mean for us, we take a rebirth in...]

Yeah.

[student: So we've carried them with us time and again until we get to the time when we can die without watering them. You, you make it sound like when we can die without anger, without fear, without what do you...]

Partly that, yeah, yeah. Mainly those two wanting something or hating something. But that's a...I'm not going to get into that. That's not a method, we'd rather do it before that [laughs]. Okay, you can achieve nirvana tonight and you will look the same to everyone tomorrow. I mean nirvana does not require death. Okay.

[student: So how does it...]

Nothing to do right? Nothing in the definition that would suggest that you have to die. It's just when you eliminate through understand...through knowledge when you eliminate that, that habit and the, the seeds for it. Then you achieve, you can achieve nirvana and you [unclear] walk around like John Stillwell, the same okay.

[student: So, so if you experience nirvana and your not, you appear the same, how are you substantially changed? You have, you know all this bliss I would assume.]

We're gonna...

[student: You're in all this bliss.]

We're gonna discuss it after the break. Seriously, we're going to discuss it after the break.

[student: But first some blissful cookies.] [laughter]

[student: You say cessation, you don't say all cessation in the definition, so couldn't that mean that you stop anger but you still have desire or...?]

No, we did say entire, entirely, in their entirety.

[student: Also, it's kind of, what is it; "all cessations in their entirety"?)

No, no, it's a cessation of all your bad thoughts.

[student: Oh, it's a ...]

Don't forget, cessation means, just an ending.

[student: A cessation of...?]

Of all your bad thoughts and all the seeds.

[student: But, but what's it? I want to write down the right thing, a cessation of...?]

You can say a cessation in which all your bad thoughts and all of their seeds have been eliminated from the stream of your mind. And then there's one more element of that. What, what, what are we missing when I say it that way? A cessation where all the bad thoughts and their seeds have been eliminated from your mind.

[student: From the individual analysis.]

Because, you've perceived emptiness and the Four Noble Truths. You've got to talk about what was the, the gun that, that shot them, all right, it's called {ngem po ngok ten}. What is the atom bomb that has the power to stop them permanently? Is, is, there's only one and it's the perception of emptiness directly. And in fact, the proof that samsara has an end... does it have a

beginning?

[student: No.]

It has no beginning. The proof that it has an end is that perceiving emptiness is such a powerful gun, you know [laughs] that's the proof for the end of samsara.

[student: You mean like a debating proof?]

Yeah, when you debate the end of samsara. Does it have a beginning? (clap) No. Does it have an end? (clap) Yes. {Ka rin}. (clap) {Kopa kin}. (clap) Yeah, {dop ten ngon ne cha}.

[student: It has no beginning, but it has an end?]

Absolutely. [laughter]

[student: Just because something has a potential [unclear] doesn't mean that it does.]

[laughs] If it didn't, you shouldn't come to this class. [laughs] [laughter] Okay, yeah, have a break. Go, go, go.

Next actually they do a definition.

[student: Analyze it?]

No after you define it what do you do next?

[student: You prove it.]

[student: You pick it apart.]

We did that already, right, we did each part of the definition. So what then you go onto the divisions and that's normal, pretty normal. The types, how many types of nirvana are there?

[student: Two?]

[student: Three?]

There's five. [laughter]

[student: There's, there's one... five different kinds of...]

I'm sorry there's four, four, four, four.

[student: Nirvana.]

[student: Oh.]

[student: Oh.]

There's actually there's more, there's like six or seven, but we're gonna stick to the four.

[student: I'm sorry, could you repeat what the {rang shen}, what it means please]

{Rang shen} means means "natural," nature. So this is natural nirvana.

[student: This is nirvana number one of four?]

Yes.

[student: Basic four?]

[student: Five, wasn't it five?]

[student: It changed?]

Four. I'm sorry, I should not have said five, it's, it's four. There are more, but, but we're gonna stick to four right now.

[student: Geeze.]

[student: What's the {mayata} again, huh?]

All of those first course students know what this is.

[student: I think that's a [unclear].]

[laughs] Say {dung dam} [repeat], {tempa} [repeat], {dung dam} [repeat], {tempa} [repeat]. {Dung dam} means "ultimate". {Tempa} means "truth".

[student: You pronounce the "p" like a "b"?)

It's not a "p" or a "b".

[student: Neither?]

No, we don't have it in English, we don't have it [unclear] and and scholars who don't know Tibetan very well fight over whether it's a "p" or a "b". It's neither one [laughs] and that's why they fight [laughs]. Okay, {Dung dam tempa}. {Dung dam}: "ultimate truth". Ultimate truth is half of existence, what is the other half?

[student: [unclear] truth.]

Yeah, okay, we call it what?

[student: [unclear].]

[student: Deceptive truth.]

We call it deceptive truth, or apparent truth, maybe we'll call it deceptive truth. So, everything is either ultimate truth or deceptive truth. Okay, what's this pen?

[student: I don't want this...]

[student: It's ultimate truth being perceived right now by us as deceptive truth.]

No, it's not.

[student: Deceptive truth?]

It's deceptive truth [unclear] okay.

[student: There is no ultimate truth...]

[student: Because it has no, it's not self existent.]

It's not, it is not ultimate truth...

[student: Because it's...]

And It's ultimate truth on any level to anyone.

[student: But it's..]

[student: And there's no ultimate truth to it.]

[student: But it has emptiness...]

It has ultimate truth. It is not ultimate truth. Do you Kyli have a coat?

[student Kyli: Yes absolutely.]

Are you a coat? [laughter]

[student: Kyli: Do I, am I a coat?]

It's the same thing. No, [I mean this is?] si...silly. It, it has ultimate reality but it's not ultimate reality. You're not a coat, you have a coat, [there's a ?] difference. This is deceptive reality, why?

[student: 'Cause it's composed of parts.]

[unclear]

[student: It's not a reason.]

Then emptiness is like...

[student: Is it, how karma makes a seed?]

[student: I don't know]

Emptiness is not composed of parts. (clap)

[student: Is emptiness composed of parts?]

[student: No.]

Of course it is. There's yesterday's emptiness, today's emptiness [unclear]. Anyway, that's an old debate [unclear]. But it's, it's a, it's, it's deceptive reality. Why? Come on?

[student: Because it's being perceived by...]

Because to a normal mind, okay, meaning a messed up mind [laughs], it looks as though it's self-existent and it's not.

[student: I think it should [unclear] you know?]

Right, you you, your mind, there's a part of your mind and if I ask you where did this pen come from, or how did this pen come to be, you always have the wrong answer. [laughs] Okay, to a to a normal, okay, that's why, that's why this is, that's why this is deceptive reality. It's nature is to fool you. It's it's actually not it's nature, the nature of a normal mind is to be fooled by this pen. Okay, what's the other kind of reality?

[student: {kon son linpa}]

{Dung dam yempa}: "ultimate reality". Okay. The word "truth" in this case, you have to realize and you should always remember, doesn't mean...

[student: True.]

Truth, it doesn't mean a true fact. It's, in this case the word, the word "truth" is a word for reality. It doesn't mean truth, it doesn't mean the fact that this is not a lie and this is the truth, it doesn't mean that at all. Why? Can you divide truth into deceptive truth and and [laughs] real truth, ultimate truth. Not at all. Deceptive truth is a lie by nature. Okay, you don't divide truth into lies and tru...real truth. [laughs] Okay. It's not, it's not truth. What they call "ultimate truth" and what do they call it...relative truth, which I don't like that term actually, I don't even know where they got it actually.

[student: Conventional, I think conventional is better.]

You can call it conventional, but the word in Tibetan and in Sanskrit, it is is deceptive, you know, and that's the point. It's not that it's conventional, well it's, it happens to be conventional, but that's not the point, the point is that it fools you. It's bogus.

[student: And there's nothing that that gets across the idea that that there is...it is a con...convention?]

It is a kind of...

[student: In the sense that it has to be, it has to ...]

No, not in the word...

[student: Certain conditions...]

Yeah, no...

[student: in our...]

No, and nothing to do with relativity in the word itself. No, nothing. There is no, even flavor of that in the word. You know, it, it's all explained all over scriptures as this is why it fools you, this is why it fakes you, this is why it seems to be one thing, this is why it's deceptive, this is why it's bogus. There's nothing about, you know, it happens to be true, they're all all bogus realities is relative and all bogus realities...what was the other word?

[student: Conventional.]

Conventional, but that's not what the word means.

[student: But then what do you, what do you say when you're talking about the appearance of...you know the..]

What appears to us.

[student: The str...the rope, the piece of rope that appears to be a snake.]

They, sometimes, they call it "nominal," "nominal reality" or "conceptual

reality" or something like that. But anyway understand that, that natural nirvana means "ultimate reality," that's natural nirvana.

[student: Natural nirvana.]

Yeah, why do you think it's natural? Why do you think ultimate truth should be natural?

[student: 'Cause it's innate.]

[laughs] What does natural mean to you? What's the opposite of natural?

[student: Unnatural.]

Artificial, right?

[student: Fake.]

Artificial. Natural means that something has had this quality forever and ever. In Tibetan you say {dum ane}, it mean from the beginning of time it had this quality, that's what natural means. Nobody made it, nobody put it there, nobody fixed it later, for time and all beginning it has had this nature. And that's what natural means.

[student: So it seems that's there's only, we have broken it down to two, but now it seems to be just one?]

No, by the way, we're only on number one. This, what I'm saying is that this equals this. This equals this...

[student: Huh?]

And we're on nirvana number one, okay we haven't reach any other kind of nirvana yet. What I'm saying is that natural nirvana is defined as ultimate reality. What is natural nirvana? Ultimate reality. What is natural nirvana?

[student: Ultimate reality.]

{Tom ame}. What's {tom ame}?

[student: Emptiness?]

Emptiness. So does every object have natural nirvana?

[student: Yes.]

Yeah. Okay, that's why they call it natural.

[student: Including the pen you were just holding now?]

Yeap.

[student: Ah.]

[student: [unclear]]

[student: Gotcha.]

Huh?

[student: Mine or [all of us?].]

Yeah, good, good question. I like it, see, now you're starting to break down the thing. Yeah, we all understand the natural, I mean every object in the universe has been for, for as long it exists and as long as it shall exist it it does not have any self nature and that's it's emptiness. But how is this, how is the emptiness of this pen, how is the true nature of this pen nirvana? What's the definition of nirvana?

[student: Cessation of bad thoughts.]

Stopping bad thoughts and their seeds in your mind stream and did the pen do that?

[student: It doesn't have a mind stream.]

No, okay, good, good answer. Okay, so {rang she nang de} is not...

[student: Mental.]

Natural nirvana is not...

[student: Samsara's...]

Nirvana, [laughs] okay. All right, we had this before. We divided things [laughter] in name only, okay. This thing got the name natural nirvana, but it ain't a nirvana, okay. Bod...sugarcane bodhicitta is...

[student: Not.]

Not bodhicitta, okay. We had some other divisions like that. What were those? Oh, five monks is not...

[student: Form.]

[student: Sangha.]

The Sangha Jewel, okay. These books are not...

[student: Dharma.]

The Dharma, but you can...and and these books are not {paramarimita}, but they can be called the perfection of wisdom. We say {deg de pe derge} in Tibetan, "in name only", okay. Just nominally you could call this nirvana, but it's not nirvana. Now I'll give you an interesting question [laughs], this is not on your homework, this is something to think about, okay. Could, could anything be this kind of nirvana and also be the other kind of nirvana.

[student: What's the other kind?]

[student: Yeah, what the other...]

The one that we defined before, that ending of bad thoughts in somebody's mind stream. Is there anything which is natural nirvana and also the ending of bad thoughts in somebody's mind stream permanently?

[student: Your Buddha nature?]

Close, yeah, very very close, yeah the dharma body of of a Buddha. It is a

cessation and [unclear] one of the parts of his body is is a cessation and is emptiness also.

[student: It's the emptiness of the mind of of...

Yeah.

[student: The emptiness of mind of somebody who has seen emptiness.]

Yeah, and there's a bitter debate about it. I mean... but anyway, basically this is {swatika tranke}.

[student: [unclear] This is, this is, this emptiness...]

Yeah.

[student: Natural nirvana, is a component or a subset of the full nirvana definition.]

No it's not.

[student: Sure it's emptiness.]

Like every other object nirvana has its emptiness, and so in that sense nirvana has its natural nirvana.

[student: Right, that's true.]

But it's not, it's, but it's not in the definition anywhere.

[student: Well in, they haven't perceived emptiness.]

Oh, yeah, okay that's implied, it's not stated, yeah.

[student: So, so why are you saying this is one of the four types of nirvana, if it's not nirvana?]

{De de derge}, "in name only".

[student: In name only.]

We just want you to hear all the things that are called nirvana.

[student: So maybe we should like have a different name instead of saying four types of nirvana.] [laughter]

[student: Yeah, this is not really a a a type of nirvana.]

You can say; nominally four types of nirvana, and that's exactly what the text says when you read it at home you'll see, you'll see that it says...

[student: Are we, is the words different in Tibetan? Is there something to distinguish?]

Yeah, they say before they give this before, they say; "there are four types of nirvana," they say; "in name only there are four types of nirvana".

[student: This is getting far field, like we're doing four types of nirvana but it's not really nirvana, it's [unclear]...]

Right.

[student: But here's like four cans...four oranges but they're not really oranges, so it's, let's have pine..apples for lunch.]

[laughs] Well, what if I say it this way; here are four things that all throughout the scriptures are called nirvana. Okay, so you better know them 'cause when you bump into natural nirvana, and you're gonna, your student is gonna say, "hey John, what's natural nirvana?" You'll say, "well mmm.. let's see, not mental, I don't know if it's mental, I don't know..." [laughs] [laughter] Okay so you gotta, it's just learning the four things that are called nirvana. Okay, and this one is not nirvana, okay. This is..[laughter]

[student: Never be able to use the word nirvana again on your homework again, [unclear] lose points.]

[student: Sugarcane.]

[student: How are [unclear] nirvana [unclear] natural nirvana...]

No. It's not a cessation.

[student: It's like {sor tantrica} is really messed up right? Is that what...]

No, no, no don't ever think that. Don't ever say that...

[student: Oh I'm sorry]

Yeah. We could be, if we could really be a {sor tantrica}, we we probably wouldn't be here. Okay, so that's {rang sen damde}. Okay, what time is it?

[student: Well not really time at all.] [laughter]

[student: It's nominally ten o'clock.] [laughter]

We have a problem-maker in the room.

[student: We're finished?]

That's it, I'm I'm saving the other three for next week because I'll [unclear] I'll tell you what they are. Okay, there's...you don't write it down, don't write it down, this is a pre pre pr... what do they call it in the movie theater?

[student: Sneak preview.]

[student: Sneak preview.]

This has been approved for all audiences. One is nirvana with nothing, wi...nirvana with something left, what do you, don't write it...

[student: Remainder.]

They call it remainder, and I don't like that. Nirvana with something left over, what do you think it is?

[student: The nirvana ...]

No, it's somebody who...

[student: Excess [unclear]] [laughter]

No, you still have some, you have some suffering in a sense, you're still left with it. You know, if you achieve nirvana tonight as we described it, are you free of all suffering? No, you still got a body that's gonna get sick and die and all that stuff. That's that's with something left over. And then when you give up this body you you got nirvana with nothing leftover and then there's nirvana with, you know, which is even slightly different. Okay.

[student: [unclear]]

And those are going to be the other three kinds. Yes, okay.

[prayer: short mandala]

[prayer: dedication]

The Asian Classics Institute

Course II: Buddhist Refuge
Class Six: Divisions of Nirvana

Geshe Michael Roach

Transcribed by Angie Overy

[unclear; spelling comments to student]

Say, {hlak-che} [repeat] {nyang-de} [repeat]; {hlak che} [repeat] {nyan-gde} [repeat]. Say, {hlak me} [repeat] {nyang-de} [repeat]; {hlak-me} [repeat] {nyan-gde} [repeat], okay. {hlak} means something left over, remain; people call it remainder. I like 'left over'. Same thing [student: I'm sorry, lack [unclear]], just {hlak; hlak} by itself means something left over. What's {thukpa}? You know kind of {thukpa}? Yeah [laughter] it's {thukpa}[unclear] It's soup. [laughter] It's noodle soup. You say what's for dinner tonight? You'll say {thukhla} What's that mean? [students: unclear] {tho - } [students: unclear] Yeah, yeah, you hate it, you know, [unclear] {thukpa}. {thukpa} means [unclear] {thukpa}. [laughs] That's what {hlakpa} means okay. It means, you know, [laughter] [unclear] knife and fork. People, Tibetans hate it. They're, like, {thukpa} again. [student:

unclear] That's {hlakpa}. So that's how you can remember {hlakpa}. {Hlak-che}, this {che} means, 'having', 'possessing'; {nyang-de} means, 'nirvana'. The long form is? Anyone remember? {...} [student: past grief]. Yeah. Yeah. [unclear] Okay, {nyang-de}.

{hlak-me} means? [student: unclear] Yeah. {me} means 'nothing'. So these are the second and third kinds of nirvana. We had one kind last week. What was that? [student: natural] natural Nirvana. I forget to tell you the other synonyms for that. They were in your reading. Did you notice? [student: yes] Kinda of nice: natural nirvana, natural Dharmakaya, [student: Dharma body, ultimate truth, natural perfection] You tell, well these are real nirvanas, okay. The first one was not a real nirvana. By the way, why do they call the first one a, a nirvana at all is this. I've seen it in a scripture. Does it, does it ever have any mental affliction? I mean, is it ever involved with mental afflictions or natural nirvana? [student: no] [student: unclear?] Right. [student: no] Yeah, first of all it's not a mind [students] but can it ever be involved with mental afflictions? [students] No, it's the antidote. So that's why it's nirvana. It's, it's in a sense, free of the mental afflictions and their seeds from the beginning. [laughs] It's never been involved with them and it never will be involved with them. And they say {...}. {...} means, for beginning-less time, you know, for trillions and trillions, countless trillions of years, natural nirvana has never had anything to do with this nasty mental afflictions; bad thoughts. [student] That's very simple. Yeah. It's permanent. It's unchanging. Mind is the opposite. Mind is changing all the time. So those are some big differences. That's why it could never [unclear] mind, but could it be nirvana? Could it be a cessation? Is there anything, which is a cessation and natural nirvana at the same time? [student] Yeah, the Dharmakaya. [student] Yeah. And there's a big debate about that. I mean, [unclear] one is a lack of mental afflictions; one is a lack of self-existence so they're not really the same in the sense of what they lack but ... I debated that once to this Geshe candidate. He got [unclear] [laughter] [laughs] [unclear] [laughs] [laughter]

Anyway, so these are nirvanas number two and three, alright. These are real nirvanas. What do you guess they mean? [student] That's what you might think but that's not what it is. It's a good guess. [student: okay] Yeah. [student] Yeah, it's like that. Yeah. I told you last time [student] you can achieve nirvana tonight or you could have achieved it a year ago. I have no idea. By the way, that's true. I have no idea. That's why I have to be careful around people. [laughs] Okay. On my, my level of bad thoughts I wouldn't be able to recognise who you are so you could achieve it tonight but you still have dirty, you still possess the skin and the dirt, you know, the blood and the, those parts of your, of your body from before. They are, are they suffering from the viewpoint of causes of suffering? Do you have any causes of suffering any more? No. You're

not causing any more suffering, or from the viewpoint of [unclear] okay. You're not making any new suffering. In fact, they say that pretty much from the time you perceive emptiness directly, there are some convincing arguments. We'll study it, that you abandon the Truth of Suffering altogether. So people say, well if [unclear] the truth of suffering, I guess you don't have suffering, right? [unclear]

So, you're not making, it's impossible for you to create new causes for suffering so you've given up suffering in that sense. But you can still have a horrible death. Udrayana did. There were other arhats who had, you know, [students] Past karma or past seeds, you know, there's a big debate. First Dalai Lama - [student], yeah, we'll talk about it. We'll talk about it okay. [student] The definition, if you notice in the reading, if you dit it carefully. And the reason I made the readings so short is that you do read it a couple of times 'cos it's hard. The definition is the same as the other nirvana. What was the other nirvana? I mean, what was the definition of nirvana in general? [students] [laughter] Yeah, in their entirety; that part is the same. And then he says here, but where one still has the suffering seeds that are the result of his past action and bad thoughts. So you still have the seeds, the suffering seeds, they call {dukgnel de ..} which are the result of his past bad thoughts and karma. [student] We'll talk about it. [student] No. [student] Yeah, we'll talk about it. [student] Yeah. Yeah. As I understand it. I'll, I'll make sure [unclear] It's good. All the questions you ask me I go to Rinpoche and I ask for clarifications. I got a [unclear] but it's, it's, that's {hlak-che}. That's the idea. What you have left over is what is still in, what do you call that? The enertia, you know, of, of your past bad deeds is still throwing, that energy is still throwing, is still supporting this body, is still, is still making this body go forward into time. But, when that wears out then you won't, you won't have [unclear] [student] That's a point, it's a good point. [student] There's a big debate. It's not an easy question. The First Dalai lama when he wrote his book on the Abhidharmakosha, he said, you know, he gives a couple of examples of arhats who had horrible deaths. One had his head chopped off. Udrayana [student] I know about and I read that book. I translated that book. It's here. He, he, he was murdered by his son. And, and it's interesting because at, at the, at the moment of his death he tries to preform a miracle to fly, to go up in the air away from the assassins. And he's blocked by his past karma 'cos he wants to prevent his son from committing two of the five bad deeds: killing an arhat and killing his father. And his son is always quoted as a person who managed to do three [laughs] out of the five. [laughter] [unclear] killed his father and killed an arhat. He sent someone to kill his father. So it appears to be from my reading that you can [student] suffer but we say you've abandoned the truth of suffering. [students] That's the argument [students] No, that I doubt,

[students] doubt that it would be the same sort of thing. But when Udrayana goes, he, he has given up his throne and gone to live with the Buddha after he got the Wheel of Life painting as a present. He said, okay, I'm, forget it, I'm going. [laughs] And, and then he stays with the Buddha and then he hears that his son is acting up and causing suffering for his old subjects. So he's, he decides to go back. And he, he says to the Buddha, you know, I've, you know, please excuse me I want to go back and advise my son not to hurt the subjects. And, and then it says, driven by, you know there's a nice word in Tibetan, it's 'propelled by his karma', driven by his karma to the final episode of being assassinated. You know that he's, the whole incident of him going to the Buddha and the Buddha can see what's going to happen. And the Buddha says go, you know, your karma is driving you to this, to a certain [laughs]. You're going to meet something there. Your karma is driving you there and, and it's [students]. Oh, yeah, yeah [student] he starts to escape, to, to create a miracle and rise up [students] was compassion. Yeah, it was compassionate. [student] I, I can't imagine it yeah. I can't imagine that [unclear] It would be hard to imagine that [students] Also, there's Mahayana arhats and then [unclear] learned how to do this [unclear]. It's hard to imagine [unclear] had that kind of [student] Yeah, if you know that four powers then supposedly a car accident turns into a headache [unclear] and stuff like that. [students] Why didn't he stop him? [student] [unclear] have the power to stop someone's karma [student] If he did he would have stopped ours. [student] I don't think so. [student] That's the, yeah, that's the [student] idea but maybe he saw that, you know, a year later he would have, the same thing would have happened. I don't know. There's a story that Buddha's own people were wiped out under his, in his room. I mean, people took refuge in his room and soldiers came in and [unclear] couldn't protect them; his own tribe [student] [unclear]. Yeah. All around him, [unclear]. He had no power to affect their karma. There's a story that one of them tried to hide, you know, near him. [students]

No. Left over meaning those, the karma and the bad thoughts are gone because, because they are causes. Once the result comes out those causes have gone. You don't, you don't have any causes per se. You have seeds. You do have seeds. They were created by karma and [student] bad thoughts. [student] Yeah. And those karma and that thoughts must be gone now 'cos the seeds have already been planted. Meaning the action, those were created by your actions and your bad thoughts up to that point that you became an arhat. [student] No, you still have them. And there's a thing called, there's a very nasty little thing called {.. lempa}, which is something bad that an arhat has that a Buddha doesn't have [laughs] and I'm not quite clear about it. It's some kind of propensity like that. [student] In fact, the whole story's in there, what he did to be murdered.

And that's the purpose of the, of those, that's from a Sutra. That came from a Sutra. That's the purpose of those sutras [unclear] [student] There's a story about that too, yeah [student]

That's also a karmic result of having gotten into a bad habit in your past life and not respecting life, you know. That's another kind of karmic result [student]

There's four kinds of karmic results. I mean, one is that you, one is that you get killed. Then another one is that you get the habit of not respecting life. So, the son got the second and the father got the [unclear] yeah. [student] Then the son got the second maybe [laughs] but that's another story. [student] No beginning. No beginning because then you have it, you have taking life if it's that, if it has come from a past life then that habit was created by another life. I mean those are involved with the proof that there is no beginning and we'll get into that. In New Jersey on Wednesday nights if anyone has time he's going to discuss the proofs for past and future lives starting this Wednesday, yeah, six o'clock. [students] That's the root of all, all, all bad deeds. [students] That's the [laughter] [students] that's the main root [students] the main root is, is as we've said many times. We're going to get to that in a later class. So we'll talk about that in a later class.

So those are, those are two kinds of – {hlak-me nyang-de} means when you have no remainder of those dirty deeds, okay, those nasty things. And that's when you die [unclear] in your last life. [student] Somebody asked me that. You, you do have seeds in your mental consciousness. You have seeds in your mind stream. Some of those seeds, they can't create a new body. They will never create a new body or any new suffering but you do have, like, seeds for somebody to send you out of that tradition so you go to Mahayana later. You have some deep-planted energy in your mind stream that it will happen that you can't stay in that tradition forever. Something will happen to trigger you to want to go up to the Mahayana [student]

I don't think they're the same. No, those are good seeds 'cos those are seeds for someone to, for you to think someone is [unclear] and go up to Mahayana path. [student] Yeah, well what I'm saying is that this Wednesday, and he's reaching a point in a book, which is the only place that I'm aware, and the only argument for future lives and past lives. He's just reached that, second chapter of the Pramanavartika by Dharmakirti. [student] They do tape it all the time, yeah. [student] Which brings me to the subject [laughs] [student] Yeah. Hang on one second before I forget. I've got to talk about this. Rinpoche's, one of Rinpoche's main goals in his life is that we take his tape-recorded lectures and transcribe them and then put books out. And all of his books are like that and he'd like to do some more. And I thought it would be very appropriate if we helped. And what I thought was, between courses, if anybody here has time and types well

and has a computer. If you don't have a computer I can even supply one and we have transcribing machines. You hit it with your foot and it stops and it goes back a little bit so you're always, it never gets ahead of you. And we bought a few tonight. And then Ariel's agreed to organise that in the New York area so they're, the tapes that we've chosen, we went to him and asked him what he would like is. And one beautiful series of lectures on the bodhisattva vows, see 'cos we rarely see them explained anywhere. Then there's a Kadampa, on mental training text that he's going to do. And then, there's the First Panchen Lama, that debate in the mind between the angel and the devil in one mind. It's beautiful. It's really beautiful. [student] We didn't know about that book until he taught it. [student] Oh no, there's most of the stuff is tantric. Many of the things are tantric or things that we've already translated so we're not going to work on those things. And there was one more. Do you remember the last one? [student] Oh, there's one prayer to Manjushri, for wisdom, which is only one thing. So, those are the four targets and if anyone want, next Tuesday, next Monday after this class, if you want to stay, anyone who wants to work on that. And that'll be between courses so it's not, like, on top of your homework, okay. Like, this will be the month of January. [student] I have a computer you can take home; little laptop, very light [unclear]. It's, we've already [student] Yeah, but it's always [unclear].

You asked about suffering [student]. Yeah. Okay. There are five heaps to a person. [student] This is just an answer to her question and people had this in the first course but it doesn't hurt to go over it again. And I'll go over it very quickly. Five heaps meaning the five parts to a person. [student]

H-E-A-P; meaning pile.

And the Abhidharmakosha says, {...} which means, the reason we call the five heaps are that they, each part, each of those five parts is made up of many parts so they're called 'heaps'. And, and heap is a good translation, you know. Usually I have a problem about translations but it does mean to pile something up. It's what you do to leaves in the Autumn. Nowadays, we're {pung}ing the leaves. What's the three great monasteries in Tibet? [student] Sera, I mean, the greatest is Sera. [laughter] [student] [unclear] Well it's Sera in general; Ganden [students] and Drepung. {Pung} means, so {pung} means, you know, we always say to the Drepungs, you know, Sera means 'hail' and you know, you put a pile of rice out in a hailstorm [student] we'll wipe you out. [laughs]

So, heap. Heap means something with many parts. And the five heaps are, the first one is the physical parts of your being. All the, all the physical parts of who you are, of you. [student] No, any living being has, [student] yeah. There are beings in the formless realm who don't have a first [unclear] so it's possible to live on four heaps. They don't have any, they don't have any physical body.

They're mental beings. So, so the first heap is the physical body. The second heap is feeling; the mental function of feeling which accompanies every state of mind. You always have feeling. [student] These are the skandhas. [student] Skandha means heap. [student] Excuse me? [student] No, this is a mental function of, of feeling things and it's always going. That raw wire is never covered. You're always sensing. You're always feeling good, bad or neutral. [student] There's two mentals and there's, there's, you can divide it into three, which is, pain, pleasure and neutral. Or you can divide it into mental pain, physical pain, mental pleasure, physical pleasure and neutral. So you can divide it into three or you can divide it into five. Yeah. No, mental pain is [unclear] [students]

So that's feeling. That's a mental function. Number three is discrimination. You'll see many different translations for these. I can, I can back up the ones I use with quoting the Abhidharmakosha. So, and I don't think some [laughs] [unclear] translations are [student] they're very poor. They're very [student] poor. Well on these five they often use different words. But, but you can, you're in, you're one of those, you have those three qualities of a good student. What were they? [laughs] [student] No what were they? Guess. Do you know any of them? [students] [laughter]

{...} means there's a strong desire to study, to study these holy things. What were the other two? Intelligent. And, impartial. Willing to listen. And the intelligent one means you can, you can divide gibberish from something sensible without a lot of teaching. I mean you can sit down and say, come on what is motivational [unclear] factors, you know what I mean. [laughs] If it sounds like gibberish it probably is. The guy probably doesn't understand it. Okay. Discrimination means the ability to what? Distinguish between two things. This is good. This is bad. This is my friend. This is my enemy. This is a boy. This is a girl. This is red. This is blue. That's the function of that mental function. It's also a mental function. [student] It can be sensory also, you know, blue and red. It can be judgemental. This is good. This is bad. That's all done by that heap- that part. Number four is called 'other factors'. They call it compositional factors. Doesn't mean anything. [student] It's called compositional factors. Bad translation. It doesn't have any meaning. The definition of the fourth heap is {pungpo shi le shin} in the Abhidharmakosha. If it's good enough for Vasubandhu it's good enough for me, three fifty AD. [student] AD.

He said the definition of the fourth heap is that heap which includes all the parts of you that aren't in the other four heaps. [laughs] [students]

It's pretty easy you know. So you can call it what you want you know what I mean. You can make up any fancy word. It's just {pungpo shi le shin}. It's, it's, it's everything about Regina that doesn't come in the other four numbers. That's

a heap. It's got a lot of stuff in there, come on. Forty-four mental functions, anger, jealousy, love, attention. [student] Yeah. I didn't give you number five yet. I'm trying to give them to you in their proper order. [student] Number five is main mind. Main mind: your consciousness. And you, you're familiar a little bit with that now. [student] Main mind-s. You don't even [unclear] yeah. It's six really: mental awareness, eye awareness, ear awareness, nose awareness, taste awareness, touch awareness. [student] That's a long story. [unclear] abhidharma in about nineteen ninety-seven. [laughs] If we arrive. [student] Oh you get a [unclear] hat [unclear] point on it. [students] [laughter] Fifth one is [students] oh no, fifth one is your, your [students] your mind. [students] No, number five includes six different kinds of consciousnesses. Your main mind breaks down into six types. Just your raw awareness of things you see you can break it down. This is also a raw, you know, being aware of being touched is, is main mind. [student] Your body contains the nerves which allow your main mind to sense. [student] Yeah, the nerves, even the nerves; the optic nerve, the auditory nerve. Those are all part of heap number one but the awareness that is triggered by those faculties is, is main mind. [student] Well, yeah [student]. Well it implies a person. That's no longer a person. These are the parts of a person. A body is no longer a person. [students] Yeah. No just stuff [student] physical stuff, the physical stuff. [student]. Just matter as opposed to mind. Atoms, as opposed to, that invisible stuff you call mind. [student] Now I'm going to answer a few questions about the five heaps. I didn't intend to but it's an interesting subject. Kylie, why do they, do you remember why they take out of, why don't they have three heaps? Why don't they call it body, main mind and all the little thoughts that go on in the mind? Why don't they have just three heaps? Why did they make feelings and discrimination separate from the other heaps? Why did they take out of forty-six mental functions, why did they throw forty-four of them into the fourth heap and pull out two of them and make them, give them the status of their own heap? Remember? [student] In the Abhidharma it says, {...} it means, sorry {...}, which means, the reason you take out those two particular functions of the mind and leave all the other ones in that number four grab-bag is that they are causes of samsara, okay. [student] They're always [students] [unclear] You say this is this and that is that. And I like that and I don't like that and then you get in trouble. [laughs] [students] Those two mental functions are troublemakers. [students] I like this – feeling and discrimination. He's my friend. He's my enemy. I like him. I don't like him. Those are the, and there's a beautiful description in the Abhidharma. The Abhidharma is dry but when it gets to that paragraph it's very lyrical. It says, you know, farmers fight for their crops you know, wives fight for their husbands, monks fight for their school you know and their philosophical view

point and it's all because of these two mental functions you know. Those are the trouble [students] Yep. [laughs] I [unclear] know this is just answer to her question. Now why are they suffering? They're impure. They have been created by your bad deeds in the past and your bad thoughts, basically, the ones you were born with if you are who you seem to be okay. [student] Just got to sit around until they wear out, you know. [laughs] [student] You'll have a new set of five heaps after you lose these. [student] Yep. Isn't that true? I mean [unclear, student talking over Geshe la!] get depressed and upset and [students, laughter] [unclear] of karma. [laughter] [students] Until [unclear].

Okay. So you still have those dirty deeds, dirty mind, dirty body. The body is, forget it, useless. I mean, no future, it's got to end up in a hospital somewhere if you're lucky it's going to [unclear] [student] [laughter] [students] We've got to talk about it. She has a debate for me. Okay now [student] There is, [student] it depends on what school you're in [student]. Big debate. Big problem; lots of problems there. We're not going to get into it. I mean, I'm not even going to think about it until we get to that 'cos it's really -. Rinpoche told me don't teach them all that stuff; just make it easy. [laughs] Okay.

I'll just tell you one little detail. The highest school, we're in the lower part of the highest school right? But the higher part of the highest school says that these two nirvanas happen in the reverse. They say, {hlak-che} comes first. I'm sorry, {hlak-me} comes first and then you get {hlak-che}. [students] Their idea is that {hlak- me nyang de}, nirvana with something over, with leftover and nirvana with still something left, left is reversed. [students] It comes back. Remember all those dirty things come back. Sorry, I'm just, you don't have to write this down and you don't have to know it. Just be aware that they think 'no remainder' means no remaining perceptual thoughts which occurs in a direct perception of emptiness. And then, when you come out of that, it starts sinking again. You're kind of reverting to {hlak-che} but, but we'll get to that in a couple of years. [students]

Yeah, we're up to number four now. Ready? And then we'll take a break after that. Somebody asked me, we had those three tracks that complicated thing that Kylie did a good job on but I haven't finished for you yet but somebody asked me if the two lower nirvanas were any different from each other and Rinpoche – I asked him today – and he said, not much, you know. [student]

He said there's a difference in the power of how they're attained. You see from the point of view of how they're attained there is a big difference but the quality of that nirvana I, I can't think of much difference. [student]

That's what we, we're going to talk about that, yeah. This school says that, okay [unclear]. [student] Good question. Oh, I love this question [unclear] good question [laughter] [students] [unclear] good question.

I was going to get to that but I thought I'd let you write this down first. There are Buddhist schools, and we don't have time to go into it, that say when you achieve nirvana, especially nirvana without remainder, it means that your physical continuum and your mental continuum discontinue. Chopped off. They say that, the lowest Abhidharma says [student] and some schools say that when you reach nirvana without remainder it's just the end of you. I'm sorry, I should say the end of your mind and the end of your body. They say it's, it's called {...} which literally means the discontinuation of the stream of your physical parts and your mental parts. [student] Well then the highest school will say, well is there an arhat [student]. Yes, there is an arhat. Well, does he have a mind or a body? Ah, no [laughter] [laughs]

Who gets this nirvana? Who's around to have this nirvana? [students] [laughter] And then they, they get stuck [unclear] they hung up. That's how the higher schools debate that point. [student] They say there's a, a person. It's very complicated. I mean the Abhidharma system is very complicated but basically there's, there's a cessation held by a person; person has a cessation but the mind and body are gone. [laughter] [students] They call it {...}. It's a person living in a state of cessation. [students] They say there's still a person. [student] That's the western idea of nirvana right? [student] Westerners tend to think nirvana means that and they're not [student] and there are, there are, there are Buddhist schools that say something like that. So it's not so, it is a little bit understandable that western people have heard that. [student] Right {gyun che} means, it means this thing's being going on in them [student]

That's, by the way, that's a wrong idea. That's a lower school idea. [student] Yeah. Yeah. It's a small, it's a lower school tenant. It's not a higher [unclear].

I'm sorry. So say {mi ne pay}[repeat] {nyang-de}[repeat]; {mi ne pay}[repeat] {nyang-de}[repeat]

By the way, the power schools are not dumb and they're not useless and blah, blah, blah. We will study, it's a whole subject in Buddhism, why do the whole of the lower schools exist. Why did, the Buddha taught those things. Why did the Buddha contradict himself? And we're going to study it. [student] Oh, it's a beautiful book by Tsongkhapa. It's two hundred and thirty pages long. A lot of people in the monastery memorise it. It's, it's, it's how do you know, and what were his motivations, and how are we to know when we get a teaching, you know, is this A or B you know? Is this the simplified version or is this the real thing? How do we know? Okay.

{mi ne pay nyang-de}; {mi} means what in Tibetan? Not. {nepa}, remember? We had it the other night. [unclear] Friday night class. {nepa} means, to stay, okay, to abide. We had it in the Friday night class. And then {nyang-de} is nirvana. This is the fourth and last type of {nyang-de}. So, you can guess whose it is.

[students]

The Buddha's nirvana. Okay. The {nepa} means the nirvana which does not remain, does not stay. Stay where? It doesn't mean it doesn't stick around obviously 'cos he still has it. It doesn't stay in {si-ta} and doesn't stay in {shi-ta}, okay. Where doesn't it stay? It doesn't stay in {si-ta} and it doesn't stay in {shi-ta}. What is {si-ta} and what is {shi-ta}?

These are, {ta} means what, do you know? What's the {ta} mean in Rinpoche's name? You know {chin} means gone right? From {sherub tu parul tu chinpa}, Prajnaparamita. It's the 'ita' in paramita, gone. What does {ta} mean? {Ta} means, to the end, to the extreme. So these two words, {ta} and here, {ta} here they mean the end of something, the final edge. This is the {ta} of the table. If I put the pen beyond that {ta} it falls off. That's {ta}, an, an edge, an extreme. Okay. {Si} means, {si} is a synonym for samsara. There are a lot of words for samsara. The wheel of life, what they call the wheel of life, that life there is {si}; {sipa korlo}.

This is the extreme that we are in now if you are who you seem to be, okay. That's, that's the extreme of, of staying here. Staying where? Staying in this lousy life, okay. No future. [laughs] You get a new job, you get anything, you always lose it. No choice. No other option, okay. Yeah. Okay. Now we've got to {shi-ta}. {shi-ta} would be great if you could get there. {Shi} means, peace, peace, p-e-a-c-e. Okay. What do you guess is the {shi-ta}? What's peace? Yeah, lower nirvana okay, lower nirvana. Just hanging out in that pleasant state [laughs] that's {shi-ta}. Not bad. [students] Yeah, the extreme of peace and the extreme of suffering life; those are the two extremes. This is the {si-ta} is the extreme of this suffering life that we have; {shi-ta} is the extreme of reaching a lower nirvana and just staying there. [student] Yeah, higher nirvana meaning Buddhahood. But just staying there in the condition where what have you ended? Two things: afflictions and their seeds. Just, you know, enjoying yourself there. [student] Sure, no not for those, okay. [student] Yeah, yeah. Just to stay there is {shi-ta}. That's also an undesirable state of, it's in Mahayana Buddhism they say, ho what a big waste of time [laughs]

You've got to go up to the third path and all that work anyway, you might as well go straight there, you know. You're just wasting time. Staying in that condition very long time where you are having a good time but other people are still suffering is, is, is an extreme to be abandoned by Mahayana practitioners, to be avoided yeah. [students]

Well you can say to have them and not have them watered there's, like, we'll get into that. Actually, I'll talk about it tonight. So, {si-ta} and {shi-ta}; {mi nepa} not staying, the nirvana that's not staying, is the nirvana that's not staying in either one of these two conditions. And that means the nirvana of a Buddha. He's not

staying in the world of suffering and he's not staying in a, in a lower nirvana where it's just he's happy. Yeah. [student]

Yeah, there is [student] yeah, they say don't, don't, they say anyway you're going to be compelled, at some point, to get out of that state and go into Mahayana. You might as well go Mahayana first. [students] That lower nirvana [student] Oh, they say there's a, it's a very beautiful subject. We'll study it. What is the process by which you have some seeds in your mental stream that force [unclear] to come out and go up, you know. And it's very beautiful. So that's nirvana of [unclear]. Let me see if it says anything else here. Oh, and obviously what you've done at that time is that you've, what obstacles have you abandoned, have you eliminated? You've obviously eliminated the first kind of obstacles- bad thoughts. And there's, what's the second kind of obstacles? Yeah, what we call obstacles to knowledge. So, in, in the definition of nirvana that you had to write about in the quiz tonight, the person had abandoned or eliminated bad thoughts and their seeds. But in this nirvana he's eliminated the other kind of obstacles which are obstacles to, to omniscience. Don't say wisdom. Omniscience. Obstacles to total knowledge. And that's really the function of those last three bodhisattva levels that we talk about. That's where he gets rid of his inability to know all things. [student] Yeah. [student] Long story. You mean, there are eight things, there are eight beliefs that separate the two Mahayanas – the two Madhyamika schools. There're eight points of difference between the two schools and, and we're not going to study them right now. But, one of them concerns what is a mental affliction. Is ignorance a mental affliction? What is it that you're abandoning at the final stages, just before Buddhahood? And, and those are some of the differences that separate the two schools. [student] It's, it's Mahayana, of the two schools, the bottom two are Hinayana, the top two are Mahayana. And the top school has two parts in it, and we're in the lower part of that. [laughs] [student] Huh? [student] Yeah, he is. [student] What they say I don't want to get into. We'll study it. [student] Yeah, I know. [laughs] There's two Svatantrika schools, alright. Have a break and then when we come back we'll do a short [unclear]. [student]

[cut] {...} means , 'no-self'. [unclear] got this one in the final. Is there a 'self' or not? [unclear] Is there a self or not? Is there a Michael Roach? Of course there is. So, what does 'no-self' mean? Yeah, no Michael Roach that exists from his own side, independent of you calling him Michael Roach because you are forced to call him Michael Roach because of your own past deeds. [laughter] [students] Yeah, yeah, yeah. There's no Michael Roach that comes [unclear] [laughter] There's, no-self means no self nature, no nature of my own [student]. In fact, I have no quality of my own. Every thing is imputed by you or me 'cos of my or your past deeds. [student] Doesn't exist actually, no existence of its own.

And, and the word 'self' is tricky because this, this also has {dak me}, you see. It, it's self you say in English, right? The altar itself. That's what that self means. It can refer to things also. Self-nature I think would be a better translation. There's no quality that it has which it has itself. [students]

There's a big debate about that. [laughter] Nagarjuna said, I don't have to say inherently [students] Michael Roach has no features. Michael Roach has no qualities. [student]

{Tokpa} means, you know what {tokpa} means. What's {tokpa?} Yeah. Realisation. At least we have a few {hlak -che} from the first course. Still leftover. [laughs] [laughter]

{Sherab} you know. [students] Yeah, wisdom; {kyi} means 'of'. It's the same as {sherab kyi parul tu chinpa}, 'of wisdom', right?

But this is {lap-pa} and not perfection, okay; {lap-pa} means, 'training'. [student] {lap-pa} [students] Genitive. [student] I'll show you. You read it always backwards, right.

Ready? The perfection, I'm sorry, the training of wisdom which realises that nothing has any nature of its own.

The training of wisdom that realises that nothing has a nature of its own and no nature of its own. We talk, always talk about the guy at work thing, empty of being nice or being any quality of its own. [student]

We're getting there. [laughs] This is, what are we talking about? We're talking about the way to get to nirvana. That's our last subject. We have finished the definition of nirvana. We have finished the divisions of nirvana and the four types. And, now, we're talking about how to get to nirvana/. And the book [student] hey, good question. Let's say, the one which is defined in general, which we [unclear] last week. Anyone of the last three nirvanas. [students] Yeah. Yeah. [students] Any [unclear] Yeah. That's all, it's true, I'll, I'll concede that, okay. [unclear] [laughs]

So, first you, you need three basic things to reach nirvana. Three things have to be going on. This is the first one. You have to have a training of wisdom which is perceiving that nothing has any nature of its own. This is what I call the engine theory. I don't know if anybody were ever, any of you were in that lecture. [unclear] spiritual things are like an engine – all the parts must be there. It's, it's, it's the same as in the physical world. The spiritual things are the same as the physical world. If you have a path or a system or a religion, which doesn't have certain crucial elements, you can never achieve the highest goals. It won't work. It just won't work. There's no reason to believe that spiritual things would be any different from physical things. If you go to your car and open it up and just take out one of the things and say probably I don't need this one. Most likely you'll take out something that will prevent it from running and you won't be

able to get anywhere. Spiritual, there's no reason to believe that spiritual things are any different. They are exactly the same. There are certain amount of elements that have to be there for you to get a result from a religion and if they're, and if, if, any important one is missing, forget it. It won't work. You know it might look like an engine. It might have a lot – people like to say, yeah, but this religion has a lot of stuff that Buddhism has in it. Maybe. But I mean, [students] [unclear] so you'll get into a plane that has most of the parts of a plane? [laughter] [students] No, I mean, it's even dangerous to have an engine that looks like a good engine but some, you know, deep down inside some essential part is missing, it's as bad as not having an engine. It might as well be a lump of clay. It doesn't matter. It won't get you anywhere. It won't start. It can't get you there. What I'm saying is, I don't, I don't say that you have to believe this now but I assert, I say it's possible that in the spiritual world it's the same as the physical world. If some element is missing you can't achieve it. You won't achieve any great results. You won't achieve ultimate results. Impossible. I assert that it's possible that that's true. You don't have to believe it now but what we call {lam rim}, the steps of Buddhahood, if any central one, any major one is missing, forget it that engine won't work. You won't get there. [student] I don't know. I'm just saying think about it. It's possible [student] For nirvana [laughter] you've got to have three things going on, three elements, three parts in that engine. [student] Same thing, attain, right. It's the training of wisdom that perceives emptiness. That's actually the third training. There are two other trainings. What's [unclear], training. By the way, just as a side point, you don't have to write this down, the reason it's a training and not a perfection is you can have the trainings before the first path. You can have all three trainings before the first path. [student] Absolutely [unclear] [student] [laughs] [unclear] It's a highly developed level {...}, we'll look at that some day. But what I'm trying to say is {lap-pa} means, you probably have some form of this {lap-pa} now, okay. {Lap-pa} is just when you're really trying [laughs] [unclear].

{Lap-pa} is not like, you don't have to get to the first path to have {lap-pa}. [student] Even before you get to renunciation which is what gets you onto the first path you can have all the three {lap-pas}. You can be studying these three things.

What are those three things? {Lap-pa}, {danpo} means first and {nyi} means two, t-w-o. {...} means, [unclear] in here, under the influence of, under the influence of. [student] Yeah, {...}

So, what it means is not only must you be perceiving that nothing has any nature of its own but that perception, that realisation must be under the influence of alcohol? No. [laughter] I want you to think of that. Under the influence of alcohol is that so long as you are drunk, you know, you're, you're

doing something else bad, it's influencing, it's spreading throughout your body and it's causing some other bad thing. Here, it's that wisdom is got the alcohol of these two other trainings running around in its mind. What are the two other trainings? The first two trainings, okay, so this means under the influence of the first two trainings. The first two trainings are what? Wisdom is the third. What are the first two? Do you know what they are? [students] Trainings. Now we've got something new. Okay. First one's morality and the second one is concentration. [student] I mean, the more you study the more you begin to see that they're all flowing [unclear] [student]

You can think of morality as keeping those ten, avoiding those ten bad deeds that are in the [unclear]. What it means, as you go to work tomorrow you're really making an effort not to say anything bad, not to take anything. We're not going to, you know, we're not going to break into your boss's drawer of his desk and steal money. You might make a phone call that you're not supposed to make. That's just plain stealing, you know. You can say, well, there's circumstances. I needed to do it. I wanted to do it. These are the classical reasons for embezzling and [unclear] [student] [unclear] [laughs] You have to be careful with these ten. [student] Literally to sit for one hour without breaking it if you want to develop concentration and, and there's no other way. It's like that, this is like dieting or jogging or weightlifting or anything, or music. You must do it everyday. You must practice it everyday. It has no effect if you do it every third day or something like that. It just won't, you can't do it, you know. It's something you have to do everyday. So make time [student] Well, eventually though, you're going to have to get to about a solid hour everyday somehow. And you just have to [student] well I'm trying to get you to fifteen [laughs] [student] Yeah. Yeah. Yeah. [students] Yeah. I also agree, what I'm saying is, it's not good to sit down the first day and try to do one hour. That's impossible. You won't. It's like trying to lift two hundred pounds the first day you start weightlifting. So you want to build up to do a straight hour. So, do ten minutes, take a break, read a book then go back for ten minutes. What I'm saying is in one sitting try, try to [unclear] one hour. If you don't you can't get concentration. [student] Any kind of meditation; except analytical you can do, analytical you can do in a chair [unclear] and you can be interrupted and that's alright. [student] Analytical means what are the arguments for, why do I need morality [laughs] why should I get morality down to that point? And think it over. Yeah. It's just analytical meditation and [student] I'm talking about what you, what will lead to shamatha, yeah, samadhi which is meditative concentration, in meditation. Which is the training. [student] Daily practice, yeah. [student] Practice it, practice concentrating on one object in a, in a formal meditation posture. You must otherwise you can't. I, I don't think you can do it

otherwise, you know. That's minimum. I mean, ideal [cut]
[side B]

[student] one pointed [student] right, right [student] It's a, it's a wonderful preliminary. If, you know, chess players have this analytical meditation [student] Yeah. And that's, they are still having, they're not focussing on one picture in their mind. Concentration is defined as a single-pointed mind. My boss has concentration on money when he has it. [laughter] He has incredible powers of concentration. He can, you know, we were with him in Japan and he didn't eat for twenty-four hours and he didn't sleep and, you know. We went to the coffee shop and we were hoping he would give us to eat and he drank the coffee and ate like twelve packs of sugar and then he got up and kept going. [laughs] And he has concentration. It's not [unclear]. It's not useful. Okay [unclear]

[cut] {Tok} means what? Nah. Yeah. Realisation; {sin} we had up here, same word different meaning okay. This {sin} means already. {Gompa} means to get used to, to habituate your self. This is the root for the word for meditation, not spelled the same, {kompa} and the other one is {gompa}. {gompa} means to get used to something, to habituate yourself to something. Does that relate to any one of the paths? Habituation, okay. So, this last part of the method for getting to nirvana [student] well the last of the three things you need to reach nirvana. [student] It's not a training no. We're not defining the trainings. The first part of our paths to get to nirvana, we talked about the third training. And then, in the second part, we talked about the second training. We said that the first training has to be under the influence of the other two trainings. And then the third one is that you have to get used to what you perceived, you have to get used to what you realised, what you already realised. You have to get used to what you already realised. [students] Right. So he's mainly talking about which path? Right, and before the path of no more learning. He's talking about the fourth path. So, the fourth path is defined essentially as getting used to what you perceived, what you realised when? [students] Exactly, yeah. Okay. The whole period between that, that beautiful few minutes or whatever that you perceive emptiness directly for the first time and then the period that you finally get rid of all your bad thoughts, that whole period is, is this. It's getting used to what you saw before directly. It's getting, running over it again and again and reviewing it again and again and using that realisation in your daily life. [student] That's how it's described [student] It's, it's, it's, it is largely that also but, but technically it's, it's defined as getting, it does involve going back into that deep state and seeing that directly again but [student] this is not just that. This is also in your daily life, applying it in your daily life, you know. [student] Yeah. [student] What will be your main thought during that time according to those four bodhichittas we talked about? He, he can no longer see or think, what, what, what? [student]

During this period [student] it's even before that [student] No. During that period does he believe in what he seeing? [student]

No. He doesn't believe he's right. He believes it's wrong. He understands that he's wrong but does he still see it? This is what we call illusion and that's the only meaning of illusion. I mean, this is the principle meaning of illusion in Buddhism. All that other stuff is, you know, sounds nice doesn't mean anything, okay. [laughs] This is the main meaning of illusion. He knows he's crazy. He knows he's not seeing things right. He doesn't believe what he's seeing anymore and he's getting used to that idea and he's using that to be more moral. And he's using that to get rid of his ignorance. [student] Let's call it the four kinds of bodhichitta. We got in trouble with [unclear] [student]

No, it's not that he perceives emptiness directly all the time. It's that he no longer sees things as self-existent. [students] At the second one he no longer believes himself. At the third one he no longer sees it either. [student] Does he see them as not existing? That's a good question. I got to think about that. [students] [unclear] [students] Yeah. That's a good point. I'll have to ask [student] Right. [student] She's saying if he doesn't have the seeds [student] if the seeds aren't doing anything then can he still perceive relative reality? [student] I've got to ask [students] Not at all. No. [student] What you want, you have a thing in logic called proofs [unclear] [student] He's not seeing them as empty and he's not seeing them wrong anymore, what's left? What is it? What's going on? [students] He's talking about bhumis eight, nine and ten. [student] he's talking about, he's talking about bodhisattva levels eight, nine and ten. It's a good question. Let me cook it.

By the way, part of the answer I know. Part of the answer is that, in this school, he's, when I told you about the last three levels is, is mostly Prasangika. [student] Right. What I told you is mostly [unclear] Svatantrika, according to Rinpoche, I asked him, I mean they, they still believe he has some kind of seeing things as self-existent but I don't want to get into it. Leave it. Yeah. [student]

Is he in meditation on the last three bhumis all the time? I don't know. I'll have to think about it. [student] Maybe not. Let me ask Rinpoche. That's a tough question. That's a good question. [student]

Does he re-see the four noble truths is what you're saying, right? Does he go through that process when he comes down out of that perception? I don't know. [student] No, not like that. He doesn't stand there and say you will become a Buddha. You understand that it's going to take that many lives. It's one of the knowledges you get but it's not that the Buddha comes, we call {...}. It's not that he appears to you in some vision and he says, hey Michael only seven lives left, not like that. You perceive the Buddha's Dharmakaya mainly. [student]

Directly? [unclear] [student] I assume you can. [student] Yeah. But I don't think [unclear] Dharmakaya is emptiness. [student] You're still seeing emptiness. You don't know it's emptiness until you come out.

Alright, we should go. Any other questions? [students] Excuse me? [student] It's my personal experience that it's very preferable to make it the same time everyday 'cos your friends get to learn, your friends get to know that if they call you and no body will answer the phone. If they bang on your door you're not going to answer it. You get in the habit of not delaying it to the end of the day when you're tired and exhausted and [unclear] have any results. If you do it the same time every day for years, just, Benjamin Franklin said, Oh let the world adjust to my schedule. [laughter] [laughs] I'm tired of adjusting. The world is endless [unclear] there's always a problem to be addressed. There's always a phone call, [unclear] [student] I know. And I did it at the last minute 'cos I need a hand. [students] You can punch them if you want [students] It is. I got to go turn that alarm off [students] [laughter] [unclear]

Goodnight.

[cut]

Course II, Buddhist Refuge
Class Seven: Proof of Emptiness
Transcriber: ???

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[cut]

part of trying to prove emptiness. So, {gakja} means ...Kiley knows. We had it once before. And the people from the first course, I hope, know it. Wait, treat him lightly, {Dinwah}. This is {Dinwah}. Remember {gakja}?

[student, John Stillwell: I remember the word, [laughter] but not the meaning.]

[student: Tea?]

[student: [unclear]]

[student: ...cold in Poland.]

[student: Well, you can drink it, cause [unclear]] [laughter]

That's okay; that's fine. So, {gak...gakja} means "the thing that we deny". It means the thing that we say doesn't exist. It's the thing that emptiness is empty of. It's a self-existent thing that doesn't exist, anyway.

[student, Tom Kiley: That what ain't]

[student: Can you even see the thing?]

{Gak} means "deny", and you'll see it often times ...they'll say refute. And, {ja} means "to be"...object, object "to be."

So, if I say, "{Gakja} means self-existent thing. {Gakja} means a thing which exists by itself," and there's no such thing. So, {gakja}...when you say emptiness...emptiness means "something's missing." Like today my Lama sent me to take the garbage out, and I pick up the can, and it's empty. So, I'm expecting garbage, but it's empty. So, that then the {gakja} in that case was garbage. [laughter] So, {gakja} means the things that we say doesn't exist...the thing which we deny. {Gakja} means [unclear].

[student, Tom Kiley: Object to be negated?]

They can, they...you hear all sorts of different translations.

[student: And this is the first [unclear]]

I call it the object we deny. All right?

[student: I don't get this.]

[student: Is that...is this the...]

It's the thing we say doesn't exist. It's what...

[student: The thing who says?]

All Buddhists. It's what emptiness is empty of.

[student: Self-nature]

Yeah. You can call it self-nature. We're gonna go into it very deeply. I mean, different schools call it different things.

[student: Okay.]

[student, Tom Kiley: The object of ignorance.]

Long story. Okay. Yeah.]

[student: This is]

They call it object to be refuted, object to be denied, object to be debated.

[student: And this is what there is between...among the schools.]

Oh, big differences between the schools.

[student: Right, but that's, it's the same word.]

Yeah. Sure. It's, this word is the same, {gakja}. What we're trying to deny, what

we're trying to say doesn't exist, is all...is different for each school. {Gakja}

[student: Are we still wearing the same hat?]

We're wearing Svatantrika hat for this whole course. Okay. In here you get... you're gonna get...tonight you're gonna get a good dose of Svatantrika. Okay. That's a...that's a little bit different from

[student: As Svatantricks, do we agree with ourselves?]

[laughter]

Well, sure. You have to defend it. Yeah.

[student: Thank you.]

Okay? So, that's {gakja}. {Gakja} is what emptiness is empty of. All right? And, the very first section in studying {gakja} is, is identifying what is the {gakja}. That's the first part. We'll...first of all you...before you can understand what, you have to understand what the {gakja} is. What?

[student, John Stillwell: Could be...well, the self-existent nature is [unclear]]

You have to understand that before you can understand emptiness, because emptiness means...

[student, John Stillwell: The absence of that]

The absence of that, so if you don't know what it's absent of, then you can't study emptiness. The book gives an example. It says, "If you want to study, if you want to know if there's a water pitcher in this room, you have to have a mental picture of a water pitcher. If you don't know what a water pitcher is, you can't realize its absence in this room." And that's the same thing. If you don't know what the {gakja} is, you'll never understand emptiness. If you don't know what a self-existent thing, should I say, "is" or "is supposed to be" [laughs] [laughter].

[student: What it would be like if it could be.]

Okay, what it would be like if it did exist, then, then you can't understand

emptiness. You have to have a good idea of what a self-existent thing is. Otherwise, you can't...you'll never understand its emptiness. And then they always quote a...two lines from Shantideva. They're in your handout, but they say, {gahpe moonah mah rekpa deshe demun mentze mahyin}, which is very famous...good way to start a debate in the monastery. {Gahpe moonah mah rekpa}, if you...{gahpe moonah mah rekpa}...until you are able to find what it is that you think exists, {demun mentze mahyin}, you will never be able to realize that it doesn't exist. So you have to...you have to understand what it is, what a self-existent thing would look like if a self-existent thing existed. And that's the... that's why you have to study {gakja} before you study the proofs for emptiness. You have to study what they're trying to deny. Okay?

[student: When you first start to study this don't you get the feeling that it's kind of semantics? I mean...]

Ah, yeah, yeah, at first, and it's a kind of blessing. It's a kind of result of your good deeds when it becomes very meaningful to you. They say in Tibetan {kelwa-me}. If you think it's...if it sound to you like semantics or if it sounds like just arguing about words, you, you're missing something. And it, and it does at the beginning. [laughs] And before we study Madhyamika in the monastery, before we study emptiness, we have to do all these practices. I mean, they stop for six months or eight months and, and they just try to get enough goodness to, to understand. They just pray for understanding emptiness. Rinpoche, our...my Lama, you know, he went to some cave, and before he opened a book he did all these meditations and prayers that he would have enough goodness to catch it. [laughs] You know. And you find students that don't. You know. Yeah?

[student: The sic of them that I really don't understand between the hinayana and the mahayana with respect to...]

We'll get there.

[student: ...understanding emptiness. Goodness, because it's a different kind merit that we're accumulating.

Not really. Not really. I mean any kind of merit is quite fine [laughs] There's better ones and there's more powerful ones and less powerful ones. But

[student: But they both work...

Giving the fruit to the Dalai...

[student: ...as far as cognizing emptiness directly?]

Oh sure. Any good deed. Yeah. Any good deed helps at all. But it it's there, you know, there are, like we're studying logic nowadays, and logic is...seems very dry and very irrelevant. And, but if you have a {kelwa} if you have the goodness in you, then when you study it, this stuff blows your mind. You suddenly realize that you can prove past lives. You can prove the existence of emptiness and things like that. So, it's just some kind of a...the same...two different people can go through the same subject and catch different thing...you know. It's like people look at artwork or music or things like that. Okay. So that's {gakja}. {Gakja}, if it existed, would exist in a way, which was opposite to the way that things exist...what you call conventionally or what we call deceptively. Okay? I'll say that again. [laughs]

[student: Thank you.] [laughter]

If it existed, it would have to exist in a way that was the opposite of the way things actually exist. And when I say "actually exists" I say "deceptively exists."

[student: Tom Kiley, right, which is the way we see things.]

The way, the way that things conventionally exist. If...I'll say it again. [laughs] If the {gakja} did exist, it would exist in a way that was the opposite of the way that things really do conventionally exist. So, first you have to study how do things exist conventionally. I don't like to call it conventionally. I prefer deceptively. Cause that's the word. Okay. They call it concep...ah...deceptively. Every...Did I lose anybody? [laughs] You all right?

[student: uh, huh]

Okay. All right.

[student: It seems to be the opposite.]

Excuse me?

[student: No. I mean it. I mean. I mean it seems to be not...in other words you, you're trying to say...]

Right. If it existed, it would have to exist in a way that was the opposite of the way that things...

[student: But I thought you were saying that what it is is a is a deceptive thing and you're saying if it existed then it...if this deceptive thing existed it would be the opposite of a deceptive thing.]

No. All things around us are deceptive. And, if it existed, it would have to be something that doesn't exist deceptively. It doesn't exist deceptively. It doesn't exist at all. The {gakja} doesn't exist at all.

[student: Any more than anything else did.]

Oh, yeah...no...sure. All other things that you see exist deceptively. {Gakja} doesn't exist deceptively or ultimately. It just doesn't exist.

[student: Oh, okay, okay.]

It's a self-existent thing. It's a boy with two heads. It's an elephant in this room right now. It's a...I don't want to say an honest politician, but...[laughs] I shou...I don't mean that. You know, it's a...it's just a thing that doesn't exist. But, but you better know what it looks like, cause supposedly you, you see everything this way. Supposedly, you are often seeing {gakjas} when you are angry or when you have desire. I would say...it's very interesting. I would say you can't have an emotion that is negative unless you are focused on the {gakja}. That's pretty heavy.

[student: Why would a positive emotion be different?]

Well, I mean posi...like, ah, {migme ningje}...like the ultimate kind of compassion understands the emptiness of its object. That's what I'm saying. But most, yeah, any normal, positive emotion also. But the emotions that get you into trouble—desire, hatred, jealousy—these...at, at the moment that you have them, you must be focused on the {gakja}. You...and that's why when you understand that there is no {gakja}, you can reach nirvana. That's why you can become an arhat, a foe destroyer. What's a foe destroyer? [laughter] [unclear]

[student: Backtrack] [laughter]

This is for last week. Sorry. "Foe destroyer" is the Tibetan translation of arhat. And there are Sanskrit roots are...they can be related to "enemy". So, the Tibetans call arhat, "enemy destroyer". The word in Sanskrit also means "worthy one" "one who is worthy." "Of" means "he who is worthy". So, sometimes if you're reading a Tibetan trans...a translation of Tibetan and even a Tibetan book, it'll say, "Arhats are arhats because they are worthy of all the world to bow down to them. And, and you don't know why, so wha...why did they come here? You know. In Tibetan the pun doesn't come out. You see. In Sanskrit it's arhat is "ar" for, for the world to bow down to. And then the Tibetans just translated it. You know. "Enemy killers are worthy" and then you miss the...you miss the pun.

[student: Oh, can we go back even further. On the two, are the self-made Buddhas also arhats when they reach...]

Yeah.

[student: So, they're both, both those paths end in arhatship.]

Yeah. Yeah. Yeah.

[student: And what are the [unclear]]

Ah, okay. I think we had four [unclear]. Okay, so number four is arhat. Okay? Number four is arhat. These are the four results of the path. I did not teach you last week. I was supposed to teach you last week.

[student: Four results.]

Four results of the path. You haven't had this yet.

[student: Which path?]

The general Buddhist path. It's a good question. I'm not talking the five paths; I'm not talking the three paths.

[student: My gosh.]

I'm talking the general Buddhist practice. Normally path is a mental state, but this time we talk of the the method. The result of that method is...the

[student: You start with number four, number one?]

I'll start with number one. How's that?

[student: Okay.]

Number one is called "stream enterer."

[student: Ah, stream enter...]

[student: I'm sorry?]

Stream enterer. One who is entering the stream.

[student: What stream would that be?]

It's the stream that...where the...

[student: Highway to heaven.]

You...that's the stereotype. Yeah, you're not...you're no longer having...it's it's the stream...it's the immediate...it's the process at which you are on your way out. You can call it "on your way out." I almost prefer that. You you just reach the first step of being on your way out of suffering. This is a person who has perceived emptiness directly. So you could guess {downlam}. He's...yeah...once you...what hap...what else happens when you reach {thonglam}?

[student: The individual analysis of the four Aryan truths.]

But I mean the first instant of {thonglam}.

[student: Of what please?]

Of the path of seeing.

[student: And say that word again please.]

{Thonglam} You perc...you you become an arya, a rea...What we call realized person. You reach the first bodhisattva buhmi.

[students: [unclear]] [laughter]

[laughs] Who knows. You get rid of forever your belief in existence, et cetera, et cetera.

[student: There's more than the one?]

This is what happens. Yeah. Yeah. When you...result number one...result of the path is that you you become a stream enterer. You are on your way out. You're definitely on your way out.

[student: Which means you've seen emptiness directly, and it's the first step...]

Right. And that's what "stream enterer" means.

[student: Is that natural nirvana?]

You perceive natural nirvana.

[student: Out of what? Of samsara?]

Sure. Yeah. Suffering. The second one is called a "once returner."

[student: Once? Like...]

Once return-er. Someone who's going to come back one more time.

[student: Back to the earth? [unclear]]

This doesn't mean what it sounds like. Okay? This means to the desire realm. Okay. You you you will only have to take, at the most, one more birth in the desire realm.

[student: In human form?]

Ah, no. It could be in a...in any of the six forms. But I assume he's good enough that he gonna be a human.

[student: Is that nirvana with something left over?]

No. No. Not according to our present school. Ye...Yes?

[student: Now. Is this...does this also mean it's going to be the next birth; or could there be several births in the form realm?

I believe normally it's the next one. But, I, I...it's in this book...it can tell you...

[student: You said the desire...the six desire realms. Were you talking about the six...]

The six levels of the desire realm. The six different...

[student: You're not talking about the six different realms.]

Well, the desire realm has all six births in it. The form and formless realm only have the the [unclear], but that's another story.

[student: So that just means samsara.]

No. It means he might take a lot of births in the form realm or the formless realm, but he only has to come back to this realm one more time. This realm is the lowest realm. This is the realm where we live in. It's called "desire realm" because if you have...you...your life is run by desire for food and sex. That's the way the first Dalai Lama...

[student: But you say it's not the human realm.]

Humans live in the desire realm. But so do animals and hell-beings and [unclear] and the lowest devas and the lowest pleasure beings live there also. But the higher pleasure beings live in the form realm and the formless realm. So, this realm has all six kinds of earth beings, but the other two realms only have one kind of earth [unclear].

[student: And this is what you see when you perceive emptiness? You know?]

We weren't talking about that. I don't know how we got on that. Oh, you only have to come back here one more time. It's a matter of bad thoughts. It's a matter of afflictions. Mental afflictions. You, you, you can only be born in this realm if you have a pretty heavy dose of bad thoughts in your...And, as you

perc...as you're traveling along the path of habituation, you start to overcome those bad thoughts, so that you don't have to take birth here again...or only one more time.

[student: I've don't understood how you can achieve nirvana from the god realms. They're so awful.]

It's...it's pretty difficult.

[student: Well, why wouldn't it be more desirable than to be [unclear?]]

I'm not sure you'll have to take birth in the form realm. I'll have to check it out. It's difficult from that realm to take a...to reach nirvana. It's true, cause it's so pleasant.

[student: What's an arya, again?]

Someone who's perceived emptiness directly.

[student: No, not an arhat, an arya.]

Arya has perceived emptiness directly. We didn't get to that one yet. Okay, so that's the first and second results. Right? Now we're on number three. Right? He's called a "non-returner." He will not have to take another birth in the desire realm. That's number three.

[student: I'm sorry. Can you just say...]

Yeah. Non-returner... not coming back again to this realm. The desire realm. Yeah. Desire realm is supposed to be the best one for achieving enlightenment, because it's it's it's you're you're you're intelligent...it's not so much suffering that you can't think straight, which is the problem with the hell realms. But it's also not so much pleasure that you can't think straight, which is the problem with the higher realms. With the two higher realms. So, it's supposed to be a good mix of suffering and and and leisure. Of the time and the brains to to think...in this realm. In the In the hells, you have a good dose of suffering, but...

[student: You mean in the human realm.]

Yeah, this...yeah.

[student: You said the desire realm.]

Well the human segment of the desire realm. Okay

[student: The middle part of the...upper middle.]

[student: What'd you start to say about the hell realm?]

They, they can't achieve any "lams" normally because they...it's so much pain that they can't think straight. Their ability to think is impaired by their tremendous pain. They can't think straight, although there is a debate about whether the Buddha ever...there is a story, there is a scripture that says that he achieved bodhichitta in the hell realms, but the abhidharma says it wasn't quite like that, but that's another story. So that's a non-returner; and then the fourth result is is arhat...is a foe destroyer; and the enemy is you bad thoughts and their seeds. So, becoming an arhat, becoming a foe destroyer and reaching nirvana are all the same.

[student: The enemy, the foe destroyer is your...]

Yeah. When you say foe destroyer...who who is it you...who's the foe? The foe is your bad thoughts and the seeds for those.

[student: It's bad thoughts and the seeds...both?]

Right, right.

[student: Not the actions...just the thoughts.]

Right. But actually you can't collect the actions...you can't collect karma per se if you don't have those bad thoughts.

[student: What was that section on the the results of the three paths or the two paths?]

This was it. I, I don't remember the question. Let me see...

[student: Describe the three main parts of the method for reaching nirvana.]

Oh, that was something...

[student: No. That was a different question.]

[student: I'm sorry; I'm sorry. What's the foe destroyer and what are the three results of...What are the foe destroyer and what are the three results of the path?]

Yeah. Right, right. And that...What is a foe destroyer? That's result number four, and what are the three results of the path that lead up to it? That was you know...stream enterer, once-returner, non-returner. Stream enterer, once-returner, and non-returner.

[student: So, could the results of these paths [unclear] in Buddhahood too?]

It's not presented that way. It's not...This is mainly talking [unclear].

[student: Are we only ever gonna be one only ever apply these labels and categorizes things this way when one is talking about low vehicle practitioners, right?]

Mainly.

[student: Although bodhisattvas...]

They apply to bodhisattvas too.

[student: They do.]

Yeah.

[student: So how do you know what...]

I don't think it's necessarily track specific. You know what I mean. That's, I've never seen a, it's not, it is presented in it's called {genden neshew} the twenty lev...the twenty different divisions of practitioners. You study that maybe in about two years. But it breaks it all down into, you know, arhats—hinayana arhats, mahayana arhats. You get, you get twenty different divisions actually. It's called {genden neshew}.

[student: Cause usually you see these terms being used only in connections with hinayana.]

Normally. But it's not, you know obviously you could have a [unclear] bodhisattva. Okay. Back to the subject. {Gakja}

[student: Back to {gakja}.]

So, {gakja} is a non-existent thing. If it did exist, it would have to exist in the way in an opposite way from the way all these things really do exist.

[student: Is that the rabbit with the...]

...deceptively. So, we have to...we want to know how do the Svatantrikas claim how we see deceptive reality. How do they explain how we see the things around. Because according to them and according to us too, the {gakja} should exist the opposite way if it existed. You got that? That's a little tricky.

[student: So they're saying we see it as its ultimate nature.]

[student: No.]

They say, study how you see the things around you, because if if the {gakja} existed, if a self-existent thing existed, it should exist in the opposite way from the way you really see things around you. By the way, what do the, what do the higher Madhyamika people say? How do we, how do things exist according to them?

[student: Nominally.]

Yeah. Nominally. {nyingde shaksa}, just from your perception. And that's what you studied in your last course. Now you're gonna get confused cause you're dropping down a school. Okay. [laughs] And it's good. And that [unclear] sharpened your knowledge [unclear].

[student: Not from just your perceptions. From your label...you know your labeling.]

Well, th, the word perceptions...

[student: You make it sound like mind only.]

It is pretty much that. When they say label, they mean perceptions {nyingde shaksa}. The word {da} "name" there means perceptions...conceptions, nother story.

[student: I thought we perceive things as deceptive reality and that's the way in which they do not exist. They do exist as ultimate reality, and therefore,...]

No. There's things tha...you can say they're dependent origination. We're gonna study their dependent origination. How is it that they really do exist.

[student: Is that what we're...]

They have a...they have two kinds of existence. One is their ultimate existence, which is totally, totally different. And you'll perceive that when you, when you reach {tomlam}, but then they also have a lower level of existence, which is their dependent origination. That they really have.

[student: And we're not trying to refute that.]

Not at all.

[student: Oh, I thought that's what we're trying...]

If, if the {gakja} existed, it would be opposite of that. That's the point. Did everybody catch that?

[student: No.] [laughter]

[laughs]

[student: I got it up to the very end, and now I'm lost.]

Things have two kinds of existence. Their ultimate existence and their deceptive existence. But they're both valid, and they're both real.

[student: I don't understand how this table or our bodies have any ultimate existence, except as a mindstream. That's all that I have understood so far.]

We will get to it. First we have to study what they do have. I mean. We'll study the lower existence that they have first. Their lower existence, their lower level of existence is what we can dependent origination or deceptive reality. You can call it that...deceptive...their deceptive reality...their apparent reality...the reality that we see from day to day. We're gonna study that.

[student: Are you gonna explain that?]

I'm gonna explain it right now. By the way, do you currently even perceive that? Do you currently even understand how you see the things around you... much less emptiness. Forget this higher reality. The normal reality around you...Do you really understand what's going on? No. You don't even understand its, its dependent origination. When you understand that, you're, you're pretty high already. You're like a [unclear].

[student: What do you mean you don't really understand what's going on?]

I'll talk about it. When you really understand how you're perceiving...forget emptiness, which you can only perceive in deep meditation and...directly, okay. Talking about this reality around you right now. You don't even know what you're doing...you don't even know how your mind is making this up right now or how your mind is establishing these things right now. You don't even know that. You're now even aware of what you're doing.

[student: Wha...somebody will say the eye does that...the light.]

We'll talk about it. We're talking about it. We're gonna talk about it. Yeah?

[student: You go so far as to say the reason we call deceptive reality deceptive reality is because of the {gakja}]

Stop right there. Stop right there. Cause. I knew...we're gonna get to that, and the Svatantrikas have their special idea about it. They...just to anticipate myself, okay, they call it deceptive reality because the mind, which establishes it, is deceptive. And, they have a different...this is a different concept, [unclear] their concept.

[student: In a sense, what I was leading to was that it's the {gakja} which sort of makes deceptive reality deceptive because far from believing that it's the wrong thing, we believe it's the right thing.

Yeah. Different subject. We're get...that's a long way down the road and that's a...it's not quite like that, but it's close. Yeah?

[student: So, if I'm, I'm trying to see the distinction between deceptive reality and {gakja}.]

Good, good, good.

[student: What is that?]

No, that's fine. Deceptive reality is what's really happening, once your mind is, is really...the reality that your mind is actually seeing.

[student: So I see this vase. I see it as a vase. That's deceptive reality?]

That's, that's not a {gakja}. Why?

[student: Cause it has, it has dependent origination.]

It exists. {schechu} Why? Cause I see it, and I'm not crazy. And that's the proof of something existing in Buddhism. If you see it, and you're not sick or crazy or hallucinating or drugged, that can't be the {gakja}.

[student: So what would be the {gakjak} aspect of this vase?]

Ah, we'll get to that.

[student: The way we think it is.]

No. That's what I'm gonna talk about right now. To discuss, to discuss the {gakja} aspect of the vase, vase, you have to understand how it really does exist to you. Because the {gakja} would be the opposite.

[student: Which is not its ultimate nature.]

Okay? So in a sense, emptiness is the absence of the {gakja}. The {gakja} is something that would exist in, in a way that was the opposite of the way this vase really does exist.

[student: I was thinking emptiness was the opposite of deceptive reality.]

No, no, no. Deceptive reality is fine. Deceptive reality and ultimate reality are good friends. They both get along with each other, and they both exist. Everything has both. No problem. It's deceptive, but it's not non-existent.

[student: Deceptive reality and what are good friends?]

Ultimate reality.

[student: So the {gakja} is non-existent?]

Yeah. Forget it. He's out of the picture. You know...deceptive reality and ultimate reality are two friends, and {gakja} ain't got no reality at all. [laughs] {Gakja} doesn't even exist. But there's something in your mind that takes this vase to be self-existent, and we want to identify what that...what's that like.

[student: The self-existence, which is deceptive reality.]

No, no, no. Self-existence don't exist.

[student: What do you mean by self-existence?]

We're gonna talk about it.

[student: Well let's talk about it.]

[laughter]

[student: Running in circles here.]

[student: So did you say deceptive reality means perceiving it as self-existent?]

No, no, no. We'll talk about it. I'm gonna talk about it right now.

[student: Let him talk.]

[laughter]

[student: Yeah, really, I mean we're going in circles. [unclear] gonna go in

circles.]

[laughter]

I got you warmed up for it. Say {lo}.

[students: {lo}]

{Numehla}

[students: {Numehla}]

{Nahway}

[students: {nahway}]

{Lahnkey}

[students: {lahnkey}]

{Shaksahm}

[students: {shaksahm}]

This is how things exist around you. The lower level of reality. The what we call deceptive reality. If it's more comfortable, call it conventional reality. This is how things exist around you. All right? {Lo} means mind. {Lo} means mind. By the way, we're in...don't forget, we're in svatantrika. {Nu} means hurt.

[student: Hurt?]

Hurt.

[student: h-u-r-t?]

Yeah. Hurt. {Meh} means not. So, what's a {lo-nu-meh}?

[student: Painless mind.]

[laughs] You'd like that. It means unimpaired mind...unimpaired state of mind.

A state of mind, which is not messed up by drugs or illness or...Also, a mind can be temporarily messed up by outside factors...inner factors are illness, drugs, alcohol, anger...

[student: [unclear]]

Yeah, yeah, yeah. And then outer factors are like...in Tibetan they say when you're rowing in a boat across a lake, and it looks like the trees are moving on the shore, but it's you..y...you're...What'd ya call it? Your perspective is changing, but it...but you...you know...part ah your mind can be fooled sometimes into thinking that the trees are moving.

[student: When you're on the subway, the next train is leavin, and you think you're mov...]

Yeah...Yeah...Yeah...That's a very good example. Same thing.

[student: [unclear]]

Yeah...Yeah...We're talking about a mind that's not impaired by those kind of inner or outer factors.

[student: So an outer factor would be like an optical illusion?]

Yeah...Yeah...Not messed up by any outer affect...thing that would affect it.

[student: Which one are you referring to?]

{Nu-meh} {Nu-meh} means a mind literally a mind which is not hurt. Meaning a mind which is not impaired by either an inner factor such as drugs, illness, or a strong emotion or an outer factor such as, you know, the perspective of the of where you are [unclear]. {Lo-nu-me-lam-no-wah} {No-wah} means "appears".

[student: {La} to that mind?]

Yeah.

[student: Which one?]

[student: {La} means "to"?)

{La} means “to” t-o. {No-wah} means “appear”. {Wang} you know. What’s {wang} mean?

[student: Empowerment?]

Yeah. Empowerment. But here it means “power”. Literally {wong} means “power”. Okay? {Wong-key} means “by the power”. {Shaktsam} {Shak} means “establish as existing”...established as existing and {tsam} means “just”. What they say is that...th... the Svatantrikas, I mean, it’s a pretty nice system, of course. They way this...this...these flowers exist, because two conditions are present. A. They are appearing to me. B. I, what should we say, I establish them with my mind. I...

[student: Posit [unclear]]

Posit is pretty good.

[student: Perceive]

“Perceive” is a little tough.

[student: [unclear]]

I’ll give you an example. And, this is important. This is a classical example. This is actually...th...it helps. They say you have to take the example of a magic show. A magic show...a magician putting on a show. And, in India, if you’ve ever been there, there’s this...it’s called...it’s called a {shing-dew} in Tibetan; but it’s a little stick like that. And the guy...if...if it’s a real, you know, a traditional magician, he...he throws the stick on the ground, and he makes a spell. He says some holy words or something, and then you see an elephant and some cows... You see a...a horse...and all that’s there is a stick. But, because of his spell, you... you see a horse.

[student: [unclear]]

[laughs]

But I mean, they used to do this sort of thing. You know...it can work. I’ve seen similar things. I haven’t seen that exactly, but I’ve seen very similar things in

India. I mean, they're very good at magicians. They can do a spell...they say some magic words, and they have some kind of a powder or something...and they throw the stick on the ground, and there's the horse.

[student: And you saw a horse?]

I didn't see exactly that, but I saw something similar. So...

[student: So bees what?]

It's like this. It's a kind of magic. I've seen them use this thing. I mean, I didn't see a horse running around. But, they say that two conditions have to be present for that magic spell to work. The...

[student: You talking about B now Michael?]

What's B?

[student: In order for the flowers to exist, first...]

Oh, no...I...no...I'm not talking about that. I'm trying to explain through a metaphor, what they say. Basically, you have to have two things...the thing has to be appearing, and you have to be perceiving it. How about if we say that?

[student: Okay.]

[student: Wh...What two things have to be present?]

The things has to be appearing to you, and you have to be perceiving it. Those two conditions have to come together. It has to look like flowers, and I have to see it as flowers. What would be the opposite of that? What they're saying is that for those flowers to exist...for those flowers to exist, they have to look like flowers to me, they have to show a flower to me, and I have to see them as flowers. I have to perceive them as flowers. What would be the opposite of that? What...why do they go...make such a big deal about both things being present?

[student: Well, if they're not there, and you don't see them as being there, that's the opposite.]

Well, the opposite would be a lower kind of idea. What do normal people in the world see? How do those flowers exist? If I walk out of the room, do those flowers exist? According to svatantrika, "no".

[student: Well, what about the Buddhas?]

That's another story. But what I'm saying is that the tree in the forest question... according to svatantrikas, if I'm not perceiving it, it doesn't exist. And, and most westerners, I mean, most normal people would say, the flowers are there, I mean, when I'm here or not...whether anyone's perceiving them or not... whether there's any perception of them or not...the flowers are there.

[student: Nothing exists...there are no appearances without a perceiver.]

Say again?

[student: So, it's not referring to you. They're not saying they don't exist...]

To you.

[student: They don't exist at all.]

Well, it's

[student: Not [unclear] but at all]

No, not, not that. They don't say that. If there were no-one to perceive them...if there were no-one perceiving them, they couldn't be established as a [unclear].

[student: by any of those people or for any of those people that weren't there perceiving it]

Yeah, well, meaning everybody.

[student: At all...there wouldn't be...at all...nobody]

[student: I thought this the position of the...of the]

Mind only.

[student: Yeah. I thought this was the position of the...]

Well let's...I...I enjoy it if you ask me "Well, what's the difference between them and the {prasengykas}." We...we have to think about it. We have to talk about it. But, but they're saying is...two things have to be present—flowers have to be appearing as flowers, and I have to be seeing them as flowers.

[student: Why would you even need them to exist at all?]

Because, according to...according to other...according to your normal instincts, and according to your wrong state of mind—your {denzin}...your, your tendency to grasp things as self-existent—there's a part of your mind that exists in your mind all the time, which truly believes that those flowers exist out there independent of me perceiving them. You believe they exist over there. There's a part of your mind that, that truly believes that they are out there.

[student: But the first part of these...this thing says that they are appearing to me meaning they are there.]

Now, they say this...they say something very interesting. They say they do exist out there, but they don't exist out there on their own. There's a difference. They call it the unique way of being and the way of being. They have a way of being on their own. Yeah. Those flowers have a way of being on their own. But its, it is not unique. They don't exist out there on their own. They do exist out there. Otherwise, they couldn't appear to you. They have some existence out there. But it's not out there...What? On their own.

[student: What does on their own...]

[student: Independently.]

Independent of me...providing my half of seeing them.

[student: And so when you don't see them, they don't vanish. They're still there.]

No. They have no existence. They disappear.

[student: So, every time you walk out of a room, the house disappears?]

Beyond their appearing to me.

[student: That's crazy.]

No, well, they say well Buddha perceives that house. Or you perceive that house with your memory.

[student: Oh, then it's just mem...a function of memory.]

And other people [unclear] around the house see it too. You don't have to see things directly. You can use your memory. You can perceive them with deduction.

[student: So, is the presence [unclear]]

[student: That's, that's valid for them?]

Yeah. By the way the Buddha perceives all that is around you.

[student: Is that valid for them? As a...]

Yeah. They would say that.

[student: Perception.]

Yeah. We're studying the...the book we're studying is the study of omniscience.

[student: So, so it seems very important to me the definition always qualify it... that they...if you're...you]

Yeah. What would be the opposite? I mean, would be the thing for the thing to exist on its own. It does have its own existence. But that's not on its own. It's not in and of itself. It's not out there by itself. I...it requires my participation for it to exist. That's the difference.

[student: What would you say would happen if, for instance, you woke up in the middle of the night...you were a little groggy...the flowers were there...the light was out, and you didn't perceive them as flowers; you perceived them as some other object...]

Beautiful question, beautiful question...{lo-nu-me} {lo-nu-me}. The grogginess is an internal factor.

[student: So, that would be an impairment.]

Good question.

[student: Okay]

That's a good question.

[student: So the {madhyamika prasengyka} position says that the way in which we perceive th...the nature of things dependent upon the way in which we perceive it in labeling.]

Are we talking {svatantrika} or {prasengyka}?

[student: Well, I'm...I'm asking the difference.]

Oh, I was afraid somebody'd start that. [laughs]

[student: It seems to me they're the same; they're supposed to be different.]

Yeah. Yeah, they are different. Don't...I don't wanna get into it too much, and Rinpoche also told me don't confuse 'em [unclear] This is natural. Very similar in many ways, but remember that in {prasengyka} the emphasis was on a...a suitable collection of parts and a...and a...a state of mind, which was also suitable...giving it the name of that thing and the concept of that thing. It's a little bit different. It was very useful, and you can see how all the lower schools' ideas of how things exist around you are very useful and how they're leading up to {prasengyka}. They're...they're almost not like...technically they are contradictory, but they're almost like flowing into {madhyamika}. You know, they may be ultimately wrong, but they certainly are a nice way to get into the {prasengyka} viewpoint. And, and, also, I think the {novachara}, the mind-only school, is very, very interesting and very close to setting your mind into the right mood of seeing the real position. But, but this is...I, I like this position. The other part of this, which I'm not gonna write here, is [unclear] That's the whole thing, but I can't, I can't overload you. But, but the second part is...it exists...The first part is...it, it exists through appearing to you, and your mind...not, not affected...perceiving it. It exists through those two things. It does not exist

through some way of being out there on its own. That's the second part of what they say. What they are denying, we can say it, okay. It is not...

[student: Is this the...would you say the translation for {la-nang-way-gi}?)

[student: No.]

[student: No.]

I mean, to put it into plain English...simple English. They say, it does exist out there or else it couldn't fulfill the requirement of a appearing to you.

[student: Is that its dependent origination?]

Yeah. It, no, it's dependent origination is that those two things are present. It, it's appearing to me as flowers, and I'm seeing it as flowers. Those two conditions have met. Therefore, there are flowers. But, it doesn't exist out...on its own, but it does exist out there.

[student: Dependence on those two things.]

Well, almost it's the first thing...existing out there...is its appearing to me. Its existing out there is part of that component of it appearing to me. Okay? [laughs] If it didn't exist out there, there wouldn't be anything to appear to me in the first half of the...of the two components.

[student: Aren't you then inferring that it does exist out there?]

It does exist out there. I'm saying, it does exist out there according to...

[student: [unclear] of your perception]

But not on its own. No...no.

[student: Can you explain like...like a wave and a radio receiver and the wave that go to the radio...then its come up the...]

Yeah, you can say that. The wave is a appearing to the...the receptor, and the receptors have to be [unclear]. Yeah, I like that. That's okay. That's a nice [unclear]. So, so what is it in their school for something to exist self-existently? If

it exists out there on its own, without depending on these two things happening —appearing to me and me seeing them...anything that could exist the opposite way of that would be what?

[student: the {gakja}]

Self-existent {gakja}. That's {gakja}. The...I'll say it again. [laughs] [laughter] Cause, like two people got it. [laughs] The way it really does exist deceptively, conventionally, is that it appears to me, and I see it. The way it doesn't exist, is out there on its own. And, that's its...that's the {gakja}. Anything that could exist out there on its own is a {gakja}...that's a self-existent thing.

[student: Which is the way we see most things.]

Which is the way your...we're gonna get to that.

[student: Is there anything that is {gakja}?:]

{Gakja} doesn't exist, but if it did exist, it would be a tissue that exists out there on its own independent of my perceptions.

[student: What about emptiness?]

That's a different thing. Emptiness is the absence of the {gakja}. Emptiness is the fact that nothing exists out there on its own.

[student: But isn't there an existence of emptiness?]

Sure. The fact that nothing exists out there on its own is...exists. The fact that there's no elephant in this room exists.

[student: But that's not a {gakja}.]

Not at all.

[student: That negation is not...]

Right, right.

[student: Speaking of material things, nothing exists then.]

Wooooooooooooooooo...

[student: No. Everything exists.]

[laughter]

[student: It's sort of a definition on tautology in there, where...not to waste your time, anyway]

But, but the thing is...so, you, you perceive those things around you. That's fine. That's not...we're not negating that. We're not negating that the thing...the flower appears to you, and you see it. That's fine. That's the way the flower exists...conventionally. Okay? You see that. But, if I ask you...by, by the way, that's what's really goin on, but if I ask you what's going on, you would say, "Oh, yeah, the flower's out there...the flower's out there. It's not part of my eye or part of my brain or whate...it's, it's out there on its own."

[student: Are you saying it's out there independent, not dependent on my perceiving...]

Yeah. On its own. Yeah independent of me. It's out there. It exists over there... independent of my perceptions. Independent of my mind...independent of my mental images. It, it exists over there...out there on its own. That's grasping to self-existence...that's ignorance. You don't always think that. You don't get up in the morning and drink your coffee and sit there and look at the coffee and think, "Gee, the coffee's out there on its own. But, it's always assumed. It's always in your mind. It's always in the back of your mind. So, I ask you...oh. So the state of mind, which is holding the coffee cup, is that wrong? Is there a coffee cup?

[student: no...yes...yes]

But we didn't get there yet. [laughs] Okay.

[student: But Michael, let's say that there's a planet that nobody's discovered yet...that nobody has any concept of. Does it exist by their definition?]

According to Buddhism, the definition of existence...and this is off the subject, okay. You don't have to write this down...is that which is perceived by a mind

that is not messed up. If any state of mind or any consciousness can be aware of the thing, and any method, don't forget...deduction...then the thing exists.

[student: Let's say nobody's even [unclear]]

The Buddha is omniscient.

[student: Oh, so...]

The Buddha perceives all these things.

[student: Because there's, because there's so many Buddhas. They're always there...]

It doesn't take so many. It just takes one. [laughs]

[student: But there's at least one.]

Yeah, yeah, yeah.

[student: Who's always perceiving everything.]

He's {namke}. He's omniscient. Yeah. At every second he's perceiving everything...past, future, present. All, all universes he perceives at one moment. Therefore, those things exist.

[student: But if you say that...]

Even things which no other being is aware of...

[student: If the coffee cup doesn't exist without me perceiving it, isn't that very...It sounds very selfish to me that nothing can exist that I can't see. It seems like the opposite. That seems [unclear] asking.

No. All they're saying is that the coffee cup exi...you are contributing to the existence of the cup.

[student: But if, if everybody else was in the room and the coffee cup was here, and I left, I'm saying because I leave the coffee cup doesn't exist. That sounds...]

[student: No, No, No...we already] [laughter]

We didn't say that. The coffee cup's still [unclear]. Someone is still seeing the coffee cup.

[student: Oh, it doesn't have to be you.]

No, no, no.

[student: Anybody.]

No, no. That's our question, because there are Buddhas in the universe... perceives all things that exist. Therefore, those things exist.

[student: What you're saying though, right...]

Things that no man will ever see. You know. A little dirt cloud on the other hal...side of Pluto. You know. It's there, because the Buddha perceives it.

[student: But what you're saying, if I understand it correctly, is that coffee cup no longer exists for her, cause she's left the room...she's not thinking about it... she's not seeing it..]

No. She has a remembrance of it. She has a...that, that is also a kind of {la-nu-mey}. Her memory of it...

[student: So once you perceive...]

[student: So all our mental functions are...I mean all our thinkings are part of it]

Don't think that direct perception is the only way to perceive something. We're gonna study that a lot...you know...deduction, belief of a, of a, of a authoritative process...Those are all ways to perceive something. So, I ask you again...so I'll go around the room and check.

[laughter]

So, [laughs]

[student: The answer is yes.]

[laughter]

I always start on the left. According to the svatantrikas, what are the two things that have to be present for me to perceive those flowers?

[student: That I have to se...perceive it and the one before that I blanked.]

And they have to appear to you.

[student: And they have to appear.]

Their job is to appear to me. My job is to see them. If both of us are doing our job, they exist.

[student: Why do we have to say, "We" or "I", wouldn't it be better is [unclear]]

Everybody...okay...somebody.

[student: That's what's confusing everybody here.] [laughter]

Okay. So, Nina, if I, if I'm being very insistent, and I'm saying, "There must be two things there." It has to be appearing to me, and I have to be seeing it for it to exist. Why am I...Who am I trying to argue with? What do other people think? What do people think who never heard about all this? If I say how does that... those flowers exist?

[student: Think they're crazy.]

[laughs] [laughter]

They, they would say they exist, what...

[student: What is your...]

[student: They, they exist on their own.]

[student: Independently of you, on their own]

Yeah. Out there on their own. Okay?

[student: Self-existent.]

Yeah. Okay? That's what we're trying to deny. That is {gakja}. Anything that could exist out there on it's own is what we deny in this school.

[student: I guess a really strong {gakja} is growing here.

[laughter]

[student: My mind keeps saying, "Well, they're in the field; they're growing. I've never seen them. Certainly they're growing...]

The Buddha sees them. And you, and you're seeing them right now by deduction. You're...

[student: At this point...]

By...No. Right now you're seeing by deduction, a field from which flowers, these flowers came, which you deduced, probably correctly, that they are other similar flowers growing there. And you have a, you have a mental picture of this field with the flowers, and there's a little one-foot hole in there because someone pulled out these flowers. That's a perception. That's fine.

[student: My point is that that past doesn't spring to reality just because I all of a sudden deduced it at this moment in time.]

Yeah it does if your deduction is, is, is airtight, which it's not. If it were airtight, you, you could say that, that they really do exist. But, but you know, we don't really know. Maybe this was gone, maybe they plowed it under. You know maybe these were grown in a, in a greenhouse. You're deduction is, is not airtight. I mean, your perception right now...of the field from which these flowers grew is, is probably slightly faulty because you're making so...They're so many...

[student: Assumptions]

What you call it? They're so many variables in this picture that we can't really be sure what, what, what the place looked like when we have our school from [unclear]. But you...but we can be sure with airtight deduction that there was

some kind of earth that was watered and then some heat. You can deduce that perfectly, correctly. There was those things. There was a place like that. We're...and you are perceiving it, and it is appearing to you, and therefore it exists.

[student: My point is I just deduced it at this moment in time, and so, but it just didn't spring to reality and happen just because I deduced it at this moment in time.]

[student: Get away from the "I". Somebody has. The Buddha has.]

The person who grew the flowers did. Right? Then it existed. It exists.

[student: As long as anybody [unclear].]

Yeah. That's a good point.

[student: What is the "deduct?"]

"Deduct" means, I hear the dog barking. I think that man must have walked outside. I can't see the man, but the dogs are barking, so I can, I can think, "Oh, the dogs are barking, so the guy must be outside. There must be some guy there. So, I am seeing that guy, but only by deduction. I'm not seeing him with my eyes. I'm seeing him with my mind. And it's dangerous. Deductions are more dangerous than direct perception. [laughs] 'Cause maybe he's not there; maybe something else happened. Maybe [unclear]

[student: ...come out with a gun and shoot somebody who's coming into your park...]

[student: You mean imagine? Deduction? Which is thinking...]

Deduction means perceiving something because you have a good reason. Perceiving something with your mind because you have a good reason. The good reason is what? The dog is barking. And what do I see? I see some man walking around...

[student: It's an educated guess.]

[laughs]

Okay...awful quiet...Maybe you need to take a break.

[laughter]

Take a break and then, and then we'll...And then what, what he's going to do is what the book does is they, they give a common example. They give a metaphor. They're gonna talk about a magic show and how the thing happens. And that'll help, that'll help a lot for you to understand what it's talking about. I remember wha...

[student: Everybody uses the magic show example.]

[student: It's a clear one.]

Yeah. Well it appears in a sut...in a, in a, it comes from a scriptural source. That's why [unclear]. Different people explain it differently. Okay. Take a break. Have some cookies.

[student: Have some non-existent cookies.]

[laughter]

[student: Do you say the old traditional magic, which probably no-one's seen in a long time...]

Yeah though this is real magic.

[student: [laughter] [unclear] ...we know of]

Okay. So that's, so they say there has to be two things going on. What are they?

[student: There has to be an audience.]

No. For the horse, for the horse, for the appearance of the horse to be there. What has to be going on? For you to see a horse, what has to be goin?

[student: The spell?]

The wood has to appear as a horse, and you have to see it as a horse.

[student: So you're sayin the basis and the perceiv...]

There has to be something appearing as a horse, and then there has to be a state of mind that thinks it sees a horse.

[student: But that appearing, I thought you said that that existed, but...]

Now, wait. Let me go one more step, and then if...see if it answers what you're saying. They say, if the...the svatantrikas, right, in their example, they say, if the thing were not appearing as a horse, then what? [laughs]

[laughter]

[student: You wouldn't see it.]

What was it? Then everything could appear as a horse.

[student: What?]

If it didn't take...if it didn't take the piece of wood to, t...If the piece of wood didn't have to be there, to appear as a horse, then, then you'd, then you would see horses everywhere where there wasn't any piece of wood also.

[student: Say that again.]

If seeing this horse didn't depend on this looking like a horse, then everything you looked at would look like a horse to you. Therefore, they say the first component is very necessary. It's necessary for the flowers to appear as flowers. If me seeing flowers didn't depend on those flowers appearing as flowers, then everything I looked at would seem to be flowers. So there must be something in the object that looks like flowers. That's what they're...I guess let's boil it down to that. There has to be something out there that is appearing as a flower. Otherwise everything would appear as a flower to you.

[student: Or everything could appear like a flower.]]

Should appear. Why not? If it didn't take any floweriness out there for a thing to appear as a flower, then everything you look at would be a flower.

[student: So then you derive that something in there has to look like a flower for it to look like a flower?]

Right. They say there must be something flower about it out there, or else everything would appear like a flower.

[student: Assuming that you have an unimpaired that the perceiver has an unimpaired consciousness.]

[student: And so it exists but not of its own...]

Right. Right. What they're saying...they keep saying there have to be two conditions going on [unclear]. There has to be something flower out there. If, if, if something...if I could see flowers without anything flowerish out there, then I could see flowers everywhere. Who said [unclear]?

[student: Ariel]

Why? Why do you say...?

[student: Well, because you may just mistake the object.]

We're talking {nu-mey}.

[student: Correct perceptions.]

[student: [unclear] consciousness]

[unclear] I want to make sure I've got this right. You're the first class I teach about this.

[laughter]

SIDE 2

Yeah. Good. Are you all right? If it didn't...If I didn't need the appearance of the piece of wood to see a horse...if there didn't have to be a stick there to appear as a horse, everything I look at could appear as a horse.

[student: That example seems more confusing than not.]

It's a very tough example...

[student: But it's good though.]

Cause there's a lot of other things going on.

[student: Cause there's the magic.]

There's no horse.

[student: There's no horse.]

Right. That's tough.

[student: So then it's the first part of that, of that thing.]

[laughs] [laughter]

[student: The first part of that then appearing to me doesn't apply to that situation, because there isn't a thing that it has horseness or whatever it, it but...]

Right. You're right.

[student: ...it's only, it's only what you've been, it's only what's in your mind.]

[student: In that case your impaired mind.]

If it's only what's in your mind, then he wouldn't need the stick. He's made; he's turning the stick...he's doing a spell on your eyes, and then the stick is appearing as a horse. But it's not only depending on...there has to be a stick out there to appear as a horse. Yeah, you can say that it should have been appearing as a stick. That's a little confusing. The point is that there's, there's, there is something out there to appear as a...

[student: But first it appears as a stick, and then he makes a spell, and then it appears as a horse.]

Right, right. Okay? So. Suppose the second condition weren't there. What's the second condition?

[student: You see that it's a horse.]

You're seeing. Yeah. You're seeing it as a horse. What, well "why" we'll get into later. If that weren't there, then what's the problem?

[student: Then how would you know it was flowers?]

He says here...

[student: How would anybody know it was flowers?]

[laughter]

What, what you need is the state of mind under a spell to see the horse. What if the state of mind under a spell wasn't there? What would happen?

[student: You'd see a stick.]

You'd see a stick.

[student: In the state of mind...]

What happens when somebody else walks up later who wasn't there when the spell was cast? All these people are running away from this horse, and he's saying, "Well, what's goin on? There's just a stick there." So, they say you need the state of mind, which sees it also--which is under the spell.

[student: Excuse me. And how important is the stick in this, in this thing?]

The stick is fifty percent. The stick has to be appearing as a horse.

[student: It can't just be...]

[student: "poof" there's a horse without a stick. Right?]

No. No. This is the concept of, of the, of emanation in magic--is that you need to work with some "thing," that you, you make the thing...there, this is just a principle of all Indian magic--that you got to have a "thing" that you cast a spell on everybody, and they see the "thing" as a horse. There must be some "thing"

out there. Otherwise, you can't cast a spell. What are...what're they gonna see as a horse?

[student: Yeah, but Michael, wasn't it...what's it, what's it]

This is the idea of {truku} of emanation. There has to be something to appear as a thing. You know. We could all wish as...tryin' to show herself as a beautiful lady, and because she has some spell...but there has to be the wick of a witch there to start...

[student: But [unclear] just sit in meditation in a cave for enough years, you create a {truku} without anything.]

No.

[student: Yeah, what about Milareypa?]

What are you talk...what are you... [laughs]

[laughter] [unclear]

I'm not talkin' about religious [unclear] {truku}; I'm talking about when a person can make himself appear as a bird, or a person can make himself appear as a fox. That's...that's...there has to be a person to appear as a fox. So there has to be some material that appears as the thing. So then we got three, three people involved in this thing. Does the magician see the horse?

[student: No.]

[student: Yes, maybe.]

[unclear] He was there when the spell was cast.

[student: But he knows it's not a horse.]

So he doesn't believe it. Now, now we're gettin a very distinct thing. Okay? Now we're to the interesting part.

[student: He sees it but he doesn't believe it.]

We're talkin about three different people here. Let's talk first about the spectators, who were there when the spell was cast. That's the first person we want talk about. The people, who were there when the spell was cast. Do they see a horse?

[student: Yes.]

Do they believe there's a horse there?

[student: Yes.]

Yeah. Okay. They believe the stick is turned into a horse. They believe there's a horse there, and they see a horse there. Sound familiar?

[student: Yes.]

[student: So they wouldn't be able to...they wouldn't be able to have the horse appear unless they believed it.]

[student: No.]

That's not true, because the second person we're gonna talk about is the magician himself. Does he see a horse? Was he there when the spell was cast?

[student: He sees a horse, but he doesn't believe...]

He sees it, but he knows there's no such thing there. Okay. It's an illusion. He knows it's an illusion. He cast the spell; he was there when the holy words were spoken. We're gonna talk about, by the way, how that's suppose to be able to work. [laughs] No, we will. It's the last subject of this class—the mantra. It's actually "mantra." The word "mantra" comes from those old days. He, he can say some special words, and then everyone in the place will see a horse. How can that happen? We're gonna talk about it. So, he, he's also heard the words, and he also sees a horse. But he knows it's not real. So now you've got two kinds of people—one is the spectators who were there when the spell was cast... they, they see a horse, and they believe the horse is there. Then you have the magician. He was there when the spell was cast. He sees a horse, but he doesn't believe it's real. Now what about Joe Blow, who walks up ten minutes later after the spell was cast, and he sees all this big...in India it's great...You see this big ring of people, and you know what's going on. There's a magician in the middle

of the, of the crowd, you know, and we always try to get in to see [unclear], and, so you get in later, and you look down there, and he's going like this...and there's a stupid little stick on the ground...everybody's going...you know. That's, that's the third person. Does he see a horse?

[student: No.]

Does he believe in the horse?

[student: No.]

No. Okay. Now who do you think those three people correspond to?

[student: The spectator's a regular sentient being. The magician is beings who've perceived emptiness...yeah...who intellectually understand emptiness?]

Well. We'll talk about it. The, the, the first peop...You're right, are people who have not perceived emptiness. The book doesn't say "directly." Okay. But you can, you can explain it either way. But, basically, someone who has no idea of emptiness. He sees things as self-existent, and he believes they are. I'm sorry, the book does say...it does say {salsen kewa}—person who has not perceived emptiness directly. He sees it as self-existent, and he believes it is self-existent. He's like the person who is there when the spell is cast—the spectator. Then, the second one, the magician, is...the, the example they give in the book is someone at the three last {bhumis}.

[student: [unclear] means ten?]

That's the ninth, right?

[student: Eight to ten.]

Oh, that was in...kind of {bodhichitta}. No, we're just talking eight, nine, ten. Okay. {Bhumis}

[student: When he said b-o-o-m-e-s?]

B-h-u-m-i.

[student: Oh, dear.]

[laughs]

[student: b-h-...]

U-m-i. But don't worry about it. They...According to the book, they see things as self-existent, but they don't believe it. That's not what I told you.

[student: Right.]

But this is, this is {svatantrika}. I'm still...

[student: Would you fall into that category, Michael?]

I'm still researching what the {prasengykas} think. Huh?

[student: [unclear]]

{Svatantrikas.}

[student: ...Would we fall into that category?]

[student: What they said.]

{Prasengykas}

[student: Oh.]

Yeah. But I, I adjust it now. I mean, this is clearly...the book clearly says that, at this point, that those people on that stage...{bodhisattvas} on that last three {bodhisattva} levels, see, but they don't believe it...when they are not in emptiness meditation.

[student: When they're not...]

This is when they're walking around after they're...

[student: They don't have any [unclear]]

We're gonna talk about that. I'm saying people on the last three {bhumis}, who

are not in direct perception of emptiness, see things as self-existent, but don't believe it. They know they're wrong.

[student: Michael. Can I ask you a question?]

Say one more time...

[student: Yes, thank you.]

[student: Would we fall into that category?]

Probably not if you haven't seen emptiness directly.

[phone rings]

[student: You must have seen emptiness directly then.]

Sure. This is very high level—just, just before Buddhahood.

[student: Hello?]

Push the top, lefthand button.

[student: Hello? Hi.

[laughter]

Okay. So it's those [unclear].

[student: So you're...it's someone who perceived emptiness in deep meditation and comes out of it and knows that what they're seeing...that's the one who cannot help himself...]

Right. Right. Despite himself he sees [unclear] but he doesn't believe it. He's the? He's the magician...magician, he, he knows there's no horse there, but he can't help it. He sees a horse.

[student: And the newcomer...]

Now, how about the newcomer? What, what did I say last...

[student: Not the Buddha. The Buddha sees the stick...sees the stick and the horse. See the way everything else...]

Good, good. You know, I was wondering why it wasn't the Buddha, and that's pretty good reason why no. Yeah. He sees the stick and the horse.

[student: And the Buddha's seeing it as a stick would not depend on them not having been there...]

So who doesn't see, who doesn't see either? Who, who is it that doesn't see either? Who doesn't...I'm sorry, who doesn't believe there's a horse and who doesn't see a horse either. Who is the guy who came later? All he sees is a big crowd of...

[student: [unclear] emptiness meditation]

No. Exactly. Precisely. It's a person who's in the direct perception of emptiness. And they say a non-Buddha who's in the direct perception of emptiness.

[student: Yeah]

A non-, a non-Buddha sentient being...a non-Buddha living being, who's perceiving emptiness directly.

[student: But that's not even necessary because the Buddha doesn't have to go into a state of meditation to perceive emptiness directly.]

That's true. But they call it a state of meditation. [unclear] They are like the spectator who came later. They don't see things as self-existent, and they don't believe things are self-existent.

[student: So, [unclear] they are looking at the stick; they are perceiving actually emptiness. Is that what you're saying? It's like perceiving emptiness [unclear].]

Well now we're kinda; I don't know. I don't think you can, I don't think you can stretch the metaphor...

[student: I mean, is it like a parallel; it would be the same...]

Well, I don't know; they don't go farther than that; they just want to compare those three people to those three people. They don't talk about...

[student: The person in the crowd who sees both the stick and the...]

...the deception that's going on. I believe, my, my feeling is that you could say that the spell is our tendency to see things as self-existent maybe? What do you think?

[student: Proceeds or something?]

It is {dongzin}. It is ignorance. It makes you think that something's been, and it's not there. But, the perception is not ignorance. It's seeing a horse. But, that's a, that's another...

[student: ...a little different]

[student: Seeing a horse but then the...taking it one step further and believing that you're really seeing a horse in two different things in this case. Right?]

So, we'll recap. Does the flo...is, is the vase with the flower what we deny exists? No. Because it ex...it ex...everything is okay. It's appearing as flowers, and I'm seeing it as flowers, and my mind is not messed up. I'm not drunk; I'm not hallucinating...normal state of mind; and those flowers are appearing to me; therefore, the flowers exist. If the flowers...any flower, which could exist out there, on its own, without my participation, is...would be {gakja} because that's the opposite of the way it really exists.

[student: Without anyone [unclear]]

Right. Okay. Okay. Okay? That's, that's what they say the {gak...}...that's what {gakja} is. {Gakja} means "the thing we deny." So, how does it apply to your real life? I, I say that whenever you have an emotion, which would cause you to do something wrong, it is aimed at a {gakja}. It is directed at a thing that doesn't even exist. And, and the proof of that is, you know, when someone comes up to you and says, "So-and-so is bad. He's a bad person." And you say, "Well, he's, he's, I kinda like him." And then they say, "No, no. He's bad. He's, he's, his nature is bad." Then I say, "Well, how could I like him. Could he, could he, does he have a good nature and a bad nature at the same time, or am I not see..." Normally, the person will say, "Oh, you don't perceive the truth. He's

really bad. And, you, you, you just haven't seen what he's done to me." That's, that's ignorance, and, and it's only that state of mind that believes itself that can have an anger, because if you understood that he's what? Blank. He's blank. He's a blank screen. If you understood that, then you can't get angry at him, because you know who's projecting--who makes him bad. You are. Would you want to shoot yourself in the toe, it's okay. But, but don't shoot him. It's not his fault; he's blank.

[student: So you can still get angry, you just have to change the focus of the anger to yourself.]

Well, if you're gonna get anger, the only proper anger, which is called "regret", is sadness—thinking "Well, why did I do that?" You know.

[student: You're pissed at yourself too...]

You're pissed in a way that you kinda...to be pissed would be seeing yourself as self-existent in a way. It's just this kind of calm sadness about did I...I messed up, therefore, I'm having to see this thing, and by goodness, now that I know... understand Buddhism...I, I, I absolutely will not respond in the normal way, because that's exactly what would make me see him again...what would force me to see him again.

[student: Just going with, just going with what you define though as the dependence of this thing...you have the two components—the thing out there and you perceiving them with an unimpaired mind—you could have the person out there; you could be perceiving them as bad...two components are there. You can still have that anger, badness, whatever—just from the vase definition it seems [unclear]]

[unclear] I know what you're saying. According to Svatantrika...]

[student: Yeah, and you're per...so, adding on all the other stuff outside this definition...]

He's bad out there...no. I can't...once I admit my participation, I can't be angry. I think.

[student: Well, you could, you could say, "I perceive him as bad. It's my perception."

Which I've, which I've caused.

[student: Well the aren't you adding on to the definition with the...what the cause of the definition is. That's outside the definition.]

What's making me see the flowers?

[student: What's causing your perception.]

Of the flowers. Yeah. That's why you have to throw in the {ovitara}. [laughs]

[laughter]

Which is accepted by the other schools. That part of the {ovitara} is accepted by everybody. In a...the same seed is creating that appearance, and it's creating my perception. The same karmic seed is creating both. That's their main point. So, {gakja}, the, the, the benefit of {gakja} is that you can't be angry anymore. Because the thing you're angry at...if...what I'm saying is very interesting...If you can get anger, or if you can get desire, particularly to the point that you would hurt somebody, to get away or to get something...You're focused on a thing that doesn't even exist. Whatever you want or whatever you hate doesn't even exist. And, that's the way that, that emptiness can help you. Not, not, it's not to believe that he doesn't exist or anything else. Obviously, he exists. The Buddha doesn't say try to pretend that this asshole, excuse me, at work doesn't exist. You can pretend that all you want, and he's still gonna be there the next day. And that's obvious, so why, why knock your head out over a...you know, this idea of emptiness that says he doesn't exist. Cause the next day when you go to work, he's still gonna be there. You know. And that's not the point. He's blank; you're cre...you're forced by your past deeds to see him as the way you do. And, if you don't like it, then stop doing bad deeds. Don't, don't try to... don't try to hurt him.

[student: The way to identify the flowers is that it has a characteristic of being about this large, and it has this pink color, and it doesn't wiggle a lot and maybe it's a perfume. And the way I perceive your boss is that he's about yea tall, and he's a little overweight, and he's got this weird look on his face, and he keeps yelling. Now what is it about him that doesn't exist?]

Any yellingness or any ugliness to me, which is not coming about through my

own perception. And that's exactly what Svatantrika's trying to say.

[student: I'm sorry. I need you to say that again please.]

They're trying to say he's not independent of my perceptions of him.

[student: No, but, you said, you asserted that the flower exists, and we've asserted that your boss exists.]

There, there is an existence of my boss out there, but it...]

[student: He's also yelling.]

Right, and he's yelling, but it can't exist without my participation.

[student: Well...]

[student: So, if you weren't there, he wouldn't be yelling.]

[laughter]

Not at me.

[laughter]

[student: This is potentially a ray illuminating, and I think there's a very slender something here that we're really illuminated on, I wish that you could pursue it, because identify the flowers by characteristics that we...it's, it's, you know... the sociologists call it a you know whatever...a conception type of...]

No. Right. No. It's...that's exactly how...

[student: So, we identify your boss by his disagreeable behavior even though I've never met this person, I now understand that he makes everyone think he's disagreeable...]

No. There is no such person. I'm just using the example. In fact, there is not such person in, in this particular...in my particular job, but, but, but anyway, I'm just saying...

[student: The, the stick has an existence; the flower has an existence, and the boss has an existence...]

Oh, no. He looks angry, and I see him as angry. That's fine. And, he's an angry man. But, he's not really angry; he's a horse.

[laughter]

He appears to be a horse because of the spell, and I see him as a horse because of the spell, but he's [unclear].

[student: [unclear] a stick again [unclear]]

He's not really an angry man by himself.

[student: When he becomes a stick, what is he?]

Then I stop getting angry, and then I don't do any bad deeds, and then I reach nirvana.

[student: And it doesn't matter what he is.]

[student: And he stops yelling?]

[student: Is the answer.]

No. He, he yells.

[student: But what about like {le-pay} on trouble with, it's all, it's all not [unclear] keep saying he's blank. He's not blank. There is something there. It may be very subtle...]

Absolutely. There is a redness of his face. There is a loud volume...louder than normal. Okay?

[laughter]

But that it's an angry man...It, it can't be that until I see it that way.

[student: Well, what is it that you have imputed to [unclear]

He could be singing a chorale, you know. If I had the karma to see it that way, he would be.

[student: But don't...Isn't there this concept of there being some sort of a consensus]

In fact, what I just said, what I just said is, is how I can change reality. It's how I can reach nirvana. If it weren't the way I just described it, nirvana is impossible. And in particular, secret Buddhism is impossible.

[student: That wouldn't be possible [unclear] if you, if you, you saw somebody angry, right...but it did not affect you, I mean like, your boss was yell...was yelling at you, but it did not phase you, you know really, you really...]

His Holiness gave a good example. He said, "If you see...a guy comes up with two fruits"...I read this in some article somewhere. He comes up with two fruits and one is kinda moldy and one is really bright...and, and he takes the bright and clean one, and he gives you the moldy one...he what he said was something like, "You wouldn't really perceive...you wouldn't really have any sense of injustice if you didn't care about the fruit." You know what I mean...if you didn't...if you weren't attached to the...eating it, you might not even see the difference.

[student: So then the relevance of the flowers...]

[student: If it's attachment...]

[student: You would see the difference, but it wouldn't matter...]

[student: Yeah, but, you may see somebody who's angry...]

What I'm saying is...

[student: ...but it's not gonna affect you]

...if you, if you have a boss who screams at you, but it doesn't push your buttons, that's your karma. You have the karma to see something a little bit unpleasant, but you don't have the karma to, to have a very bad experience all day.

[student: So, is that person, is that person a nasty person?]

Of course he is. A slightly nasty person.

[student: So, you say he exists because you see it though.]

[student: Can you tell me the difference between...]

Sure.

[student: making a value judgment and...]

No. I mean, if you wanna get deeper, if you wanna get deeper, even the fact that he's there, which is not what I wanna get into right now, but even the fact that he exists, even the fact that the redness and the loudness are there...see you go down to each level.

[student: So is it true...]

One is he being...

[student: ...that objects other than sentient beings have this same...]

Sure. Sure. This house, I mean, you can, you can think this is a very nasty area or you can think it's a great area, cause it has a dharma center here. It's emptiness...

[laughter]

[laughs]

[student: I need to hear one thing again. You said, "He's blank. I'm forced by my past deeds to see him this way. If I don't like it, then...]

Be good...because you cannot change the current condition. It's a result...that's a principle of Buddhism. You cannot change the result. You have to plant new causes.

[student: So, you're good to avoid having this happen in the future.]

Right. Self-interested morality. But, but don't think that Buddhism ever [unclear]. Buddhism doesn't say that once the sprout came out of the earth that you can, you know, "Get back down there."...you know..."Get back in there."...you know. It's ridiculous. It's, it's...we will never happen. Once you're suffering, it's too late...to do anything. All you can do is work about the future. And that's this big misconception that Buddhists, you know. If he's a good Buddhist, and he meditates real good, you know, and then the next time something [unclear] at him, he can stay calm or something like that. It's not the point. I want a world where no one ever yells at me. So, I don't have to stay calm about it. And it will come. Cause I'm good.

[student: I have a question. How can you fight injustice, if you don't perceive evil? Okay, if you see, you see...]

Yeah. I have this. I have this. I have this.

[student: ...and you say, oh, he's all right, I'm not gonna let him get to me...so he murdered six million people, he's a communist...go, or like [unclear]...I mean, if you're so neutral to, and you don't respond to anything with any anger, how are you gonna fight anything?]

That's what the idea of lower nirvana is. There's a difference between that and Buddhahood. Okay? So, in Buddhahood...the point is that once you reach nirvana, even if you wanted to suffer, you couldn't...okay? Whatever Lee Pins or Hitlers there are in the universe, whatever they can do, remember [unclear]. They can never cause any suffering. Are you aware that they exist and that they're hurting other people, and that other people have the karma to have Hitler kill them? Yes. And you fight against that, but you fight against it by teaching him...morality.

[student: Now, you just cast Hitler as this evil character, and it's all coming from you. I mean, that's the way you...]

No. No. The Buddha is aware of how sentient beings see...I read this...there's this biography out in that days about Hitler's girlfriend who made movies, and she loved him...

[student: Lindy Rafichdahl]

Yeah. I mean, come on.

[student: Well, there're always a few...]

[laughs]

No. The Buddha is never affected by the Hitlers of the universe. He cannot be... he cannot suffer. He perceives you perceiving them hurting you, yes. And he'll do whatever he can do that you don't have to have them hurt you anymore.

[student: But he sees them as being equal to you.]

[student: He still sees them...if you couldn't discriminate between things that were harmful...]

I didn't say that.

[student: ...and things that weren't]

I didn't say that. They'll never harm you.

[student: But, if you talk about an angry man, that angry man is potentially harmful. Just because you don't get angry back doesn't make him less angry.]

Oh. Should you, should you take steps to restrain a person who is harmful? Of course. That's a good deed.

[student: But, then you have to acknowledge that he's angry. That it's not all coming from your...Do you see what I mean? You have...]

If, if you can perceive that...you can perceive that he's hurting someone else, yes, you have to do something.

[student: Or intends to hurt you.]

But how can you really prevent him from hurting someone else?

It's...

[student: Kill him.]

This is the [unclear].

[laughter]

Now I tell you again, and I'll tell you many times before the five years are over, and maybe after that. If I lie in a diamond negotiation, and the guy takes the bait, and he sells it to me too cheap, what caused the profit?

[student: Something in your past lives.]

Yeah. I...good, good can never come from bad, period. You, you hear it a thousand times, and one day it will dawn on you. You know. It's impossible that a bad action would ever create any good result. It's impossible that a good action can ever have a bad result.

[student: No. But the result...]

So. If this angry man that you talk about is harming someone else, I had to of come about through some harm that that person did. So, is, is me killing him going to stop the harm...to the other person? Is, is me killing that person...does that stop the source of the harm to the other person?

[student: No.]

[student: It postpones it.]

[student: No. They'll have it again; they'll meet it again.]

Doesn't necessarily postpone it. It could just happen the next second anyway.

[student: Well then why did this story about the...]

The, the ship captain. He killed him for his own benefit...for that guy's...

[student: Right. Well, that, that's the other question too in the same thing. Wouldn't it prevent them from accumulating that karma?

[student: If he's got the karma to kill that many people, it was just being postponed.]

[student: Then you're just puttin it off, huh?]

No. They had the karma to have the Buddha kill the man before they died because of him.

[student: Yeah, but the guy who was killed...]

[laughs]

[laughter]

He had the karma to be killed by the man.

[student: They were saved.]

[student: Going back to the example [unclear].]

[student: You can always, I mean, that's sort of a...]

No. It's the truth, and again, it's one of those things [unclear].

[student: You can say if I ran out there and grabbed a child who was running around out in the street...you might say, "Well, you didn't save that child. It was that child's karma not to get run over."]

In fact, it must be. It can never be anything else. Yes.

[student: So then what is the...]

The...if you say there's any other...if you say there's any other...well, why does medicine work?

[student: Well, if it wasn't you, it would have been someone else.]

Why does medicine work? Who was it? Somebody in this room...their uncle was killed by a dentist.

[student: [unclear]]

No. I mean...he got too much of the stuff, and he died on the chair. Now the... why does medicine work for some people and kill other people? You, you want a self-existent goodness in the metaphor. It's not, it's not true.

[student: So how do we determine then that helping someone is of benefit? You know, if we see this person who's gonna go kill that person, we go to intervene, and we could...]

[student: Your motivation is...]

[student: [unclear] by that person; therefore, why should I intervene?]

[student: Well, because we're accumulating virtue for ourselves.]

Mainly...yeah.

[student: Well, that doesn't sound very...]

It sounds selfish. Well, I'm sorry. I, I know...people have said that, but that's the way it works. You, you must help other people.

[student: For your own benefit.]

It, in fact, it's only gonna...in fact, the main benefit is for you. This my Lama...if you want to know what Rinpoche would say at this point...he'd say, "Look, the helping is obviously a factor in the person being saved." You know, your, your presence and your making an effort is obviously contributing to the person's being saved. It's not the main cause why the person was saved...because some people you help get hurt, get hurt anyway, but some people you help get help. Therefore, it's not your helping that's the main cause for them getting help. Because if it were, every time you help somebody, it will come out good. It is a factor certainly. It contributes obviously. And, if you didn't do it, it wouldn't happen.

[student: And so in terms of helping them, we're not really helping them to benefit them, we're helping them to benefit ourselves.]

[student: But we're dedicating it.]

Well, the result is that it benefits you.

[student: But that's, that essentially then is...]

What is the motivation? The motivation is this...I, I should help them...the main reason is that I can become a Buddha, cause then I can really help people. Because then I can read their minds; I can teach them exactly what they need. I can appear any way, any time, without any effort, exactly the way they need.

[student: You still can't change their karma.]

No. You can by, you can teach them...

[student: To change their future karma.]

Yeah.

[student: Yeah, but will they be actually learning it or will it just be their karma to see you, and, and respond favorably? I mean that's...]

They're not contradictory.

[student: So then, when you see, when you see the boss, who's the jerk, [unclear] use your word. But when you see the boss who's the jerk, okay...]

Well, if you ever met this person, you wouldn't say that.

[student: ...And you don't respond negatively, you know, if you don't get angry yourself in return, is that free will takin advantage of what you've learned, or is that just inevitable, you've got the karma to see this angry boss, but simultaneously have the karma not to be angry, or is it both of those things at the same time?]

You, you have the karma that the teachings affect you to the point where you do the intelligent thing at that moment.

[student: So, it, it could have gone either way. It depends on whether you utilize the teaching that you...]

Well, that's what the Dalai Lama says.

[student: Well, free will does come in.]

[laughs]

[student: Well, he said something about Saddam Hussein also.]

Where does the free will come from?

[student: Karma.]

Yeah.

[student: He said Saddam Hussein was probably a bad man, but his heart went out to him because we supplied him with all those arms. What were we doing? What were we thinking?]

[student: Did he say tha...abortion...he can't understand people killing...I mean having abortion...How'd we understand that?]

I don't...

[student: Under certain circumstances.]

I don't think that's...I don't even think under certain circumstances. Frankly, I don't think so. I've never seen that in any magazines...

[student: So, so he talks about abor...I don't know if you've read the arti...Did you read the article, Michael?]

Yeah.

[student: It talks...it sounds like from what he...from what I read...talks about abortion [unclear].]

[student: This is why I have a problem with this free will concept and karma, you know, because ultimately the free will is, is [unclear] karma.]

We'll study it. The abhidharmists say that there is a will [unclear].

[student: Then not, not everything is the result of karma.]

[student: So therefore, we got problems here.]

[student: ...[unclear] or not or be purified or not]

I, I'll tell you, I'll tell you, I'll tell you just one thing, and then we'll stop, cause I don't like to run over. Your, your problem in conceptualizing it is, is hitting exactly to the point of self-existence. You are, it's, it's, it's insofar as you still have a tendency to think things are self-existence, existent, you are having a problem with this idea. And, I just say that. I don't, you don't, I just say that...the, the thing that's bugging everybody about this idea...in Tibetan they say, "It strikes on...sooner or later it boils down to ignorance." It's a, it's a misperception of, of the real existence. Somewhere in there...the reason it seems to you to be a... what they call it...a paradox...is that, is that you still have some perception of something there. Okay, all right.

[prayer: short mandala]

[prayer: dedication]

By the way, just a few announcements. I want to tell you when the last class will be and then the final.

[student: Isn't it exactly six weeks after we started more or less?]

[student: Not really.]

[student: He's gonna tell us.]

The thirteenth of December, which is two weeks from tonight. There will be no class. Monday the thirteenth of December, there'll be no class.

Course 2: Buddhist Refuge
Class Eight

Transcriber: ???

Proofread: May 2003

[prayer: short mandala]

[prayer: refuge]

Okay, does anybody, does anybody wanna ask a specific question they have about it? Do you have some ...

[student: about the text]

[student: unclear]

It doesn't say that, you know, its not referring to that, it's not referring to someone who [unclear] It's not referring ta, I mean they don't emphasize, they, the example ... you can't find, the example doesn't apply to everything going on in the, in the show. You can't find ... just leave it with the, with the three states of mind. Don't try to figure out what [unclear] you know, if it doesn't say ... he probably didn't want us to worry about it. There's an, there, there're other schools to explain this example differently. [unclear] All he ... he's not, he's not emphasizing that at all ...he's saying, after the spell is cast. ... it's, that's what's going on. He doesn't, he doesn't emphasize that ... I think what might, yeah, you have a question?

[student M: yeah, I was gonna ask; the two bodhisattvas in the example, of the, the last two ... types ... the magician and the spectator are both, in this case bodhisattvas, right?]

[student M that's right]

I don't think tha ... the one whose the ...

[student F late-comer? New-comer? ...

[student M Well the definition in the text describes that the those bodhisattvas [unclear]]

Yeah the newcomer didn't, did he say bodhisattva?

[student M That a non-buddha, that a non-buddha]

Okay, just someone who has perceived emptiness directly, doesn't have to be a bodhisattva. I don't see why it should have to be a bodhisattva [unclear] I don't think it has to be a bodhisattva

[student F Well why should the second one be?]

[student M Well it distinguishes that the second one is so presumably ...]

Well what I told Ariel was in my opinion it's just over kill, he, he could have said first to ten, but he said eighth to ten so you know it's really ...

[student M: Well that just gets, actually even closer to it then ...in the ... four divisions that we learned a couple of weeks ago ... the last two people in this. Which of the four divisions do each of those last two ... reside upon?]

One to ten ...

[student M Ah, no, no! not the {{bumi's}}, the four divisions]

Oh, it doesn't apply because what I'm telling you is that, the person who comes later ... is any ...any {arya}, after ... following ...

[student M both of them are an {arya} , two and, and three, the, the magician and the spectator have to be {aryas} because the definition says, 'between periods of realizing emptiness directly' for the second]

The magician, the [unclear] and the other person ...

[student M they're both {aryas}, that's a given – but I'm saying, what distinguishing between the two? Along the lines of the four levels that we learned?]

No, it doesn't apply to the four levels

[student F the late comer, the magician ..]

I mean ...

[student M it has to apply to the four levels because]

[student F it does ...

[student M level two is an {arya}, so they both have to at least be level two]

But they don't have to be {bodhisattvas}!

[student F2 but it's not clear [unclear]]

[student M all right, well it says {bodhisattvas} specifically in the text]

As one example ...

[student M right ... but if they were {bodhisattvas}]

They were {bodhisattvas} ...

[student M then, which of the ...]

Second and third.

[student M Second, second and third respectively.]

Not necessarily ...

[student M not necessarily ...]

No. Second or third in that state of med ... in the state of meditation? Or second or third outside that state of meditation? How's that?

Mmmm [many talking at once] [student F one is not in correct perception ...

[student M It makes it sound like, that the, the magician – Okay - is the one, who is on the second level; has sees emptiness directly; but while not in mediation perceiving the emptiness, still sees things as self existent but doesn't believe it that way, whereas the third example]

All right that's why I didn't publish this thing, I didn't publish this thing, it's probably incorrect on that point – probably the third person also – the third kind of bodhisattva also sees things as self existent but doesn't believe it.

[student M so what is it, ...]

[student F the newcomer arriving]

[student M what, what is it that distinguishes between ...]

Ah, I'm still working on it. One thing I can tell you ... co, correc... exact ... you know

[student F3 Wait a minute, if he's in the state of mediation on emptiness, he doesn't see anything so it's not even ...]

Let me answer his question because he, you, we're at a different place – what distinguishes the last three from the first seven is apparently NOT ... that, what I said that, that ah, that they don't, that things don't appear to them as self existent - it's that ... they don't, they've gotten to such a high level in seeing emptiness but they've abandoned ... the ... bad part - obstacles ... but they haven't abandoned the ... obstacles to omniscience.

[student M which means ... that they still]

That they still appear to them as [unclear]

[student M in two different ways ...]

but very, very ,very subtly ... that's, that's, that's the only distinction. But I am still studying it, still not sure, and that's why I don't ...

[student M Now does that correlate to the, the three examples [unclear] the last two? It seems to me that it did]

Yeah, I mean it helps, to know those examples but it would really not talking necessarily about bodhisattvas

[student M well, right.]

[student F are we going to be marked off, [unclear] on the test]

Not at all because I think the author is trying to overkill, think he's trying to say ...

[student M Keep your mind on the bodhisattva ball]

Much less, someone on the first seven levels, even somebody on the eight, ninth and tenth levels [unclear]

[student F By excluding him [unclear]]

Yeah, I don't think it's restricted to the last three levels, and that's what confused you. And it also confused you because I introduced it wrongly, the first time. The Prasangika have a different idea about last two levels [unclear] ... and I, you know I went to play my thousand pages of, ah, text on disk, and ah ... still not very clear to me, so I'm still working at it. That's why I didn't publish that page.

[student M Well it's nice to know that]

I've gotten different explanations from different people and I'm not satisfied with it so I'm gonna study it. And apparently Prasangika and {Svatantrikas} disagree about it.

[student M Well, thank you for not marking me wrong on the homework and test, even though, apparently I didn't get it quite correct.]

All right, any other, ah ... yeah, but

[student F The, reading, um,]

Yeah I don't expect you to digest all the reading, its good that you read it, and, and its important that you read it, but if you have any questions, tell me ...

[student F well, I mean I just don't, I just don't understand like the basic]

Yeah, I don't think you

[student F Ideas, that are, that are in this paragraph and the basic ideas that are

well, I don't know if I can even formulate questions, I mean, if you could explain that paragraph which is [cut] page three of our reading, last week's reading.]

[student: Top?]

Well, I'll talk, I'll talk about a couple things here

[student Top one ...]

Um ... in this school ... what makes things deceptive reality is partly that they are ... perceived by a deceptive state of mind. They emphasize not so much that there's a discrepancy between the way things appears and the way the thing is – is what we have been calling deceptive.

[student] right

But they say that state of mind is... is not ... what – that state of mind is not grasping to them as being self-existent, but it's infected by that, by grasping to self-existence, I call it colored.

[student] right

But they say that state of mind is ... is not what – that state of mind is not grasping to them as being self existent but its infected by the, by grasping to self existence, I call it colored – it, its ah, it's like a glass ... and it's seeing everything as rose colored – I mean it's got sun glasses on, sunglasses are self, grasping to self existence ... but the eyes, there's nothing wrong with the eyes ... the eyes see flowers, the eyes see the lamp, that's all correct, there's no problem with that. There's some other thing in the back of your mind when you look at the lamp that's wrong, and that's going on at the same time as the correct state of mind ... which is saying 'this is a lamp'. That state of mind is called deceptive. So you think of deceptive mind ...

[student] [unclear] just says this is a lamp

Yeah

[student Grasping]

Yeah, it, it happens to be infected by grasping and it, it's always colored by

grasping but it itself is, is ah not ... is not the grasping to self-existence.

[student] But it's still more than mere appearance]

Yeah an, a, and... and that's I think one key, an, and Ariel and I were, were talking about in the car, we were reading the parts that I chalked out I didn't want to give you twenty pages ... but ... but the ... it was an interesting thing in the book it said, "Why do we say that both conditions have to be present? Why does something have to be coming from that side although not uniquely, although not by itself. And why is it that something has to come from my side? Why, why are both things necessary?" And the book says you, [laughing] you can help me if I don't get it straight, ah, it has to be, something has to be appearing to me from, from that side. It has to have a way of existing.

[student] right]

Of it's own, although not a unique way of existing.

[student] is that where they say there has to be substance but then th...?]

There has to be something appearing to me.

[student yeah]

Because if there weren't ... ahhh,

[student] Then you wouldn't be in deceptive reality]

[student you would be self existent]

[laughing]

[student] Would be something to

[student] you'd be mind-only school

now don't ... [unclear]

[student] that's the other

Yeah, if it were only from my side, and if I said, “pink elephant” and it exists! If I believed in pink elephants, and if I made up the word ‘pink elephant’, and I had an imagination, I had a fantasy of pink elephants; that would be enough for them to exist. If we didn’t require the participation of the thing from its side, then anything I chose to dream up would exist. So there must be something out there for the, we, a [unclear] a fact, an existence – it has to be showing something to me, to, for me to give the name. If it didn’t depend on my side, and this is the important one in Svatantrika. if that thing could exist on its own, without my participation, then a person who doesn’t know what a lamp is ... and who doesn’t know the word ‘lamp’ ... and doesn’t have any concept of ‘lamp’ ... the minute he looked at that, he’d say, ‘Oh, that’s a lamp.’ That thing itself would suggest ‘lamp’ to everybody. Whether or not they were familiar with a lamp or not, whether or not they knew the name, whether or not they were able to discriminate this as a lamp. You know Eskimos see seventeen kinds of white, seventeen shades of white in the snow, they have seventeen different words for different kinds of snow which you can’t distinguish. If, if the snow didn’t require my participation from my side, to be what it is, then in the minute I walked to Alaska, you know I’m walked down the plane, I’d say, oh, that’s type number fifteen! You know, because it would be appearing to me as type number fifteen without my having to name it, or discriminate it, or distinguish it.

[student and that, but is that the grasping or the grasping, is it,]

No, no no both of these are perf, are fine.

[student fine]

No problem with that. Otherwise we couldn’t live in the world. We couldn’t say this is this, this is that. The deceptive state of mind in this school, is establishing relative reality. It’s fine, it’s fine. But they say if you’re gonna tell me, that that thing has some existence on its own without my participation, well, then, then you get the seventeen types of snow, but ...

[student F OK, but then it [unclear]

Then it would suggest itself to everyone in the same way.

[student Right]

If, if just by appearing, it could exist ... if it didn't require my participation in finding out the things I, are not non [unclear] you know, delineating it.

[student okay]

That's what self existence means to them. And that's very important. Self existence means to them the lower schools, and most people think that thing's a lamp by itself. And they think, that's why you get into trouble at work. I mean, that's why the angry man is, and you swear, you feel great when other people confirm your opinion of the guy. You say, you say, "he's really bad" and they say, "yeah, he's bad, I've seen that too." [laughing] You get really upset when you say, "well he seems like a nice guy to me." And you say, "well, you just haven't seen him when he's bad." [laughing] [unclear] "you don't know what's going on, you didn't see what he said to me." You know ah, that's, that's the root of problems. so that's {gak-ja}. {Gak-ja} is a, a lamp that could be a lamp without me knowing it was a lamp. I think that helps clear it up a lot. It does in my mind, 'cause I, I have trouble too, 'n' you're the guinea pigs, I told you that before, [laughing] second time I explain this it [laughs] pretty clear. [laughing] third time it's Okay, yeah.

[student] um, what is the flower bringing that makes it possible for me to perceive it instead of my just saying, "oh! Flower!" So, but it brings something to..]

Oh, yeah!

[student] and what is that?]

It is, um, ... it's appearing ... to your own mind ... as, a, as a flower. And if you, if you, if the existence of a flower did not depend on any objective reality from the other side ... right? Then anything I could imagine would really exist. If it were only coming from my side then anything I could imagine would really exist.

[student] So then what is it? [unclear]

There must be something out there. But the normal mistake that people make and the way you get up from the last school to, or from the lower schools to a {svatantrika} is, is you graduate by saying, "hey it's not out there by itself" the way all of us take it to be. I mean, if I say, "is there flowers over there?" say,

“yes! of course there’s flowers over there.” Would there be flowers if you left? Yes of course there’d be flowers over there. And they’re flowers out there? Right! There are, are they, do they exist by themselves? Yes! They don’t require any from me. They’re, they’re there!” You hold that, you really do hold that and that’s the root of some problems.

[student] But my question is:]

Yeah,

[laughing]

No, fine, I mean – question. ‘Cause if you’re still confused I need something

[student] the question is: they bring something with their little purported selves that make us able to perceive them. I mean they bring their half. Now what is it, that they are bringing, please?]

You could say, you want this school?

[student] ah, [unclear]

No, ah, No, No they’re bringing [laughs] [laughing] no, they’re bringing a way, they’re bringing an appearance of flowers. Okay, but not a unique appearance of flowers. Not such a ... not such a ... concrete appearance of flowers that anyone who walked in here would say, “oh daisies, ah, white carnations” ah, even some African who didn’t know English would, you know, if they had that strong of an... of an identity, ah, as, as, as you actually ... instinctively think they do, then they would be flowers to everybody. Exactly the same way.

[student] [unclear] telling me but it’s not]

What they bring to you is, a, suggestion of flowers ... to the mind ... which has been taught to discriminate flowers.

[student] maybe we could get]

You wanted to have, you’re asking me – divorce it from my mind, what is it bringing to the situation? And I say you can’t divorce it from you mind.

[student] I don't even know what the 'it' it is that's bringing the [unclear] but [laughs]

You want me to say, "Oh the flowers bring their color and shape to the situation" and then you bring the name and the discrimination of it as flowers. The point is that they can't be divorced. They have a way of being which they are showing to you. But it's not inherent in them, or unique to them. It's not so unique that anyone that came in would, would see them the same way that you do. And that's what this, that's

[student] They have a way that you can]

They are, they do exist - out there ...

[student] wha, I don't wanna take up everybody's time

[unclear] I wanna clear it because I felt the, the ah, uncertainty, and I had the uncertainty, and went and studied it.

[student] You're just saying they have a way of existing ...]

Have a way of being ...

[student] it would be ...]

... from their side. Yeah.

[student] Well, the, they perceive us, too, right?]

They have an appearance. No. [unclear] They are appearing to you, is what I am saying. It's not that you were making them up. That's what I'm trying to say. On one extreme it's not that you are making them up, on the other extreme it's not that anyone who walked in here would recognize them to be exactly what you would recognize them to be. So there's fifty-fifty - there's something coming from their side and something coming from your side - otherwise they can't be what they are and that's what, that's what they say. And they are rejecting, primarily - lower schools, and all human beings who wouldn't, if you said to the guy on the street the flowers exist over there, do they have their own existence? Of course! If a guy walked in here who was from some other planet and never seen flowers before; didn't know what a flower was; had no name for

a flower – would he say, would there still flowers there? If you say yes, then you have {gak-ja} What a

[student] do we, do we all bring the same ...]

[student M If we say yes? ... there's something there which we designate as flowers, they would say some, "oh, interesting – something I've never seen before."]

I don't think they would even see the, you see they might not even distinguish those pieces of color from the wall [unclear]

[student M So then there are things in front of us right now that we haven't seen before because they've come from other planets.]

[unclear] ... there's a white rectangle and there's some yellow [unclear]

[student M common! They're not, if they're myopic and they see in three dimensions maybe .. [laughing]

[student F [unclear] ... come back to your cultural anthropology example they're much easier – 'cause it has to do with culturally determined perceptions like color and distinguishing types of snow

Even color, even color ...

[student F Yeah, I know. But it's easier than making up people from outer space.

Okay [laughing]

[student 1] What if, what if they, if you were psychic? If you, if you a, could see something that was actually there but most people around you were not perceptive enough to see it, you're not hallucinating – it really is coming to you but only you could perceive it, how ...

that's acceptable [unclear] that's acceptable

[student] But then you have to take that person's word for it that they're not

well then they, I don't say that they can communicate with you, but [unclear]

but that [unclear]

Yeah, actually you know you're not allowed to talk about those things normally in Buddhism for that reason because there's no way to prove it to somebody, they don't know, there's no way to prove you're not lying ... you know There's no way to communicate it to someone else ... So they, they discourage you, you know they say if a monk can perform miracles but he shouldn't do it very much because ... it, it won't help other people ... It's, it's not really any benefit to the person's mind, he might have a short ... period or phase because this something amazing happened then he has to go back to his normal state of mind. Education is better.

[student] [laughs] keep you in school that way [laughs]

[student] let's say that you, that you ... believe this, then how does that help you, um, get rid of your, [unclear]?

I think, this is a, in my opinion, this is not very clear oftentimes – you know I mean, when I discovered ah, what Tsongkapa is saying – you know, when I finally understood what he's trying to say, ah, I could see how it related to not getting angry to the guy at work [unclear] I think that's, that's the way. Absolutely. You just realize that ... that it's partly coming from you. Even in this school, that you are participating – that without you he wouldn't be an angry manthat's your fault ... not his fault. You know, if you're gonna get angry get, not angry but get regretful, get sad, that you did something that you, that you are discriminating him in this way ...

[student] Okay but let's say that you, you can kinda re, Okay I think kinda understand and accept the example of flowers are objects in an abstract logical way – but how does that help, when you're – ah – say somebody is getting angry ...

right

[student] ... at me – I'm not particularly angry that I don't really enjoy this, that I really do believe that they are inherently angry and that, and that it is really happening – how does – how would I use this same argument in that and then how would that help me get rid of ...

I uh, many times I've explained it before and it's and it's, I, I hope that I don't explain it so many times that you stop thinking about it someday – but I'll say it one more time. He, if he were inherently a bad person, or angry, ah if he were inherently unpleasant - do you agree that there's people in the room, and it often happens in an office environment, who are actually enjoying him being angry at you? ... You see? I mean you've had this sick thought yourself ... we [laughs] all do. You know? I mean, you're not quite sorry that he's mad. [laughing] [unclear] yelling at the lady you don't like so much, you know it's not an evil thought but it's a bad thought. And it must be a common thought, it's actually thought number, ah, [laughing] ...

[student] thought number [laughs]

nine ... ah, eight ...

[student] anger, er ...

ah, no it's bad deed number.... lemme see, oh, I'm sorry number nine. It's actually, the, n, the, it's, it's, it's actually in the top ten bad deeds and it's precisely that. And so we must have it, it must, out of the eighty-four thousand bad thoughts you can have – it's, it's in the top ten.

[student] Eighty-four thousand, why, you counted them?

And they had, and Buddha [laughing] So, ah, [laughs] so what I mean is, it's, it's among, it's apparently very inherent in human nature to not be that upset when someone else is having a problem.

[student] right ...

Um, and even to take a little bit of plea..., it's weird you know, I've been in work situations where my, my supervisor ... would rather see something screw up to take the pleasure out of it, out of the, the subordinate's screwing up; than, than worry about the [laughs] money [laughs] being lost by the screw up, you know it's weird! It's like a kind of illness, you know? Ahhh, then that's, that's, so what I'm saying is in one room there's one man who is yelling at you ... he's unpleasant to you, and he's pleasant to the other person – one – thing - cannot be both. We're gonna talk about, that's the subject tonight actually – one object, cannot be both. Cannot be good and bad at the same time. It's impossible.

[student] but why can't, why can't we carry like, he, he's certainly correctly deceptive- reality wise angry – everybody can see he's angry. It's just that his anger doesn't exist self-existent-ly. Wh, why is it that we suddenly have to drop the same thing we've been talking about all night when it comes to a person's anger? Sure the person's angry, every body can see the person's angry- it that person angry self-existent-ly? No!

No, some people might not take it as angry. I'm talking about him being good or bad because he's angry, I'm just [cut]

[student] Let's just say we have the term flowers, because there's these things that appear to everybody and everybody recognizes them as flowers ...

I didn't say that

[student] ... do they exist self existent-ly?

I didn't say that

Well, the definition says, wh, when it appears to the mind ... [cut, many talking at once]

[student] One at a time

[student] yes, but no-no, we're talking about deceptive reality, Okay? Which means that something that has flower-ness, or whatever the words you were using, appears to ... ah, minds that are not drunk or what-have-you, the same way. Okay?

[cut]

[student 2] ... try to discriminate flowers

and also why ...

If they know the name and the [unclear]

[student 4] [cut] ... one or the other? Why can't you [unclear] bodies made of legs?

[student] but we can't call this an elephant over here, we call them flowers, we'd be crazy if we called them an elephant.

Right, because they have no suggestion of elephant.

[student] That's right, so – the, when the person is screaming at you, and they're turning red in the face - okay ...

Yeah,

[student] why does your example break down there?

I gue, I didn't say he wasn't angry I said some people see him as bad and some people see him as good.

[student] no-no but that anger

[student 2] that's taking it a step further

[cut, many talking – unclear] [student] value judgment on the anger! You're trying to say he's not angry

[student 2] [cut] ... anger or bad it's just there's, y, y when you talk about the flower example you're distinguishing between a person you says ok they exist out there – and I don't, and

Do some people see them as weapons? For killing people?

[student 2] uh, unless they have an impaired mind I would think ...

[unclear] ...Not at all, you know, a, certain kinds of beings, if they walked in, they would see these as weapons, dangerous weapons.

[student 2] ahuh, now you're getting into the part that's like, I just accept that as theory [laughing] Okay ... there's the theoretical part, but I'm saying, ah, eh, how do, yeh, ah how can we take this example which is, I mean ...

Well, I'm trying to get there. Well, see, lemme finish and if you, if you think it's, if, if you, if at, if at any point I say something which is not correct, stop me. Okay. Some people are enjoying him yelling at you. Some people think he's a

good man. And you at the same moment think he's a bad man. [phone ringing]

[student] There's nothing ...

Don't answer that. [laughing] Did I say anything wrong?

[student] Yes. You, you, you're taking the example one step further, before we go that far ... can we, can we stop the value judgment on the anger ...

No, I don't ...

[student] ... and let's discuss whether the anger exists or not.

No, no. Because he's asking me ...

[student 2] No, no really ...

How does it apply to your daily life, how will it help you remove your [unclear]

[student] well, you're saying it doesn't exist!

What?

[student] The anger.

I didn't say that.

[student] Sure! Sure! It doesn't exist because, ...

When did I say that?

[student] ... because you're perceiving it as anger and another person can perceive it as being happy, so therefore it doesn't exist.

No I didn't say that. Oh yeah the anger is, is absent – the anger is empty of being either good or bad. I did say that. I did ...

[student] Sure! Sure! But it's still ang ... that's not [unclear] you're talking about the existence of the anger, you're saying the anger doesn't exist.

I didn't, I said the anger is blank, I didn't say the anger didn't exist.

[student] Well when you see somebody as angry, then there's two ways to see them as angry; correctly and incorrectly.

Ah, I, you can say the man or the man's anger, I don't mind either one. You're judging the man's anger ... [unclear]

[student 2] [unclear] ... say the man's blank, you're [unclear] I mean, I took that to mean he's not angry ...

[student] That's right! That's right!

Okay, I say, I don't mean that. I say the angry man is blank. How's that?

[student 2] Okay, that's ...

He's neither good nor bad.

[student 2] ... entirely different ...

If he were ...

[student 2] ... entirely different ...

[student 3] Okay but what's the analogous, ah, statement about the flowers then? Because now I'm, 'cause I heard your example about the man not being good or bad for a long time, I mean, I'm sorry but, you know now I'm [cut] [laughing] Now this one makes me think in a different way and I'm trying to apply that back to the, the angry man example and I'm having difficulty making that connection. You know ...

So you want to explain, do you want to talk about how the angry man is, is blank as being a man or not? Or do you want to talk about it relating to your, removing your bad thought?

[student 3] Both. I want to find out how that connection – 'cause I feel like one end is this and the other end is that, 'nd I'm tryin' to find out where they meet in the middle.

Okay. Since, since all the ... how many five hea, how many heaps are there?

[student] How many five heaps are there? [laughing]

Why don't they just say two heaps? Why don't they just say mental heap or physical heap?

[laughing]

[student] Because they are apparently so important that ..

Why are two, why are two so important that they get status to be their own heap? Out of forty-four or fifty-two or whatever ...

[unclear] [student] The emotion ... [unclear]

Why would it talk about the object of those? Which is, which is something you feel good about or something you feel bad about? Someone who irritates you, or someone who makes you happy?

[student] Well, okay, but how does that tie to the fir, because it seems that you're talking about this perception at a much subtler level.

Well, what I'm tryin' to say is ... I am! But I've never done that before, I've always stayed on the simple, ahhh

[student] right! And that's what I'm tryin' to get

... level object. Yeah. Will it help you as ... What will help you in your life? And what truly will help you in your life, and what you should apply tomorrow or even tonight, is that the man is not bad, or the man is not, ah, something painful - by nature. He's, he has no nature. Because of being painful or pleasant because if he, if he did he would be equally painful to those fellow employees of you, who see him as quite pleasant at the moment, who get pleasure out of what he is saying to you at that moment. Therefore in that level, on that level and in that sense, he's empty of either quality because he can't have both qualities at once because no one thing can be bad and good at the same time. Period.

[student] Why can't they? Why ...

Give me one. Well, lemme finish with her first. Lemme finish with her. So on that level of discussion, Okay? We can get into his eyebrows, too, later. Okay?

[student] His what?

Eyebrows. And then down to the atoms in his eyes, and things like that. You know we can do that, but on that lev... that's the practical level at which is will benefit you. Ah, now where, assuming that, ev... everything else is, is correct so far, that he is blank – that he has no nature of being inherently painful or else your fellow employees would take him as painful; or pleasant, or else you would find him pleasant, then ... then where's it coming from? Why do you find him painful?

[student] because ...

[student] it's you ...

[student] your perception ...

Right, right

[student M wait a minute ...

[student] because of my karma ...

[student M ... 'cause of the rose colored glasses you were talkin' about.

No.

[student M ... not cause of the eyeball ...

No.

[student M ... because of the glass

No, no.

[students] [unclear] ... isn't karma the glass?

[student M Make up your mind!

[student] ... have it directed at you instead of have it directed at ...

[student M You said yes the guy is angry, but no you shouldn't get upset about it

[student] ... the eye

[student M Which is it? Wh, is, is his anger something that the eye would see whether the glass was there or not?

Yeah.

[student M Or, Okay! Good. And then the glass is [laughing] prescribing the relative value judgment goodness or badness to it ...

No I didn't say that.

[student M ... which shouldn't be there.

I didn't say that. The colored glass?

[student M The colored glass!

No, it's whether he's self existent or not.

[student M Well, that's what we're saying, whether his anger is self existent – right?

[student F No but that's different than saying is it self existent-ly good or bad.

[student M Michael's saying that we put the value judgment on it because we believe the anger's self existent, that everyone

I didn't say that.

[student F No ...

[student M Sure!

I didn't say that ... [unclear]

[student M He's saying he really is angry

Did I ever say that anger is self-existent?

[students] no ...

[student M No, you said that our misperception to that it is self-existent is what causes us to ...

[student F no, no he said [students] [cut] [unclear]

[student] ... anger ... [unclear]

... I never denied that he was angry ...

[student] [unclear] ... he's a bad person ...

[student M Well, that's what I mean by the value judgment. That he's a bad person.

Ok well, anyway ... who, who's forcing you to see him as, why, who's forcing it to be painful for you? Who's forcing you to see it as painful?

[student] ah, the karma of my previous action.

Which were good or bad?

[student] Probably bad.

Yeah, if the pain was bad, then the karma was bad – that's so simple. That it [unclear] [cut] [many talking]

[student] What if I get, seem, angry, but you don't get upset?

[student M Yeah, you, he's saying you can't do that!

[student] What if that do see a person angry, I mean, I mean I could see somebody, I could see a person getting angry at somebody, and I say, well, this person's very angry

[student 2] He's not talking about suffering, he's talking about not upset, like you don't get angry ...

[student] Well then anger, you see the person angry at another person – it's not

affecting you though, like, the person is not, ah, ah is not [unclear]

[student] No, no we're talking about cases where it does affect me directly – 'cause I asked how I can get rid of my emotion ...

[student] yeah, but it – how simple [cut] [many talking]

[student] ... that's simple to understand ...

[student] ... an example where I'm, I'm feeling a bad emotion, and I asked him to explain how I could not feel the bad emotion. So it, we're talking, eh, you know, to begin with we're talking about an example of where I am feeling a bad emotion ...

Oh! You know, you've gotta divide, you gotta divide. What I'm saying is: the pain, the painfulness to you ...if it were self existent I suppose you should get angry about it, but since it's not self existent, meaning that it comes from causes and that it's imputed on an otherwise blank person, by your karma ... then you should do something about it. Can you prevent it from being painful once the result has already come out?

[student] No.

[student] No

...that contradicts all principles of causation accepted by science; accepted by everyone in the universe; accepted by all farmers, you know ...

[student] say it again

... no farmer expects that after the corn has grown already and it came out lousy 'cause he didn't put enough fertilizer, that he can now run and put fertilizer on it and it'll suddenly change. That's - what is a big misconception about Buddhist teaching – of people who say, "if I understood his emptiness, right now he would stop being unpleasant to me." - that's incorrect! The result has come out.

[student] Yeah, well what about, Michael, what I said before

[student] yeah

[student] excuse me

It's just ah, It's just trying to say ... well, you asked me to apply it to a situation

which will help you remove your conscience, and that's what I'm saying, yeah

A relative to flowers over which you have no emotion, no feeling – you can't get desire about, you can't get angry about – you can't be hurt by them ... [unclear]

[student] so, so

Yeah, irrelevant. Not talking about that, I mean, you, you asked me to, to give you an example that would apply to your life.

[student] Well, what I'm really asking you to do, and I guess we should, I would just ask you later but what I'm really trying to get you to do is to, this seems like on a different level of, of emptiness ... [cut] [many talking]

It is, it is and I'm, an I – but it doesn't tell, but it doesn't precl... I doesn't directly help your, your life. And you're removing your suffering.

[student] this one doesn't

No, not directly

[student] Oh, Okay!

[lauging]

[student M Michael, you [cut] [unclear] [many talking]

... spent many days, and most teachers do, I think, talking about the emptiness of him. Whether or not he's even there. And that's a valid thing to discuss. But it's not gonna help you, I mean, so where do you go from there?

[student] so that doesn't, so there is no connection there, if you say [unclear]

Not directly, it's, it's good as an example ...

[student] yeah ...

... then you apply it to your life. But, but most people, I think, if you've maybe noticed that you've had teachings on emptiness many times, the person having explained how a beautiful girl is really empty – but it didn't help me for years.

You know [laughs] it's a, [unclear], she looks great to me! [laughing] Okay, [unclear] she has a different mode of being pretty than I thought she had. [laughing] But it doesn't change anything. You know Alex {{Pre-zin}} wrote this long thing about how the girl is made up of atoms, you know, and therefore I shouldn't have any desire, I said, "fine! But I look at the [laughing] [unclear] maybe she's made of atoms, but I'm concentrating on the girl!" You know, it doesn't help me. It doesn't help me stop my [unclear]

[student] .. I think ... [cut] you're saying ...

I think most teachings break down at that point, you know, you say well, okay she's atoms, well what do I now, and they say, well ... she's empty; don't have desire. [laughing] [cut]

[student] ... should see her as um, you know dissolving and rotting and ...

No that's, that is not her, an emptiness meditation, and it's not

[student] No! It's not! ...

It's not a medit... it's not a medit... [cut]

[student] ... gets rid of desire-ment

No it does not get rid of desire. It, it's suppressed desire.

[student 2] I mean ...

It cannot get rid of desire. That's why the definition {navara} said what? [unclear] comes from the individual analysis

[students] the individual analysis

[student] one by one

[cut] [unclear]

[student] Right. [cut]

Doesn't say, coming from learning our little tricks to [cut]

[student] Yeah. Right. The trick. Yeah.

... desire for them.

[student] So, does that mean that all of these little tricks that we learn are really just sort of ...

They're very virtuous and they're very holy. And we should learn them.

[student] ... yeah, we should try

[cut] [unclear]

... because until you understand emptiness what are you gonna do? [laughing]
[cut] ... understand emptiness you use it. Shantideva didn't waste the first eight chapters of this [unclear] but when he got to the ninth he told you what to do.

[student] So, so when you do get to the point of having this intellectual understanding then –what? Shift gears and leave those behind? And ...

No, you, you, in practice you end up using those, 'cause you're not so pure or good or your understanding of emptiness is not so great that [unclear] [cut] ... you know, [laughs] it doesn't work ... [laughing] ... you're not, you're not near, that's why the path of habituation has so many divisions to it. It's getting better and better at applying your emptiness understanding to your practice. That's why the {clay-tious} have like, I don't know, a hundred and twenty-eight Shades that you're getting rid of little bit, little bit, little bit, little bit, little bit, just so you keep those other methods, those are called worldly methods. They're called {tse ten di long} and this method is called the one [unclear] [cut] ...

[student] Michael?

[unclear] ...

[student] Okay, so back to the example I said the last time ...

Okay.

[student] ... if you had somebody like a Hitler or a {Haussan} or a {Li Pang} ...

Uhm, hmm

[student] ... now from our normal perception these people did tremendous evils, so you're saying all these victims – um, they just had bad karma?

Yeah.

[student] And Hitler's blank? You can't make any value judgment on somebody that has done such massive destruction? It's like, "oh, he's Okay, he's a nice guy." You know?

[student] No ...

[student] ... his true nature ...

[cut] [unclear]

[student] I think ...

[student] ... true nature of evil, but everything he does isn't evil, you know, you're saying that

I would say the opposite, you know, I have had people ask me that many times, but I think that you should concentrate on the opposite ... thing, which is bad. He, conventionally speaking; apparently speaking; which is the world that we're living in; he's hurting people. Now you can truly stop him, with love. You know, if necessary, ah, the thing is called elimination, the practice is called elimination, and, you do it. But, but, at that mo, when you do it – you'll nev, you'll – you won't have any anger, no hatred ... I mean, what did the Dalai Lama say about Saddam Hussein in the, the "New York Times" last February?

[student] He said he was a good guy ... [cut] [many talking] [laughing]

[student] ... except for against us instead of the Iranians or something like that ...

[student] no he said, he said, where are all the people who gave him the weapons? They were [cut]

No, he said, my heart goes out to him - he was under certain conditions ...

[student] He said he may be, he may be a bad man, but my heart goes out to him.

But anyway, I, I'm not saying – don't concentrate on it that way, concentrate –

it's your duty, a {bodhisattva's} duty to stop evil. If you see any kind of evil it's your duty, your absolute duty to stop it. To attempt to stop it

[student] But if you're...

Ah but no, with no kind of anger or hatred.

[student] So the example you gave is a, Okay, if, if, a ... when you keep using the boss, that's a very benign example because you know bosses ...

[students] No ... [cut] [laughing]

... It's the, it's the one place where I can collect the most bad karma quickly, in my mind

[student M] But, you have to be more clear on it, you can describing the boss, and the, and the boss's anger in an all or nothing kind of situation; vis-à-vis your reaction to it. Vis-à-vis your being upset by it. Okay? You're making it sound like there is no anger, Okay?

I didn't say that

[student 2] He is ...

[student M] Yeah!

[student 3] He never said that!

[Many students] [cut]

[student F] You keep saying that, but I perceive what Michael's saying differently than you do [laughing]

I'm saying kindly, but he's, he's acting violently; he's acting mad.

[student M] Right!

And some people enjoy it, and some people, it's painful.

[student M] and, if I see that person acting that way toward me! Okay?

Right

[student M You're making it sound like, the only way for me not to be angry by that is to not see anger!

I didn't say that. I, I said precisely the opposite, and that's my dentist-drill example. I say ...

[student M If he was truly angry then dut, dut, dut, dut, dut, like that. Right?

No, if anger was innately painful, everyone else ...

[student M Oooohhh! Okay!

...would find it painful.

[student M You've been saying if he truly was angry –then everyone would say, "Yes! He's angry! Look!" I see he's angry, you're right!

I'm, if I wanted to go to that level, that's true also- but I've not, I've never gone to that level with you, I have no interest in going to that level with you. I want you to not collect bad karam. That's all.

[student] Jeffery Dahmer, Okay? I mean, maybe his mother likes him, but [unclear] every victim, I'm sure wasn't cause, no matter how pure their karma was, to be killed by him!

Excuse me?

[student] how, how, it wasn't pleasant to be killed by him. [cut]

I would say it was definitely unpleasant.

[student] Right it was unpleasant by anyone's [unclear]

Certainly by, unpleasant to them.

[student] Right. So I would, I would ...

... and certainly maybe was pleasant to him.

[student] It was pleasant to him ...

The same event ...

[student] But all the victims, no matter what their karma was like, I'm sure some of the victims were nicer than others, and they all experienced it as unpleasant, maybe ...

Their karma was totally equal. Whatever deed they did in the past to be killed was totally equal. The same. They did the ...

[student] then how do we explain ...?

... however they were in this life – you know, nice, bad, indifferent ... this is why good people get hurt. This is why injustice occurs. This is the explanation for it.

[student] Wait a minute Michael, what about the Dalai Lama that had to get out of Tibet? Does, you, are you trying to tell us that he did something bad that he had to be out of his country?

In a, in a non-high level explanation, yes. In the highest level explanation, that he is truly a Buddha; he's just trying to teach us something.

[student 2] And he is teaching us.

[student M and he could teach people better outside the country than he can inside [laughs]

[student 3] ... reaching a lot of people ...

[student] Well, I agree with that, I think [laughing] [cut]

Frankly, it's to say with certainty ...

[student] ... but ...

... that you know, which one is true, is a lie. You know, you have to say it's quite possible {Avalokiteshvara} and he's trying to teach me something? It's quite possible he's a normal man who got kicked out of his country. I don't know. I really don't know. I can use logic to try to establish one or the other ... and you'll learn those methods, they're learning them in New Jersey, right now.

[student] I think the [unclear] car accidents? How do you explain that?

but if you can say, from your, from your side, you know, Oh, he's {Avalokiteshvara}; he's just trying to help us; he's trying to show us something; – you don't have any proof.

[student] That's [unclear] a lot of people

No you don't have any proof, and that's why it's, it's sometimes, it's personally irritating when I meet people who, that's insisting to me that this is true and I'm, and they don't have any basis to say that.

[student] They wear the robes and they have to be believed and honored
[unclear]

There are ways to establish logically he is {Avalokiteshvara} – and that he is showing us this [unclear]

[student] What about Michael ...

... he can't give me those reasons, I want [laughing]

[student] what about the, but, what about the, Michael, the guy with that was killed in a car accident [unclear]

[laughing]

... or else you'd be [laughs] [cut] [many talking] [laughing]

[student] ...how do you explain that?

... but you feel better about the, about the [unclear] – I mean about the [unclear], about what we learned? I mean, is it more clear? I think, keep your mind on the fact that – if there wasn't anything going on from it's side, then what?

[student] then, then anything ...

If it didn't require anything from it's side, then anything that I could imagine would exist. If it didn't require anything coming from the other side, then

anything I could imagine would exist. And if it didn't require anything from my side, then what?

[student] ah, sorry, sleepy, ah

[student] then anybody would see it the same way.

Exactly the same way. It would be the same thing to a person – example in the book says, who doesn't even know the word for flower, or have any idea of the concept of flower – and that's the {svatantrika} way. It's not the highest explanation. What's interesting is, and we were talking about in the car, although the explanation in this way, directly rejects the very lowest explanation, that the thing exists out there on its own, it's, it's not totally inconsistent with the highest explanation. The {Pabongka}. Tsongkapa says that. And so you gotta cook that. Okay. All right. We're gonna talk, we're gonna start, by the way, that whole thing last week, was supposed to be the first fifteen minutes of the class- and ah, I read it and said, this is gonna to take a whole class, so ah, actually I pushed my period back to one class. And ah, [laughs] and we covered all that in one class.

[student] Michael, are you gonna, ah, trea, trea, ah page five and six of the ah, and seven? [unclear] ... go through or at least mention [unclear]

No I'm not going to.

[student] thank you.

[student] You're not?

No. Basically, you just have to understand that – ah, for example to exist by definition, is accepted by the {svatantrika}, lower {Madhyamika} , as something that really exists. And the higher school, [unclear] look the same as being suffering. But I'm, and then you have to say, well what do they mean when they say, 'exist by definition' – what do we mean by the same thing, 'exist by definition' – and if, is it possible that we're thinking the same thing about that word and they just don't understand and I do, or, or do we really think different things when we say that word and then maybe they're not crazy after all. That's a whole 'nother subject.

[student] [cut] there's something that confused me down page three where you're [unclear] paragraph – ah – where you're talking about – the – [unclear] ... existent phenomena [unclear] ... uses the word pure there?

Yeah, pure means self-existent. In, in, in {Madhyamika} – in the study of emptiness, that would mean

[student] ... opposite of the way ...

Yeah, right ...

[student] ... most people when they read this

Jessica[?]

[student] [unclear] ... Madhyamika?

Ahhhhh, hmmmmm

[student] [unclear] ... one of that? On page one, of that, [unclear] third line ...
[unclear] three of basic knowledge

Where is says [unclear]

[student] "... of all things that have no real nature of arising ..."

We're gonna talk about it.

[student] ... meaning that their arising? [unclear]

Right. Okay? We're gonna talk about it. Okay, tonight we start five different arguments for emptiness. And it's going to go into the next, ah

[student] Next, twenty. What are you talking about? [laughs]

It's going to go into the next week also. But I wanna get through, I only wanna get through the first one tonight. [laughing]

[student] With us? You'll [unclear] hard time. [laughs] [laughing]

And it's called {chik-du drel} All right. {chik} means one, {du} means many, and {drel} means empty. It's a different word for empty. And we're gonna talk about that tonight. It basically means that if something were self-existent you

would have to be a self-existent single thing or self-existent plural thing – you’d have to be either self-existent-ly one, or self-existent-ly many. Take us all night, if we’re lucky – Okay? [laughs] All right?

[student] Single or plural?

Yeah, that’s easy! I mean we’ll talk about it. I’m not gonna go into them, I just want you to know the five names. Which is on your homework. Okay?

[student] I’m – just lost ...

You don’t even have to know what they are you

[student] You mean the five arguments?

The names of the five arguments.

[student] What are these five arguments? [unclear]

This is a, Dorje, you know what it means – what?

[student] Lord of stone.

Good. Diamond. And {sekma} means? Sliver.

[cut] [unclear]

Diamond, Diamond Cutter. ... When you perceive emptiness directly one of the realizations you have, has to deal with how close it is physic, in a physical, that the closest ... example in the world to emptiness, is a diamond. And ah, one of the reasons for that is that every sliver of a piece of diamond, is pure diamond. It, it’s totally the same as the whole piece of diamond. Any, any little shred, shard? of diamond that you take off of the diamond is as pure a diamond as the diamond.

[student] [unclear] ... granite?

Especially true of diamond.

[student M Would it be true of a, a piece of holographic film?

[laughing]

No, don't make fun; very holy; very important.

[student M I'm not making fun!

[student] uncut diamond?

[unclear]

This reasoning involves, proving that things can't arise from themselves; can't arise from something else; can't arise from both;

[student] From?

'both', I can spell it, and can't arise without a cause. Four possibilities.

[student] Or something without a cause?

It can't arise from 'themselves'; they can't arise from something 'other', something else; they can't arise from both themselves and something else; and they can't arise without a cause.

{yu} means what? you know?

[student] {yu}?

You need to exist. {Yu} means 'exist'; {me} means 'not exist'; {kye} means 'to arise'; and {gok} means 'to deny'.

[student] {mu} means just 'not', though?

{me}

[student] I mean {me}

{me} means 'does not'

[student] 'not'

“not exist” actually. Different from ‘is not’

[student] Does the whole phrase mean not exist, or does it, is it mean exist/not exist?

Ahhh, we’ll talk about it. It’s denying ... that a thing could grow ... from something which exists or something from, or from something which doesn’t exist.

[student] You mean inherently exist?

I don’t know! ... didn’t get there! Roughly; denying that a thing could grow from a thing that exists or from a thing that doesn’t exist. Or both or neither.

[laughing]

Four possibilities. [silence]

[student] You say, ‘grow’ do you mean arise or like grow like from the ground up?

Um, we’re talking, those reasons treat all changeable things – all things with causes.

[student] ... arise. Could be mental, could be physical ...

[student] that’s a different [unclear]

I’m sorry [unclear] [silence]

[student] some spelling is before – g – o – g

Yeah, this part is the same.

[student] would [unclear] ... when you say naw-aw, aw-baw

ah, denying that things can grow, or arise, from things which exist; or things which don’t exist;

[student] and, and or both, or either, right?

Or [unclear]

The name of the reason doesn't say that. The name of the reason only says, denying that things can arise from something which exists, or doesn't exist. [silence]

[student] But how's that differ from number two, number two says things can't arise from [unclear] and number three says that denying it can arise from da-da, da-da, da-da ...

Ah, number two is what? Denying that things can arise from themselves. The, the, number two is emphasizing whether it's from themselves or from something other than themselves. Number three is emphasizing whether they're growing from something which does exist, or something which doesn't exist. And we're not going to go into it, tonight. [unclear] We were just going to try to cover number one, but I want you to know all five names.

Number four is denying {gok}, that things could grow. {Kye} or arise I should say, through any of the four {shi}, possibilities {mu}

[student] Well that's the {mu-shi – mu-che – mun-sun}

Yeah. Oh, good! ... And what it means is, and you don't have to know that yet, is that it's denying that multiple results can come from multiple causes,

[student] multiple ...?

results could come from multiple causes. That's the first. There's gonna be four, right? [silence] Number two: denying that single results could come from multiple causes. Number three what do you get?

[student] Both or neither; multiple results, multiple causes

right, right, number three is that multiple results could come from single causes. And you [unclear] and the other would be what?

[student] no results coming from ...

no, that's not one [unclear] [silence]

[student] single results come from single, single right?

Yeah, yeah. These are, I'll write the English up here [silence]

The fifth one, we're on {ten}, we're on {ten} proof number five for emptiness – Okay? I'm talking about this one.

[student] {ten} that's the name for all together please?

No that's the name for number all five, but I ran out of board down here ... By the way I warn you to, I warn you of one thing; the meaning this time is, is very difficult. But don't get frustrated, don't go crazy about it. If you could understand everything on the first shot, um, you'd be the first person in history. Okay? That's why most spend years on this thing. And it's worth it, you know, the pain is worth it. And if you don't have the pain you're not learning and

[student] it's the karma [unclear]

No, it doesn't, that's the fact of it. It's holy, it's deep, and it's hard. And, and you need it. And it's very good for your mind to struggle with these things. Ye, ye, after a while you find your mind becomes sharper after it. Better able to handle long thoughts you know long difficult [laughs] ideas. Ah, you'll get some better ability. Ah, {ten-drel gyi-rikpa} Okay? {Ten-drel} means 'interdependent' - it's what people call dependent origination.

[student] dependent's origination?

Dependent origination.

[student] Same, same thing you mean? The same thing as interdependence you mean, [unclear] ...

I call it interdependence – for, for reasons which I'll show you some day.

[student] Okay.

{Gyi} means, 'of' – O - F and {rikpa} means 'reasoning' – ten-drel means [unclear]. This is basically where you say – things are not self existence, existent, because they depend on other things. That's the one you're probably most

familiar with. [silence] It's nick-name is {rik-pay gyalpo}. You should know that. [cut] ... the nick-name for the last reason, the fifth one, the one about dependence, is {rik-pay gyalpo}. - the nick-name for the last reason, the fifth one, the one about dependence, is {rik-pay gyalpo}.

[student] King of reasoning?

Yeah, king of reasoning, {gyalpo} means king, this is the ultimate one – this is the most powerful one, all the other ones boil down to number five. That's why you've always heard number five. A lama doesn't have more than twenty-four hours to go through this [laughs] many, so he'll say, I'm teaching number five.

[student] What does it mean, I'm sorry [unclear]

{rik-pa, rik-pay} means 'of reasoning' - and {gyalpo} means king, king of reasons, the highest reason.

[student] So king means highest in this case.

Yeah, number one. The best one, most effective one – tonight's class is going to run over a little bit – I hope you [unclear]. Okay.

[student] are all these [unclear]

ah ... Pretty much they all [unclear] I, I just, I'm gonna start, ah, the first, we will run over like ten minutes like ten minutes, I think we can do it, Okay? Ohhhkayyy what's the first reasoning? I'll go around the table – lemme make sure everyone's [unclear] - Pam[?], what's number one? You're sitting in a bad seat. [unclear] [lauging] What's number one? What's reason number one? Or did you even write it down?

[student] No, I didn't

Okay, Faye?

[student] something [unclear]

What's the, just the name of it.

[student: Faye] {chik-du drel}

Which is?

[student: Faye] Which is one-many-empty, or something [unclear]

Yeah, I call it in the reading, ah, 'the emptiness of one or many' – so that's all you have to know: The emptiness of one, or many. That's the name of the first reason. Okay Arnie, what's the name of the second reasoning?

[student: Arnie] {dorje sekma}.

Which means what?

[student: Arnie] Diamond sliver.

Okay, sliver of diamond and that's all you have to know.

[student] How do you spell that [unclear]?

Sliver, right? It's like liver with an S [laughing]. Means a little piece – if you break a little piece. By the way, there's a classical {sekma} if you're into this word is ah, when the waves break onto the beach and these little ... {sekmas} come out of wa, of sea water

[student] Froth

[bang, bang] [laughing] It hits the sand and these little droplets of spray come out, those are called {sekma}

[student] I think [unclear]

[student] Can, Can Di, diamonds can be destroyed [unclear], somewhere I read like all the diamonds or something can destroyed or somethin'

That's how you cut them, nothing in the, there is no thing in the universe which harder than a diamond, period. It is almost an ultimate truth, in a sense. Anyway ah, number three.

[student] ah, {yu-me kye-gok}

{Yu-me kye-gok}.

[student] {kye-gok}: Exist not, to arise, to deny. [laughing]

It means the denial - that things - which exist -

[student] are you saying the definition, Michael?

I'm just giving you the name and that's all I want on your homework

[student] Oh, okay, I'm sorry, could you repeat that

Perk up your ears. It's at the bottom of page three of your reading. The denial that things - which exist - or do not exist - which exist or do not exist - could arise. That was reason number?

[students] Three.

Okay. Number four.

[student] Denying, denial that things could arise through any of the four possibilities?

Yes. It's on page four of your reading in the middle. It says the denial - that things - could arise - through any of - the four possibilities. Ah, Vilma Number five. Just the, just the name.

[student] Um, {ten-drel gyi-rikpa}

Right

[student] ah, things are not self existent, um, because they depend on other things.

Yes, but just the name of the reasoning is what? Reasoning of interdependence. Reasoning of interdependence. A.K.A.?

[student] King of reasoning.

[laughs] also known as: King of reasoning. You better, on your homework you

better call it up to ten minutes, king of reasoning.

[student] Interdependence

[student] Interdependence

Interdependence. Okay one more step and we'll take a break.

[student] what do you call the twelve links to interdependence?

Yeah.

[student] [unclear]

Well, ah, ah, we'll talk about it.

[student] [unclear]

Arising. Dependent arising – or – de, dependant arising is wrong. Period. Yeah, 'cause it doesn't [unclear]

We can talk about it anyway. Okay. Now, you're getting to reasoning. I, I haven't done it with you. One day, I think in the second course from now – the fourth course maybe, we'll, we'll do a, a course on, on logic and Buddhist logic. You need Buddhist logic to prove the spiritual things that you can't perceive with your eyes and your ears. Otherwise it, otherwise according to {Dharmakirti} you can't even take refuge. You can't, you have no basis on which to believe in future or past lives, other than your ... nice instincts that you people have from your past lives. With other, you have no basis for believing in that, without understanding the logic. So, here you get your first dose. Okay? If, you try to read the reading you get a, get a, don't get upset if you can't understand it.

[student] is this the ...

But {{alpha}} doesn't mean don't try to break the code if you can.

[student] Michael is this the same thing that Rinpoche talked about in Jersey? The same topic, no?

Very similar, Okay? So, when, when you, in Buddhism, you start out, there's gonna be three parts to every logical statement. The first part is the subject;

what are we talking about. And I always start it with the word 'consider'.

[student] That's one of the three parts? The subject?

Yep. The subject is the first part of any Buddhist reasoning. What're we gonna talk about? That's where they slap their hands (slap) {{chima se chur-chin}} When you start a debate with somebody you have to say, "what are we talking about" I'm talking about {{gyempa-sum}} what's {{gyempa-sum}}? The three knowledges. That's called, that's how you open every debate. The guy has to know what you want to debate about. Well, let's debate about {{pom}} (slap) {{pom ter-in-ter}} Okay. So the first thing is your subject. What are we talking about? We're talking about the three knowledges. What are the three knowledges? You know the last one, what's the ultimate knowledge?

[student] A wisdom.

Nah.

[student] Omniscience.

Omniscience. So number three you already, you know. It's called knowledge of all things in your text, okay. Knowledge of all things. You have to learn these two knowledges. You don't have it, yet, we didn't do it yet. It's the subject of this book, actually. The {{abi-sa-mong-ka}} – ah, the first word called, basic knowledge. [unclear] Hmmm?

[student] I'm just making a joke, a stupid joke.

Okay, basic knowledge means the perception of emptiness – of course, you knew that.

[student] Directly? Or

I was afraid you'd ask me that, and my computer went down. [laughing]
[laughs]

[student] Which one, up here? [laughing]

[laughs] The problem is you have, it it's with the other one, I mean, you start to depend on it [laughs].

[student] probably not.

I won't take a shot – right now I'm going to say perception of emptiness by a {Hinayana} [unclear]

[student] How do you spell {Hinayana}?

[student] h-i-n-a

I shouldn't say emptiness please change that: 'selflessness' - in this school they don't call it [unclear]

[student] Can I say something?

Self-less-ness – no-self – you can say no-self I don't mind. When a, when a person on the bottom two tracks – the {Hinayana} – the lower way – [unclear] self-less-ness –that's, that's what basic knowledge means. That is basic knowledge.

[student] Now, to us, with {arhat} that word means emptiness?

No.

[student] We're not talking about emptiness then?

In this school [unclear]

[student] You said something wrong, you said the perception of emptiness

Yeah, I should not have said, I should have said; perception of selflessness.

[student] And it's got nuttin to do with what we know of as the perception of emptiness.

Well, similar but a different idea of what it means.

[student] oh it's the same thing - thought of differently? Or it's a different thing entirely?

[laughing]

[student] it's similar

Same thing misunderstood in a very [unclear] way.

[student] it's not the same thing if it doesn't include phenomena.

Number two: path knowledge. If I'm gonna give a break, I'm gonna ... Path knowledge is, what do you guess it is? It's it's short of omniscience, it's better than Hinayana realizations.

[student] How'd it get there?

[student] Habituations?

No ...

[student] {Tonglong}

Close. The perception of emptiness by a, by a {bodhisattva}

[student] a {bodhisattva} {tonglong}

[student] ... foe destroyers get in here anywhere?

They're bodhisattva.

[student] No we're not, not necessarily.

Not bodhisattva? Oh, no we're not talking Foe Destroyer, no.

[student] Well one minute we're in the Hinayana and then the next ...

[unclear] I didn't mention Foe Destroyer, and I'm not talking about Foe Destroyer

[cut] [unclear] ... they think that the selflessness [unclear]

[student] What is this

they think, but I'm not going to talk about that

[student] What did you say path knowledge was again?

Ah perception of emptiness by a bodhisattva.

[student] And we're talking about the direct perception here, right? Or ...

I don't want to bite on that, I don't wanna say – I'm just gonna leave it at that. Those are the three knowledges, this is in fact the main subject of this book that we're studying. And all of the things that you're gonna learn in the first course only relate to this [unclear] We haven't even mentioned these two, you're not gonna get into this [unclear]

[student] Which course?

In this six weeks you are, you are in the first, you're never gonna get out of the first chapter. You're never getting out of the first third of the first chapter. [laughing] We spend ah, four years on the first [unclear]

[student] Which is the third part? The "c"

It's, it's all subjects about "c" - and you can guess that ... [unclear] ... these are all qualities that relate to omniscience.

[student] We're not gonna get outta the first two? Did you say?

We're not gonna get to the first two in this course.

[student] First two what? [unclear]

These two knowledges.

[student] We're not gonna get to those, we're just gonna work on 'c' in this course.

Right. But, tonight we're talking about, wh, why did I write this? What's the first part of this? What's this the first part of?

[student] Logic.

[student] Reasoning?

It's the first part of the first reason. The reason that things, the reasoning that

proves that things are not self-existent because if they were [unclear] we're talking about the first reasoning

[student] singular or plural?

We're talking about the first reasoning,

[student] [unclear] reasoning?

the first proof of emptiness – selflessness. The first proof of selflessness which is called {{??}} One or many? Okay? Has this as it's first of the three parts of {{??}}. First we tell the guy, what are we gonna talk about. What am I gonna prove has no self? The three knowledges! That's my subject. I wanna prove emptiness but first I gotta talk, I wanna talk about the emptiness of the flower, the emptiness of the guy at work, no. We wanna talk about the emptiness of the three knowledges. The emptiness of these three understandings - the emptiness of these three levels.

[student] Would it be safe to say the first proof of selflessness, that is the emptiness of one or many applied to ...

Right, right.

[student] ... these two things.

Right, right. A, a little bit, not [unclear] what I'd rather say; the first proof of emptiness takes as its subject these three knowledges.

[student] [unclear] about discussions? Or always?

Always. First proof of emptiness - takes as its - subject - and that could be [unclear] the three knowledges. That's what they're debating about when they're proving emptiness [unclear]

[student] Always.

Obviously you apply it to other subjects later, after you understand it with regard to one subject. Hopefully you will. But in the classical presentation of this [unclear] they always take the three knowledges as what we're talking about, as about, as what we want to prove are empty. We could take, we've been taking

what? Tonight? What was the subject we tried to prove was empty?

[student] Flowers.

We had a disagreement about this; was I talking about anger? Was I talking about the man; was I talking about his goodness or badness? This is a confusion about what am I talking about; this is confusion about the subject. You know, what am I trying to prove is empty? So, so whenever you use the first reasoning you are always trying to prove that the three knowledges are empty. Because that's the main subject of this book, actually.

[student] Can you clarify, can you clarify conceptual thinking? I thought we were referring to ah, to a proof of emptiness and now we're switching tracks from focusing on emptiness to the three knowledges.

No. We're trying to prove emptiness of the three knowledges.

[student] So are all five of these different aspects of emptiness we're proving? Five different ways of looking at emptiness ...

Yeah, five different ways to prove the same thing. Basically – but we

[student] Emptiness of five different things ...

Ah, mainly the point, the reason there are five different reasonings, is that they prove emptiness in five different ways – but incidentally they also take different subjects that they're trying to prove are empty. And the first one always takes these three knowledges.

[student] prime example.

Always trying to prove the emptiness of these three.

[student] Could he take another subject then?

Sure, later. You see, first you apply it to this subject, ah, and then later you – you know obviously ah, you apply it, ah, especially to yourself. To John, or to Carol. Okay take a break, I just wanted you to get the, this is the, I mean, this is the easy part – what are we debating about? Three knowledges,. What're we trying to prove are empty? Three knowledges. As opposed to the flowers; as opposed

to the guy at work.

[student] Why, why the three knoweldges?

Because the sutra starts off from that point, the ancient, the ancient sutra starts off with that and its ... Okay you really wanna know?

[students] Yeah! [laughing]

I don't want any blank looks, don't write anything – she asked me a question and this is just [unclear] {svatantrika's} school believes that [unclear] is you. Okay. Lianna is Lianna's ... the awareness of Lianna's thoughts - ultimately. The 'Ts' just don't wanna accept that. In a sense that makes sense, that's a driver, that's the person listening to the thoughts in your mind – it's not a bad position. So if you prove the emptiness of mind, you can prove the emptiness of you. And that's the emptiness which you're supposed to save you - from suffering. You see, the emptiness you perceive when you perceive emptiness directly for the first time will always be the emptiness of yourself. And somehow that's very important. And if you wanna know how it's important –um ...

[student] Start meditating

No, whi, talking, I'm not, actually when you perceive emptiness the first time – it won't be about the guy at work – you know what makes him appear bad, what makes him appear good - it'll be understanding what makes you appear in any way to yourself – which is a very deep subject, you know – why do I appear to myself today as depressed? [laughs] you know? – why do I appear to myself today as confused? You know ... this, this is ultimately what we'll say.

[student] Michael but you can only perceive emptiness in a deep state of meditation you're not gonna see

Directly, directly

[student] Directly

You perceived it tonight –ah, on many different levels – intellectually and that's very [unclear]

[student] so when you walk down the street then you think that people are

empty, I mean you, you're, ser, you know, like you have an image of this people, like, this empty body that is covered by ...

That's obviously not, ah

[student] ... emptiness

yeah, or I hope, if nothing else that no person ever comes out of these classes and [laughs] ever says that to me [laughing] [cut]

[student] I don't think you have to worry about that in this neighborhood.

[cut] [student] Now I see why the brilliance of you picking this neighborhood – there's no chance that anyone will walk out of here and see these characters out there and think they're just empty [cut]

Number two it's the characteristics we are asserting; a characteristic we claim that the subject has; characteristic we are trying to - what?

[students] prove

Prove about the subject. It's the characteristic which are – the person listening to us – doesn't see yet – this is why we're trying to prove it.

[student] Oh!

[student] Don't see it 'cause [unclear]

[student] Does it have a title number three, Michael?

Yeah, this is the reason.

[student] Reason.

They're all, this is your first one, it's like, in your initiation, okay? Hopefully your life will be full of these in the future. This is what we debate about for hours and hours and hours in the monastery. Every argument we use has to have these three parts. And you'll study the parts and it's a whole thing. I studied it for eighteen years and then I found out [laughs] what it was for [laughs]

[student] the parts? You studied the parts? Or the parts of

The form of {samadhi} the form of logic

[student] oh the parts of logic.

Yeah. The parts of logic [unclear]. I really didn't understand until this year, what [unclear]

[student] Is number three the third part of logical statement?

Yeah, that's the reason, number three is the reason. [unclear] make sure I'm covering the [unclear]. By the way, this could very well be on your quiz even if it weren't on your homework, which normally I wouldn't do. [laughing]

Now I asked [?] Because she's the a, the only foreign Buddhist here. [laughing]
Are the three knowledges, one or many? Are they one thing or many things?
Three knowledges. These three knowledges.

[student] ah ha.

Are they one thing? Or more than one thing?

[student] if you ah, if you saying three knowledge ...

Then?

[student] it's more than one.

Okay. Good! [laughs][laughing] So they are ... do I say that they are not many?
Can I say that the three knowledges are not many?

[student] not logical

No! they are three! They're plural. They're more than one.

[student] does this continue the argument, you are now [unclear]

Well if I ask you, if I happen to ask you on some occasion, are the three knowledges one or many, I hope you'll say what she said, which was clearing, well obviously there are many, they're not one. Many means more than one,

okay? I could have said plural, but I didn't want to do that – okay? Do they exist?

[student] They are posited to exist, by the statement

No, do they exist? I mean I ask, do the three knowledges exist.

[student] Of course they do.

Of course they do. In this school, how could you prove that?

[student] How could you prove that they exist?

Yeah, if I say why do you think they exist ...

[student] Because they appear and we perceive them.

Good! Very, very right.

[student] They what?

Okay? Because they appear to me; because I perceive them. They're doing what they have to do, and I'm doing what I have to do. If they didn't appear to me – what?

[student] [unclear] appear to me ...

If they didn't have to appear to me - to be the three knowledges, I could make up three knowledges - if it's just from my side, I could say four knowledges, I could say six knowledges. ... What if it didn't have to come from my side? Then, then everybody who, who walked into a room where the three knowledges were they'd say, "Oh hey! Three knowledges! Path knowledge, basic knowledge, knowledge of Buddha - hey! I know what those are." Even people who've never heard of them. If they opened up this book in Tibetan and they saw the Tibetan word they'd say, "Hey! Three knowledges, yeah, yeah, yeah, I know [unclear] - okay?"

[student] So before I was a Buddhist the three knowledges did not appear to me, at that time they did not exist. Now that I'm a Buddhist and I've discovered them – now they do exist, they've come into existence.

You can confirm their existence. They, they exist, you can, you can establish their existence because they appear to you and you named them.

[student] So I really could not confirm their non-existence before I was a Buddhist, then.

Right

[student] But they did exist because an unimpaired mind perceived them before you knew about them.

i.e. a Buddha's mind. At least. All right. Ah, well, I wish I could [unclear]. Anyway. Okay, so we've established a couple things: they really are many, I'm sorry, not 'really' - they are many. And they do exist. But do they exist - really -? Do they really exist?

[student] Whadya mean 'really'?

Ah, now we're close, nice! Nice! Nice! Nice! In this school, what do I mean when I say "really"?

[student] Independently?

The way that most people – think - they exist. Which is what?

[student] self existent.

That's too simple, be more specific to this course

[student] {gak-ja} -ly [laughing]

Yeah, which means what? The opposite of what we just said. Which would be that they exist from their own side. In their own unique way of being. That's a fancy way of saying, "they exist out there I can see 'em, they're there, it doesn't depend on me – those are flowers, those are half-ugly flowers, and those are daisies, and those are orchids, and those are ..." – from – they just 'are'.

[student] So really means ...

Nope – doesn't depend on me at all. They're out there, and they have their unique identity, independent of me. Which is really what you think in the back of your mind, which is really the way you color all things that you see. Is it wrong that you see them as flowers? No. Is it uncolored? No. Is it tainted? Yes. Is it impaired? No.

[student] Um, Michael? Ah, question ... Do you mean to say, is it wrong that you see them as flowers?

Yeah, I mean; are they flowers there? Obviously they exist.

[student] Right.

Do they exist the way the back of my mind thinks? That they exist out there? Independent of me? They don't exist that way. Is my perception of them as flowers wrong? No. That's what we call deceptive perception [unclear]. Acceptable. Do, but when I ask {Lucille}, How do they exist? And she thinks, well, they're just there. That's unacceptable. That's your, that's your – rose-colors – coming out. That's your {{dong-din}} and your grasping self-existent, asserting itself. It is not your deceptive mind, you deceptive mind is just saying these are flowers. And the rot, the rotten little ah, [laughs] you know, hanger-on-er [laughing] you know, the little ah, mental function in the back there called ignorance is saying they exist out there on their own and everyone should see them the way I do. And that causes problems. Conflicts. I'll go two more steps and then I'll stop.

[student] Can I ask a question? You said number three was conclusion? In the logical reasoning ...

So if I ask if you on the homework, [laughing] do they exist, – really – in this school? What do they mean by 'really'?

[student] Self-existent.

Too simple! Be more specific to this school.

[student] Independent of anything else.

Independent of those two requirements: that they are appearing and that I'm seeing them that way. Or you can simplify it to this, and I'll accept it if it

happened on your homework – that they are, exist, out there on their own, with their own unique identity independent of me – that they could exist out there on their own, with their own unique identity, independent of me, everyone should see them the same way I do – they are daisies and white carnations and everyone should see them the way I do. That’s what ‘really’ means. So, do the three knowledges exist - really? Do they exist independently of my perception of them?

[student] Nothing does.

Right, nothing. That’s, and that’s, that’s you know, that’s {svatantrika}. That’s the guts of {svatantrika}. You just [unclear] that’s kinda nice. Okay.

[student] Michael, you just said there were three, three parts to [unclear]? ... this is number four!

Ah, sometimes you can have four [laughing]. I’m serious, I’m not kidding – the fourth is optional. That number four is optional.

[student] [cut] four then?

That number four is a good example – a good example – you could say supporting example? How’s that.

[student] Good supporting example [laughs]

By the way, one quality of the example is that the other person should, should already have seen it and he agrees to it.

[student] What is it? A reflection?

Of an image in a mirror. Why is this a good example, Vilma take a shot.

[student] Why is this a good example ...

To prove that something doesn’t ‘really’ exist. Use your first reaction.

[student] of what? The mirror?

Yeah, the reflection

[student] Why, why is the reflection a good example of ...

For unreality.

[student] um, because - it doesn't have any, any substance - reflection doesn't have ... [unclear]

What happens when a baby is in front of a mirror?

[student] They think it's real.

Yeah. Okay? That's all. To a baby, I mean to, to someone who doesn't know - it looks like the person is inside the glass. The person inside the glass is not really a person. But it looks like one. It's an example of something that looks real, but isn't. Why? Still Ralph- why do the flowers look real but are not? {Svatantrika} answer please.

[student] Ah, they look real because we see them out there existing on their own independent of our perception ...

But in truth ...

[student] ... but they aren't real because they are dependent upon our perception [unclear]

Okay now, that, that impression which is in the back of your mind all the time, and you have it, you do have it - is that they are objectively out there - independent of you. And that's, that's the, baby in the mirror. It looks real, but its not. Okay and that's all tonight.

[prayer: short mandala]

{Idam guru ratna mandalakam niryatayami}

[prayer: dedication]

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[prayer: short mandala]

[prayer: refuge]

Many people told me they were a little confused. [laughs] [laughing] I'll go over what we did last week a little bit. I, I slowed down a lot, I have a tendency to be on different subjects ah, but I'm gonna spend another class [unclear] answers – um, you've got five proofs for emptiness, and the more ah, I was gonna go through all five but I think we'll just stick to this one tonight, ah, and the way it went was like this: considering the three knowledges, what are the three knowledges, [unclear- someone's name?] remember?

[student] Yeah they're, ah, basic um, knowledge, path knowledge and knowledge of all things.

I'm sorry, what? [unclear- someone's name?]

[student] basic I think is like, ah, knowledge that everybody has regular, ... [unclear] {Hinayana} perception ...

Yeah, yeah, lower, ah, {Hinayana} perception. That we don't see emptiness [unclear]

[student] Okay path knowledge is ... [unclear]... direct perception

{Mahayana} perception

[student] oh of emptiness

Of emptiness, [unclear]... hasn't ...

[student] ah, the ah, knowl... the way that we're ...

omniscience ... omniscience ... Okay, for those three knowledges which happen to be the main subject of this book, why did he take those [unclear] examples there are many, you could say, [unclear] you've been studying, all, all you've been studying up to now, these different subjects you've been studying are all ... relate to omniscience. They are, actually objects of omniscience [unclear] that's

why you've been studying, that's why we've been jumping ground between
refuge [unclear] that's what, that's the theme between [unclear] ... those three
knowledges do not exist 'really' because they don't exist really as one, and they
don't exist really as many. Ah, Nina, do they exist as many? In general, if you
don't say 'really', do they exist as many?

[student: Nina] you don't say 'really'?

If you don't say 'really' ah, do they exist? Do the three knowledges exist?

[student: Nina] Yeah ...

Okay. They do exist, right?

[student] But they're not self-existent ...

Right. Okay, ah, Vilma, they exist as one or many?

[student: Vilma] That they exist as many.

Good. So we can say they exist as many 'really' [unclear – student's name]

[student] Yeah, because they don't exist independent of someone's perception.

Yeah, basically that, okay. Those're per, that's perfect because they don't exist
independently of someone's perception at that point. And that's, that's all you
need to know from last night. Okay? Not the, not Tibetan [laughs] Okay?

[student] Can I ask you a question?

Yeah ...

[student] What I didn't understand was how that, ties into the fact that they
don't exist really as one nor many ...

Okay, we're gonna get to that

[student] I could see what the logic was between them ...

Very nice, that's what we're reaching right now. Okay? Um, do you accept that

if something exists it must be either one or many? Has to be singular, or plural? I mean, there's only two choices, either something is one, or something is many.

[student] What about fractions, I mean yes I'm stupid but fractions ...

Ah, you could say fractions are one fraction, or you can say they're multiples of that, three sixteenths are plural I guess, if you take it from the sixteenths ... there's three of them [laughs] okay?

[student] Actually there's sixteen of them of which we're only focusing on three I s'pose ...

So anyway, ah, if something exists, it has to be one or many. So if something is, doesn't – self-existently exist as one. And if it doesn't self-existently exist as many, it can't be ... self-existent! Alright? That's the point. If something exists, it has to be one, or plural. And if I can prove to you that something is neither one, nor plural – I've just proven to you it doesn't exist. Yeah ...

[student] In order for it to really exist as one ...

We're gonna get there. This is the whole point tonight, and I don't wanna anticipate it, you know? This is the whole thing tonight. Ah, so do not exist really if they do not exist really as one, or really as many. Ah, a Buddhist has to prove three things here: ah, and I'm just giving you a little taste of what [unclear]. [[the tape repeats here]] I mean, there's only two choices: either something is one, or something is many.

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[student] Subject, characteristic, and reason

Yeah, but I'm referring now to three relationships have to hold. And this is not on your, ah, homework, I just, I want you to know it. Three relationships have to be true, if those three relationships come true, the proof is proof. And if any one of them's not true the proof is not a proof.

[student] Three relationships have to exist between what?

Between these three parts, these three parts are what? [unclear]Subject, then you can call this thing [unclear] the three relationships that have to be there, the first one is very famous, it's called {Buk-shuk-chuk-chung} you don't have to know that. It's that 'reason' is a quality of the subject. Reason, is a quality of the subject, number three does connect to number one. What does that mean here? [unclear]

[student] [unclear] ... number two?

Ah, no, reason is number three so in this case the reason is because it's yellow. So it has to be true that number one is number three, that's the first relationship, it has to be true that the sun is ...

[student] Yellow

Yellow. Okay? That's, if that's first relationship's not true, obviously the whole proof is not true. But I say to you, the sun's not blue because it's white, the sun's not blue because it's purple, that's not a good argument because the reason I gave you which is 'purple' is not a quality of the sun.

[student] Could you rephrase what you just said before?

Yeah, this is the first relationship which is between one and three. What I give you as the reason, which is 'yellow', has to be true about the subject, which is the sun. If that's not true you can forget this proof.

{Bahk-chiy} is the Sanskrit - {chok trin} is Tibetan. But we're not gonna, you don't have to know that. The second relationship is – as you, as you can state the first relationship like this. Ah one is, that's relationship number one. The sun is yellow. And the guy I'm debating with, the person I am trying to prove this to, does he accept that? Relationship? Has he already seen that relationship?

[students] yeah,

Yeah. If he doesn't accept that relationship the argument's, its, never got off the ground.

[student] You'll never win it.

You know? He, he has to accept that relationship. Or else it's a bad argument to give him. It doesn't prove anything for him. And secondly it has to be true that if – this has to be true – if something is – yellow it's – not blue.

[student] What if it's green and it has both yellow and blue?

We, ah, that's a common ah, it's a, it's a common question by Westerners about this particular debate. Um, we're talking the whole thing being one color. We're not talking mixed colors, or patterns or anything like that. We're talking the whole thing being one color, the whole thing is yellow – then the whole thing cannot be blue. Okay? If yellow, not blue. By the Way, when you study Buddhist logic a lot, and after you get used to it – you realize you are doing this all the time. You're doing this every moment of the day, your actually – when you talk to people and you're trying to tell somebody at work, or you're trying to convince them of something, you're, you're giving a proof in exactly this way. Ah, you, you're not doing anything else, and the way you think and the way you understand the words and sentences is based on this also. This is the ground for everything you think. Ah, and on, every time you're trying to convince somebody at work or your, your husband or your friend or your mother or anything – you're actually giving them this logical statement. You

don't know you're doing it and you didn't think about how it works. Ah, but you're, you, you're thinking in exactly this way. 'If not two, not three' means ... if something is not, not blue – which means what? If it's [laughs] blue, it's not yellow. If not, not blue then it's not yellow. Because it means if it's blue it's yellow, not yellow, sorry. If these three things hold – if these three relationships hold – if somebody understands, the guy that you're arguing with, if he understands that the sun is yellow – if he understands that if something is yellow it can't be blue. And the third one, is, it's a little bit, we don't even have to talk about the third element but it's also necessary for special reasons. Then he can't deny the, he can't deny the conclusion which is the sun is not blue, he can't deny it. And, and in a way – he knew it already, he didn't tie it together. He had all the elements in his own mind; he knew that the sun was yellow, he knew that if something's not yellow, if, if something's yellow it can't be blue –but it never occurred to him to say, "oh the sun's not blue." We're talking about a guy who thinks the sun is blue. You say the sun's not blue, it's yellow. You just became a Buddhist logician. That's the whole, that's a Buddhist - why? He accepts the sun is yellow, he can see it. Does he know what yellow is? Yeah! Okay, he's seen what yellow is, he's seen what sun is, he knows what blue is, okay? He knows all these things. He just never tied it together. Now how does that relate to our proof tonight? We wanna prove first of all what we call the

[student] Excuse me.

Yeah.

[student] Um, what, the, the last one: it, does not exist really as one or really as many – how does that connect to 'yellow'? Is that cause yellow is – just one? It's yellow.

Right, right that's true. Sometimes the reason given can be plural. You can have two parts to the reason given. Normally you don't. This reason's a little tough for that reason. Okay? You've got two parts to the reason, actually. They're not self-existent one, and they're not self-existent as many.

[student] Michael, is there any reason that they chose that, they chose the many / singular dichotomy ...

Yeah, you're gonna see why, before we finish tonight.

[student] Okay.

Okay, it's a good question. Alright? Everybody all right? [laughs] Okay. Alright, so – ah – we wanna see why, we can knock out this part very quickly – by saying: if it's not, if something can't exist really as one, - I'll say it again. If it's impossible for something to exist really as one thing, then forget many. If, if one self-existent thing is impossible, you don't have to worry about many of them. A group of them. Okay? If one Martian is impossible, I don't have to prove to you that a hundred Martians is impossible. If I can prove to you that one Martian is impossible, then, a whole group of Martians, you know, I don't have to fight very hard to prove that to you. If you believe – if I can prove to you that one Martian is impossible, then a whole group of Martians, you know, I don't have to fight very hard to prove that to you. If you believe that, if I can show you beyond a, any doubt that there's no such thing as a Martian, then I don't have to debate with you about a hundred Martians.

[student] I thought that the many was a component of the one.

No, not in this case. It's a group of ones. So I'm not going to talk tonight about trying to prove to you that don't exist as really as many. Because if I can prove to you that they don't exist really as one, I don't have to prove to you that they exist really as many – that they don't exist really as many. If I can prove to you that one Martian doesn't exist I don't have to go through a lot of sweat to prove that many don't exist. So we're gonna concentrate tonight, on proving to you, that existing really as one is impossible.

[student] Any [unclear] as one, Michael? Or these particular ...

Any existence as one. I mean ...

[student] As opposed to just ...

Now, but we're gonna, whatever we say about them is gonna apply to anything actually. And that's the principle of {Madhyamika} but don't worry about it. Okay, alright? No, nobody fell off their chair yet, okay. How do we prove that something doesn't exist really as one? Okay? And, and I'll, I'll give you the proof now. This [unclear] alright, I'm gonna give you your homework right now. And we're gonna go through it, 'cause this is tough – Okay? You can't write the answers in your homework tonight – okay? [laughing] that would take all the ...

[student] during class.

... that would take all the fun out. Yeah, during class, when you get home then it's okay. Alright, outside I'm [unclear] doing ninety [laughing] Going ninety - Push those guys over and say I've gotta write my homework

[student] yeah they won't mug you that way

[student] oh my god [unclear]

[student] I guess so

Don't, don't read the whole homework, okay? [laughing] We'll go through it together. No, we'll go through the whole thing but I want you to do it with me. This is more of an interactive homework. [unclear]

[student] Oh my god it's so long!

It's not as long as it looks. Okay? Actually I'm gonna do it with you, before you do it. Okay. Please follow with me, the first question: The proof called the emptiness of one or many states: consider the three basic knowledge, path knowledge, and knowledge of all things. I shortened it to the three knowledges. They do not really exist, for they exist neither as one thing which really exists, nor as many things which really exist. Let's confirm the first part of the proof. We want to know if it's true, that the three knowledges are neither one thing which really exists, nor many things which really exist. Give the proof for the first part, that the three knowledges are not one thing which really exist. Okay? We hafta, we wanna prove this – part right here. Okay? We wanna prove they don't exist really as one. And, and the classical proof for that is – what's the subject that we're talkin' about? What subject are we going to be talking about?

[students] Three knowledges?

Yeah, we don't have to change that part. Okay? What are we trying to prove about them?

[student] that they don't exist really as one.

Nine, now we can just [unclear] and the proof is, I use four just as a, as we count okay? [silence] So if by chance tonight you didn't have anything to do at home, you could just write this in the first blank. [laughing]

[student] I didn't say that

No I wanna go over it, I wanna go through it with you, 'cause I have, I had, several people came to me and say, this course is getting to deep for me, and I said well, okay, I'll slow down a little bit. Ah, consider the three knowledges – they don't exist really as one. Why?

[student] 'Cause they have parts ...

[student] What do you write under [unclear] can you say it louder?

Yeah. Ah consider the three knowledges, which mean... let's talk about the three knowledges. That's our subject. What do we want to prove about them? They don't really exist as one. As one thing, they do not really exist as one thing. Why? Because they have parts! Okay? Because they have parts. Now we have to prove each part of this proof. We have to prove three connects to one, we have to prove that if something is three it must be two and we have to prove that if something is not two then it can't be three. We gotta go through those three steps. They're here in the homework. Okay, part number two. Question number two: let's confirm each part of this proof two. First of all, why is it true that if something has parts - if three, then it cannot be something, one thing which really exists. Remember? That was the second element we were trying, we always have to prove. We call it {gyi-kap}

[student] {gyi-kap}?

{gyi-kap}. And, and this is the guts of the, of this, ah, this is gonna be the most difficult thing to prove. This is the thing that is hard for you, this is what you asked about. And, and correctly, I was waiting for someone to say, 'okay, I understand that if something were self-existent, it'd have to be self-existent one, or self-existent many, but, but what's that? Why aren't those things seen as self-existent many? I mean what's the difference between a self-existent many and just a regular many?' Okay? [laughs] Because they are a regular many, right?

[student] Yeah.

So, we, we're gonna start with the most difficult stuff, which is; why is it that if something has parts it can't be a self-existent one? Why is it that if something has parts, it can't really exist as many?

[student] [unclear] if you take a part away then you don't have it, or ...

I'll tell you. Ah,

[student] [unclear] dependent, [unclear] dependent

You hear that said a lot, you know? The lamas get up and they say well things have parts so they can't be self-existent. And then you, you have trouble, I mean it seems so obvious tonight, you wonder, well who would think that it didn't have parts? You know, or who would miss the point that it's not self-existent if, if all that means is that it has parts, I mean who, who'd be dumb enough to think that it didn't have parts? You know? I mean you hear people get up and it seems to me, it, it appears to me that it breaks down sometimes. They give the argument very clearly, they say if it has parts it can't be self-existent; if it's dependent it can't be self-existent; if it has parts it can't be a self-existent one. And then they go on. But you don't see [laughing] But you don't see what's, what's the relation, you know? Whaddya trying to prove? What's it got to do with me? What, am I, how am I ignorant of that? You know? And how, if I didn't think that way, how would things change? You know, ah, I think that, get's, it was very frustrating for me for many years. So, ah, the point is this, and they'll, and they'll get up and say this too, um – take the pen okay? And I'll tell you something very, very deep, and some day you will catch it directly, you will not catch it directly tonight because I'm saying it, but it will put a seed in your mind and then if you, if you are, who you seem to be and you haven't seen this yet it'll come to you one day. And, and the way to get it to come is to be good. Keep your morality, keep your patience, do all this stuff. That's the energy that makes you see it someday, and it's that, ah, when you look at this pen what, whaddya see, do you see a pen? Carol.

[student] um-hm White and blue?

A pen. Right? It's a pen. What a, what, it's a very deep thing, a very difficult thing, but you – you cannot be seeing a pen. It's impossible. Why? Because if, - because you can't see the pen without looking at the top of the pen, and looking at the bottom of the pen. It's impossible for you to see this pen without looking at the parts of the pen. But while you're looking at the parts of the pen it's impossible for you to see the pen. And it's that simple. It's impossible, what you think you're doing is impossible. And it's so – simple that you, you, again you get this feeling [laughs] what's it got to do with me? You know? It's s'posed [unclear]? [laughs] I mean what're you talking about? [laughing] I'll say it

again. What you think you're doing is impossible. You cannot see a pen. It's impossible. Because when you look at a pen, the only way you can see it is by looking at its parts. If, if you didn't, if your eye didn't go to the top and then to the bottom you couldn't see the pen. But if your eye is focusing on the top or the bottom you can't be seeing the pen, you see the top of the pen or the bottom of the pen, you cannot see a pen while you are seeing the parts of the pen. You can't see the parts of the pen [laughs] and still see the pen. What you're doing is impossible. What you believe you are doing is impossible. And, so what, who cares? Right? [laughs] As long as I can use the pen, I don't care. [laughs] You know? And that's true. Ah, what, what you're really doing, what's really happening, and you'll understand it on the path of preparation, on a high part of the path of preparation, you'll see this fact directly; you are taking clues, you, you never see the whole pen, and that's obvious 'cause you can't see the back of the pen. You don't know if this is a fence that goes on for a mile, I mean, you're assuming, but you don't know. All you can see, you are catching clues, you're catching some, you're catching some blue, a rounded part up here, you're catching ah, a line of white over on the edge here, I mean, this is why artists, great artists know that; Picasso was playing on that. Ah, you, you catch a few clues, and then something in you, ah – something in you – makes you – paint a picture in your mind of a whole perfect beautiful pen. There's some habit, or tendency within you that makes you - interpret those parts as, as a nice perfect, what you call, 'pen'.

[student] But Michael?

In your mind.

[student] This [unclear] I always had problems with. A two year-old, or a one – year-old, sees this thing and doesn't cognize it that way, and doesn't, and doesn't label it as a pen

No.

[student] but they're not perceiving emptiness –

No.

[student] So, how, how does ...

They're perceiving a, a long white and blue thing, with a ... that's all.

[student] But they haven't filled in, they haven't seen enough pens to fill in the idea of the pen ...

No, they don't see a pen. They see a long white and blue thing.

[student] Which is the same as a pen in this ...

Which can work as a pen for a person who knows what it is. You see? Now how does, now, so who cares if, who cares, and by the way, didn't you mistake this perfect image for, you think the pen is out there independent of your image. And, and you have done that with every – single – object – of your thoughts – your mind or senses for beginningless time – and you've made the same mistake. And you believe it.

[student] Why you say mistake, Michael?

It's not out there. It's a product of your imagination.

[student] Why can't you say that it's made up of some parts?

The parts are there. You're, you're interpreting the parts to be a perfect pen. And you've been doing that,

[student] Why [unclear] logical?

You've been doing that for your whole existence, you've never done anything different.

[student] Why isn't that logical, why can't you have different parts that constitute a pen? Why can't you?

I just told you. Are you looking at a pen or it's parts?

[student] Parts, okay, but parts can make a pen!

Then you can't see a pen. At the same time.

[student] What if you had a hologram?

Then you'd see the top of the hologram, or the bottom of the hologram, you

couldn't see the whole hologram and if you could, you couldn't see the bottom or the top – you couldn't recognize it as a hologram – it would be ...

[student] Something very small that you see ... [laughing]

You guys are anticipating the arguments of the lower school. [laughing] And we're gonna get that tonight. So just, I just say it's a very holy thing, I'm not kidding. At some point, just before you perceive emptiness directly, you'll see what you're doing. And that's your first direct perception of, what? Ultimate truth? Or deceptive truth?

[student] Deceptive.

Deceptive! You finally understood what you've been doing, you did not see emptiness yet, directly. But you directly perceived the game that your mind is playing.

[student] Well, I still think that, that babies don't play that game.

They do.

[student] They see a whole thing.

They, even they are imputing – you see? Even they are – even in, from the moment of conception – they are imputing the warmth that they feel and the wetness that they feel and whatever [unclear]

[student] They're imputing it as out there and labeling it?

Yeah, they believe it's external to themselves.

[student] Well

Bugs do. Roaches do, amoebas do, okay? According to Buddhism everyone does it. And it infects every, every conscious being's mind, okay?

[student] What is that saying the particles exist?

By the way, is the, is the habit of taking it that way, or believing it that way, deceptive state of mind? It's a tricky, this's a tricky question.

[student] Believing what way?

Now, believing that the thing out there, is out there on its own, independent of me – is that in your mind all the time? Do, do you always bring it up consciously, “oh, I, ah, it’s not in me, it’s out there.” Are you stating it all the time? No. It’s infecting your mind, it’s coloring your mind. But you’re not always on the, if someone else says, “hey, you, what’ya have your lunch, for lunch?” And you say, “Hey you know what I’m doing? I, I think that things out there on it’s own.” [laughs] [laughing] It infects your mind. It infects your mind to the point that if someone asks you, “Does that flower, ah, where’d they go? [laughing] ... exist out there on their own? You’d say, well of course they do. You know and whe, and if they said, well, if you weren’t thinking about it, would they be there? And well, of course they’d be there.

[student] [unclear]

[student] So what is the deceptive mind?

[student] ... if your imputing that there ...

Deceptive mind, lemme get to her [cut] – it’s a good question

[student] What is the deceptive mind. This is the karmic seed, this is – you’re talking about the ...

Deceptive mind – deceptive mind is the plain old normal perception of what’s around you and he’s, he’s valid. He’s okay. He’s very healthy, if it wasn’t for him you couldn’t see anything. He’s what, he’s what seeing things, he’s what’s establishing things as existing. Does space exist, yes. Well that’s it! That’s deceptive mind.

[student] What about atom? Atom still has parts? [unclear]

I love this question.

[student] A neutron, a proton [laughs]

[student] [unclear]

Okay so what we try to do so far? This is the most difficult part, okay? I was expecting people to [unclear]. Um, the rest is easy, the rest is much easier to prove, but this is the, this is the – profound part, this is the part that if you

understand, you, you can get very close to perceiving emptiness, because if you understand this, you've seen, what? Deceptive reality. Which is the way things exist conventionally rather than really.

[student] Are you saying that lamas don't go into this because to them, it's, they get it and [unclear]

I don't know. I, I, I can't [unclear] I can say that I was confused for a long time. And, and I felt – ah, or I guess I didn't reach the part – and it does come in scripture but it didn't come until about eight years into my training

[student] So what are the parts, Michael?

Ah, we'll get, we'll talk about it.

[student] you reached the part in scripture and what?

That, that explains all that. And it was just a sentence. It was just two sentences. And I tore it out, and you know [laughs] [laughing] Alright, ah. So we, let's say, okay that we've established, you've gotten now feeling for the truth of what exists. You don't know if, if it's such a big deal that you wanna go to a five year course to hear that, but, ah you understand it. So if, if something has parts it can't really exist as one. Which I said, what I'm trying to say is: if you perceive the parts, you can't perceive the whole, but you constantly think you are perceiving the whole. If you didn't perceive the top and the bottom, you couldn't perceive the thing. But while you're perceiving the top and the bottom you can't be perceiving the thing.

[student] So then you get to the point where then it, it might appear as a collection of parts.

But, lemme, lemme answer that and everybody listen. He says; you might reach the point where it appears as a collection of parts ...

[student] no no, where it 'may' appear...

Okay, may appear as a collection of parts. Let's suppose it does appear as a collection of parts

[student 2] and that means it doesn't appear as a pen then?

At the time that it's appearing as a collection of parts you can't see the pen – you know if I say; Okay everybody in this room ...

[student] Cannot see the parts?

[unclear]

Look, listen if I tell – concentrate on this pen – concentrate on the pen, don't think of all the parts of the pen, don't, don't, look at the letters here, don't, don't focus on the top, don't focus on the bottom, just focus on the pen as a whole – Okay? It's difficult [laughs] No, actually – it's hard to describe it, you have to practice it – your mind can go and grasp the whole thing in a sense – you know, the outline, or something 'pen' – and then, and then it shifts gears and goes back to the parts again. You can perceive the collection of parts – but, but you can't do it independent of the parts. So y..., I can say concentrate on each part; skip around, skip, skip, skip, skip, skip, skip. Now, now try to concentrate on the whole thing at once – you can sorta make a picture - and then you slip back [laughs] into the parts again. Y., you can go into it in two levels.

[student] But you can't see the entire collection?

You can't. You can imagine it. And that's what I'm saying we're doing.

[student] Furthermore though, if, if that's the way it really existed, take away one of the parts and it would cease to exist.

Right

[student] Okay, but what about what a, don't the parts exist though? Michael? I mean maybe the whole collection does not exist because it's made up of parts, what about the, the ...

Now I'll tell you something tricky okay? I don't want to get into, [laughs] you wa, you wanna be, get, potential confusion? You guys want it or not?

[student] yeah, yeah

[student] yeah.

All right. When, when you concentrate on the top, can you see the top without

looking at it's parts? Now the {svatantrika} say; while I'm looking at the parts of the pen if I wanna see what I'm calling 'pen', the parts are there, the parts are there and I'm calling those parts 'pen' – I can find the parts I call 'pen'. Ultimately you know, when I get down to these parts – that's what I'm calling 'pen'. Now {sandika} the higher school says, oh, mister {svatantrika} [laughing] what, what happens, pray tell, when you concentrate on the top?

[student] Of the top.

Then you need to look at the top of the top and the bottom of the top. So where is this thing you're calling 'pen'? Oh, it's the top and the bottom together. Says, oh! What about the top? How can you perceive the top? You know, and what, what {pro-seng-gye-ka} is saying – you never will find a thing that you gave the label to, the, the {svatantrika} says you can find it; it will stop; the buck stops at the first level of parts, they say that. The {pro-seng-gye-ka} says, com'on, be honest – how can you be seeing the top, if you're not looking at the top of the top and the bottom of the top? So where's this thing coming from?

[student] [unclear] bottom?

Wait, wait, wait, wait; so where's this thing coming from? How can you be perceiving it? If you can't see even the top without looking at the top of the top and the bottom of the top, then where's this thing coming from?

[student] Atoms.

Your mind! Your, your phony imagination. [laughs] [laughing] Okay? Your deceptive mind. Okay?

[student] Why?

[student] Which kinda fills in the

It's filling in. It's filling in.

[student] No but I'm not talking about

And why is it filling in, in this certain way, that's the point. You see, that's the where I feel that I always got short changed. Why is it filling in, in a certain way?

[student] [unclear]

No. Who's causing it to fill in, in a certain way? Is it choice?

[student] karma.

Karma, it's my past mental seeds. It's filling it in the way it wants to, despite my desire for happiness, [laughs] okay? I want it to fill in things always the way I would like you know? I would like dinner to be filled in as delicious [laughing] and [laughs] I would like ah, my boss to be filled in as saying, you know, you're really the best employee we have. Ah, and it, it it, it's the same parts, but it's refusing to fill it in that way despite my desires. That's {samsara}. That's suffering.

[student] What about if you narrow it down? I mean, you, you, what are you saying if I understood you correctly is that if you break it down, if you go into the part you'll see the part that you see the bottom, the top of the part and the bottom of the part, if you narrow it down more, you'll see again, what about if you really get to the protons and neutrons ...

We'll get, we're getting there, we're getting there – I'm getting there – he it, it's a beautiful, beautiful question because it's exactly where the argument goes next. It's exactly where all the great saints of India have decided this should go next. So your mind is going in the right direction. So ah, let's talk about what Nina said, we, we, let's talk about [laughing] ... So you now have the [unclear-reason?] of number two.

[student] which is ...

Which is, now I'm not gonna read to you, you, you distill what I said, but don't forget the pen, I mean, use the pen if you like. Okay, number three. The {svatantrika} system says, the reason here which is what? The reason is here. Because they have, here's the reason, right? They say that this having parts applies to every object that exists in the universe. You uncomfortable with that?

[student] Say it again Michael.

They say this reason – applies to everything in the universe. Everything in the universe has parts. Remember the first course? Didn't they say that? Wasn't that the independent, - independently {svatantrika}? They say that everything in the universe has parts, therefore the three knowledges – what? .. have parts!

They exist!

[student] They are one of the things in the universe

They are one of the things in the universe. What, what are they getting to? They're getting to – they're getting to this, remember if we want to prove something we have to prove this relationship also? We just proved the worst one, the hardest one, that was 'if three then two' – but now, we're gonna try to prove 'one is three' meaning the three knowledges are what?

[student] Have parts

Have parts! And the {svatantrikas} say, hey! You guys, if you want to prove that the three knowledges have parts, let's just prove that everything in the universe has parts. Probably cover the three knowledges [laughs] alright? Overkill, to prove that the three knowledges have parts – I'm sorry, to prove that all things have parts, you have to prove that changing things have parts, and that unchanging things have parts. And by the way, there's only two possibilities in the universe - you are either a changing thing, or you are an unchanging thing.

[student] um, sometimes they break things down into composed and ..

Yeah, that's incorrect. It's just a mistake. It's a ba, it's a mistranslation.

[student] That's a mistranslation of changing and unchanging?

Yeah,

[student] Okay

Yeah, in fact the normal translation here is permanent and impermanent and that's a mistake.

[student] What about produced and unproduced?

That's better. But, it's not great because there's unproduced things but they don't exist.

[student] What is it unchanging and permanent?

Well, I don't want to get too much into it, but, is the, is the emptiness of this pen what they call permanent in the normal translation? It is.

[student] Yeah,

[student] Yeah.

It will go out of existence when I destroy the pen. Does that, fit your idea of permanent?

[student] no.

I think it's a bad translation. You see?

[student] Oh, 'cause permanent's, okay ...

Permanent means eternal.

[student] Yeah

And that ain't what the Buddhist terms mean, it just means unchanging. For as long as, - for such time as the emptiness of this pen does exist, it will never change its quality. It won't get more empty, less empty. As long as there's no elephant in this room, this room is empty of elephants. And it's not like half empty of elephants, or five minutes later empty of elephants, or any more less empty of elephants or any less empty of elephants it's either, or any other 'nots' - you put an elephant in here it's, the emptiness of elephants is -

[student] non existent ...

Gone. Okay, is it permanent? It is what the translations say permanent is, it's a bad, I don't like that translation, alright? I will use it but I, I think students have to understand that. Okay. Ah, Prove this; you must prove that changing things and unchanging things have parts. So we can divide all things in the world, in the universe into those things that change, and those things that don't change ...

[student] Why d'you even have to divide it? Why you just can't say whole things? Why d'you have to say changing and unchanging?

Because if we can prove that changing things don't have, I mean, I'm sorry. If

we can prove that all changing things have parts and if we can also prove that all unchanging things have parts

[student] [unclear] you still have to ah, ah, divide it? Why can't you just say 'all things'?

I'm trying to prove it to you! Everyone in this office is an asshole. Prove it to me. 'Well, Tom over there, you should hear what he said to me yesterday [laughing] and hey [laughing] and [unclear] you wouldn't believe what she said to me.' [laughing] I mean by the end, if I've gone through everybody, now you believe everybody is?

[student] Yeah, but I, I didn, you didn't divide

If I say everything in the universe is changing, I'm sorry, is, has parts; everything in the universe has parts. One good way to do it is to go through the things one by one and say look everything on that side of the office is a ... and everybody on that side of office is a ... – so you agree everybody in this office is a ...? [laughing]

[student] You're in the office, too [laughing]

Okay, No, [unclear] common, I can prove that all the [unclear]

[student] I don't understand why you have t, why you have to eh, eh, separate them [unclear]

I just told you why! If I'm in your office and [laughing] [unclear] everybody in Nina's office is a, is a son-of-a-gun, and you say well prove it, and I, then well then how do I prove it?

[student] yeah, but you say everybody in your office is either son-of-a-gun or not son-of-a-gun you know what I mean? You didn't say that, you just said son-of-a-gun. One choice. You have two ...

No I am dividing. In each person, I'm dividing everybody into each person

[student] You know why he says it that way? Because if he didn't and he said everything is ah, gotta be changing, one person in that class is gonna stand up and say what about the things that are not changing? So you have to distinguish

...

No it's, it's not for that, it's that when I want to prove something about everybody in your office I can do it if I can prove it about every person individually in your office, right? That's how I have to do it.

[student] Okay but you still did not say – I – you didn't present it as, ah bad versus good, or you didn't present in two formats rather your, you did, changing and unchanging.

Oh no I'm saying John or Tom. John and Tom are both bad guys – prove it, well first I'll prove John is a bad guy, and then I'll prove Tom is a bad guy when I've to it done, I've prove that both are bad guys. Okay, divide and conquer. Alright, next think about it – ah, to prove that changing things have parts, you must prove that physical things have parts and that mental things have parts because mainly those are the two divisions of changing things. And you'll learn that someday. If a thing is changing – broadly speaking – it has to be either mental or physical.

[student] I'm sorry could you repeat that?

I, I'm trying to prove everything in the universe, is, is, has parts. And by doing that, to do that I split everything into changing things and unchanging things. 'Cause I can, if I can prove to you that the only two choices in the universe are both, ha, both have parts then I've proved that everything has parts. Now. To prove that the first part has parts, which is what?

[student] Changing things.

Changing things. I'm gonna split them into two parts and prove that both of those parts are, have parts. Now the only, basically speaking, and there's an exception and I'm not gonna get into it; if you, if the thing is changing it either has to be mental or physical.

[student] So these are the two parts you are dividing into?

Yeah there's only two choices

[student] Mental?

You can go like this, here – this will make it easier

[student] Mental and what?

[student] Physical

[student] Thank you

[student] Like Olivia Newton John, let's get physical. [laughing] a really bad song in the seventies.

[student] Bad song in the eighties and nineties [laughing]

[student] Unchanging badness! [laughing]

[student] actually on Mars they think it's great so ...[laughing]

Alright things is little delicate – but I'm gonna leave it for now [unclear]

[student] Delicate things are undelicate?

[student] What is the in, other word?

[student] Subtle

[student] Subtle

[student] Gross

[student] Gross

Gross

[student] Gross like John Travolta [laughing]

So I wanna prove that things all have parts – I have to prove that changing things all have parts, and unchanging things all have parts. By the way, what's the big deal about proving that things have parts? If I can prove that everything has parts then what I said about [unclear] applies to all things, and then all things are ... empty.

If I can prov...

[student] but you still haven't answered the atom question

I'm getting' there 'cause it's right here! If I can prove that [laughs] if I can prove that if something has parts its unreal – if, if it's true that, that if anything has parts it's unreal – and if I can prove that everything in the universe has parts – then you're gonna have to accept what?

[student] everything's [unclear]

Everything's unreal. Okay? So I'm just tryin' to work – it, it's a little hard to prove that everything has parts, but that's what we're gonna spend this evening on. And if, if and now because of what I said about the pen at the opening, which is, never forget that, that's a holy thing and it will help you someday. Okay, if, if I can prove that fact about all things in the inverse then everything is empty. Then there's not a thing in your life, or in this universe which doesn't come by means of your own perceptions and your own karma that's forcing it on you. Even the universe, even the galaxy, okay, even atoms and carbon [laughs] alright. We were gonna - if we prove this and this one, we prove this one. If we prove this and this one, we prove this one. If we prove this and this one, we prove this one and then ... there's no other choices. We're down to gross subtle things subtle, I'm sorry; gross physical things and subtle things. I'll cover those two and then we'll take a break. Gross, [laughs] She's gross from [unclear] now common! [laughing]

[student] wow [laughing]

Okay, gross is very easy. If I cover my two fingers like ... [laughing] I can prove my hand has parts. Because by covering this, this doesn't disappear. [unclear] have to move the same way – if they weren't separate parts. It's so, it's simple. Okay? I'll say it again. There's two proofs from the scripture. One is that if you cover a part of a big physical thing, the other part doesn't disappear so there must be ... different parts! If you move Michael ...

[student] [unclear] Michael?

I gave you two examples, remember? You only need one. The second thing is – I mean – if I didn't have any parts, then when I move my right arm, my left arm should move, if they're not separate parts, then, or when I wink this eye, the other eye should wink. And those are all examples from scripture.

[student] When you say 'removed' you mean rem, simple removed from view or removed as well, if you cut your two fingers off?

Well, I mean from view [laughs]

[student] Well but it's true! If you cut your two fingers off...

That's true too,

[student] ... hand right?

Well if you cut your two fingers off, the other two don't fall off.

[student] W..

If they weren't parts,

[student] right

If your hand didn't have parts, then the other two would fall off.

[student] And – and – same thing goes if you took the inside of the pen out from behind, then we couldn't see it, then the pen should cease to exist.

Yeah, right. Now subtle ones, this is where we get into atoms. Miss [Macardi's] atoms? This is a beautiful argument. Does that happen to be number four?

[student] four. [Laughing]

This is pretty interesting and this is the one the Dalai Lama often brings up and this is where, a, his lions come in, okay? Um. Let's say you get down to the smallest [unclear] in the universe. Miss [Macardi's] instinct wants her to say they don't have any parts. And the, and the Buddhist philosopher says, um, are they – is it by putting atoms together that you make things? Do atoms blend into each other? Do these two atoms go like this? Or do they, do they have to be - can they invade each other's space?

[student] [unclear] together.

Or do they, can they just overlap totally? Can every part, can every side of one atom be covered by the side of the atom next to it? Can every surface on that atom be touched

[student] in other words, can they merge or not. Or not.

Be touched by the atom next to it?

[student] Partially or totally?

Is it that every part of this atom touches every part of this atom? Which is – it would end up looking like that then everything would be one atom big. And I wouldn't be here [laughing] [laughs] Okay? Or is it that somehow they touch, they touch on one place, or even on a couple of places, but they don't touch on the other sides, the far side? I mean, you have to say this, 'cause if you say this, you wouldn't have anything bigger than an atom.

[student] Okay.

As long as they exist in this way, which Miss [Macardi] says no, ah, there has to be a side that's touched and a side that's not touched. Okay? There has to be a, a left side and a right side. Or, an inside or an outside, or a, or a near side or a far side – and that's parts!

[silence]

[student] I knew you were gonna say that.

[laughs] [laughing] [unclear]

[student] Can't you make it small enough that you can't take up or down?

I didn't say up or down, I said ...

[student] I mean left, ahh touching, none touching side

No cause if they don't make some kind of contact or if they're not close – how can you have a thing, how can a thing be made up of those? – if they're not somehow grouped together – how, how can it, and then, and then when you group them, I don't care if you wanna say they have fields and they can actually kinda go like this – but in, in any case there's gonna be a far side which is closer to the, to the field in which they sem, semi-merge or there's gonna be a closer part to the field in which they semi-merge but, but in any case there's gonna be a left side and a right side, or a near side and a far side or, there always will be. Or else you couldn't make a thing of it. If they touched, if every – I repeat – if every surface, every point on the surface of one atom touched every point on the surface of another atom everything would just merge into one.

[student] We'd have one atom.

And everything would be a single atom and you couldn't eat the deserts upstairs. [laughing] Okay, we'll do [unclear]

[student] Are you saying that there's no such a thing as one atom, one atom in the universe by itself? if I ...

There's no such thing as a subtle physical thing which doesn't have parts. And I've already proven to you that there's no such thing as a bigger physical thing that doesn't have parts, therefore what? There's no such thing as a - physical thing, it - no physical thing in the universe doesn't have parts, or everything physical in the universe has parts. Because I proved it for atoms and I proved it for everything made of atoms. Has, has

[student] why are you call this [cut]

[unclear] things have parts too. And

[student] oh yeah, ahha ... [laughing]

Okay? [laughing] [unclear]

[student] What are mental things?

Ah, well, there are your mind and your mental functions. You, your basic awareness of anything and in all those little mental functions like jealousy, anger, concentration, knowledge, not {bodhichitta}

[student] Not {bodhichitta} [laughing]

[unclear] ... struggle with. Those are mental things, alright? Now we talk about ah, we talk about direct - two kinds of karma. Okay? One is direct cause and one is indirect cause.

[student] Causes of what?

I should say direct and ... you give me a good word when I explain it. Direct means happening right after the other with no other thing in between. So you can say me-ness awareness; your, your visual awareness of 'me' at eight-thirty and your visual awareness of me at eight-thirty point-oh-one. The next, the next second,

[student] millisecond.

okay, the very next millisecond.

[student] Okay.

That, your awareness of my color and shape – ah, visual awareness of me at eight-thirty point oh-oh. And your awareness of me at eight-thirty point oh-one. These are what we call direct cause and direct result. Okay? The – your visual awareness at eight-thirty-oh-oh, is the direct cause for your visual awareness at eight-thirty-oh-one. I'm contributing as the object, but I'm not the direct cause. The direct cause is, is the mind of the moment before - the visual awareness of the moment before. Now the thing that turns into the visual awareness of the moment after – I admit that there are many other causes going on, many other conditions ... ah, I'm here as your object – ah, you have the eyeball helping you out, that you have the, ah the – what do they it? The cornea? In your eye ...opening and closing

[student] Iris ...

[student] pupil ...

Those are all helping – the main cause for your visual awareness of me is, is the one from the moment before.

[student] Michael, how does the karma fit into that, I mean ...

We're getting to that

[student] ... talk about the main cause being karma ...

We're getting there. We're getting there.

[student] So it's still the main cause is really the visual perception of immediately ..

The direct cause, the direct cause. What we call the direct cause is the visual awareness of the moment before. Of the millisecond before. You can think of it like this, I mean here's, here's the, let's say it's going this way, okay? Here's your awareness bearing moment one – and then here's your awareness bearing

moment two – and then here’s your awareness ... milliseconds, okay? Milli-milli-milli-milliseconds. Okay they’re going like this: you’re aware of me, you’re aware of me, you’re aware of me – you’re aware of seeing me actually – okay? My color actually if you wanna get technical ... um ... your, your, your eye consciousness – your awareness of seeing me at moment number one is it’s direct cause of your awareness of seeing me at moment number two. Let’s say you keep your eyes on me for three milliseconds - is number one, is, is the visual awareness at moment number one, still the direct cause of the visual awareness at moment number three?

[student] no.

No because there is something ... in between. That’s important for our argument tonight okay? That’s called - what do you want to call that cause? I don’t like so much ‘indirect’ I just - in Tibetan it’s like stream

[student] In between

or ...

[student] intermediary

No I mean ah, this, one is a cause for three but it isn’t a direct cause it’s a ...

[student] continuous

[student] delayed

Delayed maybe ... the, the word in Tibetan is like a stream

[student] buffer?

[student] Built-upon cause.

There is such a good way to

[student] interlocking, interlock

it’s [unclear] What it means is after a certain moment of streaming ...

[student] laps

You can say laps but the word, is there something that says stream - some kind of idea of stream? I could say indirect but I don't pref, like indirect so much because that, there are other little causes hanging out here which are indirect causes of it,

[student] Can you describe that thing again? What, what is that?

If I call number one a direct cause of number two,

[student] Right, ahha ...

What do I call, what kind of cause do I call number one and number three, it's not direct, it's ...

[student] But what, how do you describe whatever that was

It's happening in a stream

[student] It's preceding section of a direct continuum

I mean if I translate [laughing] If I, if I translate it literally in Tibetan it would be, it would be - what do you call your root lama and your lineage lamas? Lineage lamas start just before your root lama and it, the word is, is lineage cause, you know? I don't know, it's a, it's a stream cause. It, it has to stream on a little bit further and then, it's not direct anymore.

[student] But, but I'm going back even before that when you described what, what that was

[student] What about

Oh, visual consciousness. Your consciousness of seeing me.

[student] Right, okay and then

And then at this moment, and then this moment.

[student] Right, okay.

That, the visual consciousness you had at, when I had my finger here, what's the

cause of the visual consciousness of me here?

[student] Right.

Direct cause.

[student] and so that's one, two, three, but then and that's the direct

Now if I go like that – then, your visual consciousness of my finger at this moment was a cause of your visual consciousness of this moment but not a direct because there was something in between.

[student] oh, oh, oh,

But these two, these two are, are direct. And it's very important what, I forget who said it, but something's in between. In this case, when you're talking about these two, there is nothing in between. Because they're happening, milliseconds together.

[student] So how do you want to call 'em?

Dir, I'm talking now about direct cause. Okay? When you're talking about a direct mental cause and a direct mental result – your consciousness of Mike at instant one and your consciousness of him at instant two – and there's nothing between there, okay?

[student] What's wrong with indirect?

Does this look familiar? I like indirect, but what I'm saying is that there's other little causes and factors that are contributing to things that are indirect but they're happening just before. But we'll talk [unclear]

[student] Michael could you say that when, when something, changes from a, a cause to a result, that that's sort of the point that which you're talking about? Right? You're not talking about, that which lead up to it – you're talking about the, the, the spot where a cause

I am talking direct and, and I define it as, the way she did, naturally, which I liked it [unclear] that way; was nothing in between. Okay? Does this look familiar? Does this look familiar? Do you recognize these tonight?

[student] yeah.

Right? Does every part of this instance – is every, is every mo..., is every part of the second awareness equally close to the first one? Is every line of this square equally close to every line of this square.

[student] no.

[student] Whaddya mean by close, Michael?

I'm, I just said it; is this line as close to here as this line is close to here? No. If, if every part of this instant, overlapped every part of this instant – then what?

[student] Then we'd only have one instant. [laughing]

[unclear] ... one instant to live [laughing] ... if, if there were no instants, there were no part of instants of two that were any further along in time than, than any part of than a particular part of instant one, they would overlap. And you wouldn't have time.

[student] But Michael...

There have to be parts of instant two, that are a little bit longer along in time, than some other parts of instant two because if it weren't true then instant two would overlap itself and there would never be no instants.

[student] [unclear] for me to understand [unclear]

It's exactly the same.

[student] Since I was a kid, I mean we were taught about atoms but, but time – doesn't there have to be something that comes between instant one and instant two otherwise how do you tell instant one from instant two?

Oh, good question. If there were something between instant one and instant two then I say, then, then you, then we're not talking about direct causes. I'm talking about a priori – I'm - you have agreed - what I - after you came down here after that nice food and you were still lazy and you didn't object to what I said, [laughing] there was a direct cause and a direct result – boom, boom. And there was, according to Nina, nothing between. And that's true, there is such a

thing. There is such a thing as a direct cause and a direct result. That - we call a {chibo-sa-chua} - {chibo-sa-chua} means flip-flop - the cause flip-flop's into a result. You know, boom. That - and there's nothing between. It, it's, it's even called flip-flop. The defini..., the way the definition's of a cause is; previous flip, previous flop. Flip I guess, flip of flip-flop [laughs] you know? And the result is the flop of flip-flop you see? Well, the wa- there's nothing in between. If you want to posit something in between, then you've just ruined the idea of cause and effect. Of, of a direct cause and a direct result.

[student] So we have found something ahhh, that's ... can't be subdivided then.

Why?

[student] wha, you, what you just said. Then they can't be a cause and result. If we had ah

Right. So I'm saying ...

[student] ... that, that in Buddhism postulates that there is something that cannot be further subdivided and that is the flip-flop of a cause and result.

Direct cause and result.

[student] so how small, so how small do they make these moments in time, I mean they'd have to be infinitesimal ...

[student] of, of a direct cause and a direct resul, and there's not a ...

Ah, there are sixty-four in one finger snap. [laughing] They're called {yu-gay-ma-chig-ma} I mean the {yabi-dharma} system says there isn't a smallest measurement of time and the other schools say impossible.

[student] yeah that's what I would think

Impossible.

[student] it's irrelevant

Because, that moment in time ...

[student] what's the use in subdividing it?

[student] It's not

No because, because there's a part of that moment in time which is closer to the previous moment in time, and there's a part of that moment in time which is closer to the next moment in time and if that weren't so, then it would just overlap with one of those moments and there would be no movement in time.

[student] So it's just ...

[student] ... one really long moment [laughing]

These are interesting questions [unclear] [laughing]

[student] in the time that it takes to ask the question [unclear – too many talking]

[unclear] ... this is the proof that mental things have parts. And I, and I, you know you can debate it for a long time, you're welcome to stand outside after class.

[student] Michael that, that mental, mental things have parts, or that mental things appear to have parts?

Have parts - to a deceptive mind.

[student] which means appears to have parts.

Right.

[student] thank you.

But not really have parts. [unclear] We just proved that this whole side of stuff has parts now we get to the hairy one: unchanging things. Try and name some unchanging things for me, there are only three classical examples.

[student] You got it.

Oh, I did have it, boy this is a gift, I have to say. Okay. [laughs] We'll start with empty space.

[student] Just give us the quiz, now [laughing]

[unclear]

[student] open book quiz.

[student] yeah.

Alright people from the first course, this is all coming back to you. 'Oh, the independence; they said, their explanation of dependent origination is better because it covers all existing things and not just caused things.' Right. Remember that? Right. Okay, now I have to go to the book, okay? Because this is hard for me. Let's start, {Gye} starts with cessations. What's a cessation?

[student] ? (yaay-von?)

That is one cessation, yeah, of what? What did you stop?

[student] negative emotions

[student] mental afflictions

Yeah, mental afflictions and their ... seeds. That is one kind of cessation. Cessations are ... permanent?

[student] Pretty much permanent, I would say! [laughing] [unclear]

They're, in being an absence of something, they are unchanging. I don't like the word impermanent, okay? Because they are absences of something – they are unchanging, their quality never changes – you never get more or less free of mental afflictions. After you stop it, you're just free. Thus it, that quality never changes, it never gets bigger or less [unclear]

[student] While you're experiencing ..

No, not even that. Okay.

[student] So if yer, if yer, um you achieve freedom from afflictive sort of some of the time, you haven't achieved cessation? By definition cessation has to be something that's unchanging?

Right, but you can, and that's an example [unclear]. When you talk about the truth of cessation he says; Can you, is there a kind of cessation where you have given up the intellectual belief in self-existence, but you have yet to give up

seeing things as self-existent. We've been talking about that a lot.

[student] yep.

Who is that? In the magician's story? It's a person who has ...

[student] [unclear – many answered] magician.

Right he still sees it as self-existent – he's forced to: he knows he's great; he knows it's a spell; he knows it's not really there; he knows [unclear]

[student] But did you just say, intellectually?

Yeah, but we're talking about a person now who's seen emptiness directly. He has reached path num, path number three. He's just become an {arya} he's achieved the path of seeing. During those short minutes that he sees directly I'm not talking about those but right after that, you can imagine that he, he just saw what I described to you at the beginning of this class. He, I'm sorry, he saw that before, but anyway, he will never again believe his eyes. Although his eyes are still lying, he knows his eyes are lying - he will still see things as self-existent but he knows it's not that way. And in fact he'll reach {nirvana} on the day he can stop seeing things as self-existent.

[student] Who yer referring to in this, in this context?

Okay ...

[student] Cessation ...

I'm talking – what I'm describing –

[student] yeah,

Is a cessation that has parts. Because what? It has a part of having given up – we're talking about the guy who just saw emptiness directly – okay? His cessation. What did he s- he does have what we call the truth of cessation – general truth of cessation – in the three- in the four {arya} truths – he does have the truth of cessation in him. He owns the truth of cessation, in fact that's what makes him ...

[student] an {arya}

... and, a object of refuge. Okay? He has the truth of cessation in him. And that truth of cessation has two parts. What? It, it is a cessation of intellectual belief in emptiness.

[student] A cessation of ...?

Intellectual belief in emptiness. But he still has what? Still has this inborn perception of self-existence, still has this inborn, this inherent - that people are born with, ah - belief I'm, I'm sorry I should say, perception of [unclear] ... so in a sense, his cessation has two parts; a part of the cessation where he's got rid of the intellectual belief in self-existence, and a part of the cessation where he hasn't got rid of the innate perception of self-existence. So his, his big, perception, his cessation there, if you wanna look at it - see it as an egg, okay? [laughs] [unclear] two parts here: this is his truth of cessation ... and this part doesn't have any more of the belief obs, yeah the belief in things, the intellectual belief in things that self-existence - he doesn't believe what he sees, but this part still has the perception of things as self-existent, the appearance of things to him as self-existent.

[student] Yeah, but ... um

... so his cessation has?

[student] parts

[student] parts

... Parts. Proof number one. Okay? [laughs]

[student] when, when, so then Michael, when, when y- he both thinks and believes that ah, things are not self-inflicting, then he does not have cessation anymore - it it's a different stage -it's not, it's not called cessation any more? Is that wha'cher saying?

It,s I'm sorry ...

[student] E, what, when, when he ...

This whole thing is called truth of cessation - he has the truth of cessation which is characterized by not having anymore intellectual belief in self-existence and by

still having ...

[student] Right

... that's the nature of his deceptive ...

[student] what happens, I mean, would you say it's, that he has proof cessation and I donno if it's a good word to say, when 'e – he both ah the reason to

That's truth, when he reaches the point of the spectator who came later, he will have an empty egg, but that doesn't fit my needs tonight, I need to prove it has parts. [laughs] Okay? Alright. Lemme go on. Empty space, that was easy, Connie do you know any of the arguments ... [unclear]

[student] ... north, south, east or west.

... have parts.

[student] All of the directions, eh? North, south, east, west.

Yeah okay, by the way, what is empty space? It is very hard to perceive.

[student] It's the absence of an obstruction

Yeah, it is not the place between these, you know you see it and people trying to explain space, it is not the place between two exits. It's not that, that's wrong. Okay? Space is where this whole thing is, is being. Space is, empty space is where this pen is sitting, is located right now. You can even take away this location.

[student] So how would you define empty space then?

Empty space is the absence of ... what did we call it?

[student] Translo...

Obstruction! [laughs] Okay. By the way, I ah, ah, it's a, it's a real bummer with me I, ah, hate to hear it miss-explained, okay? Is the pen in empty space? Yeah! It's occupying empty space.

[student] We are in empty space too ...

We are too, so's New York City, and so is the planet. And when I take the pen out of empty space where'd the empty space go?

[student] Still there

It never gonna move. [laughs] You know? [laughing] I'm gettin' Barbadian in my expression [unclear] [laughing] Okay? It's never gonna be – you know, you can take the pen in and out of empty space, the empty space is hanging there – and it always will ...

[student] You could never take the pen out of empty space – 'cause, ah isn't it actually empty space is part of the pen

Out of that empty space which, which is good from this point – I took it out of the empty space which is at one foot east and I moved it to the empty space which is one foot west. And those are the parts of empty space.

[student] oh!

[student] do the parts, how d'you find the parts?

Here. The pen is now in the eastern empty space – and now I move it to the western empty space. And I really prefer the word empty when you say space when you translate that word, most people [unclear] translate it as space, I think you get into trouble – this is space too – you know? That's not what it means. And, and the {yabi-dharmas} figured that out they have an argument about it. Okay

[student] So this will be the four cardinal directions? Ah north and south ...

I don't care. Up/down, there/here – around –

[student] Okay.

Left side/right side, you can say anything but empty space has parts. [laughs] Alright we're gonna finish on time if we can do - emptiness!

[student] {Rirab} actually.

Sorry – Okay, let's see what he says here. If I can explain it to you guys, I can explain it to the next guys [laughing] You're my guinea pigs, I've apologized [unclear] [laughs] aaaa, let's see here ...

[student] By the way which answer did all this correlate to?

[student] Empty space. Parts of empty ...

[student] Number six.

[student] Number six on the homework?

Okay he says: is the emptiness, which is a quality of the table, ah ... is, is that emptiness which is a quality of the table also the emptiness which is a quality of the chair?

[student] Say it again, Michael?

[laughs] Okay. I have trouble with it myself. Let's take emptiness in general. Okay? Emptiness – the emptiness – which is a quality of the table – and the emptiness which is a quality of the chair – are different.

[student] The, is the emptiness of two pens – exact pens, the same?

No.

[student] So no emptiness is the same?

Right, every object has its own emptiness, by the way,

[student] As long as that object exists.

Well, when you say obj, - object is a synonym for existence.

[student] So the emptiness for that object ceases to exist when that object ceases to exist.

Right and that's why I don't like the words permanent and impermanent with reference to these in, it's not eternal.

[student] So then emptiness is also something that's changing.

Unchanging.

[student] No, you just said when the object changes and goes away it's emptiness goes away

Ah, now we get to a subtle point which you will perceive someday – directly [laughing] I'm not say, no it's not a joke – it's a very deep thing – it's a very, very deep ah perception you will have one day; that the, the emptiness can go in and out of existence but it never changes and it never starts and it never ends. And that's a difficult thing to realize, it's a difficult thing to perceive. It, it can be in a, it can go out of existence – it can come into existence – it doesn't start and it doesn't end. And you just have to cook that, I can't make you realize that directly – you have to meditate on it. I can describe it to you and it's true – you have to think about it.

[student] go in and out of existence?

It can go in and out of existence ...

[student] But ...

But it cannot begin or start, or end.

[student] So it moves around maybe?

[laughs] It's there or it's not there. But it doesn't begin or, or end, and I, I, you just have to cook it, I, I, I tell you someday you [unclear]

[student] So's there a moment right before it's there that it's kinda starting to be there and ah ..

No, no

[student] It's just instantaneous?

Changing things are always that way –

[student] ah-oh

Changing things are always starting to start, halfway through starting, getting close to the end of starting, it does not apply to emptiness.

[student] So what are the parts of emptiness?

Ah, that emptiness which is the nature of the chair and that emptiness which is the ultimate nature of the table are different parts of emptiness.

[student] but Michael ..

[student] [unclear] two different parts of emptinesses

[student] so when you get rid of the table, then emptiness would have to go away too

Apparently when you say 'quality', you escape this problem. [laughs] .. now I'll read it more carefully [laughing] It doesn't just say the emptiness of the table and the emptiness of the chair – it says that emptiness which is a quality of the chair. Apparently that distinction helps, by the way just basically what you can come out of that with if, if, and I'll, I'll read it more and try, if there's anything, more information about it I'll tell you because I understand the objection. Or the inta – or the questions. But in general view where every object has it's own intimate ...

[student] and as long as it's ...

[student] yeah but you see [unclear] ...

Because every known thing

[student] ... believe you and wha'chu say!

Because everything, [laughs] good! I like it. Lemme study it more carefully and I'll come back to you. So we'll say that for, for purposes of this evening so you can go home on time; if there's three kinds of unchaining things, we conclusively covered this much, ops! I'm [unclear] over there. Those things have parts. Probably everything, and at least I proved it for everything that emptiness pretty well. Um, if they have parts then they can't be what? What're trying to prove?

[student] [unclear- all talking]

Then they can't really exists as ...

[student] one.

One, we're only proving that, we didn't get to the second part yet. That's all I wanted to do tonight. [laughs] But, I'm starting to realized that's all we can digest; me, too. Okay? We just proved that everything in the universe has parts. If it's true that everything has, that has parts, can't exist 'really' then nothing in the universe ...

[student] Really exists.

... really exists. [unclear] [laughing] okay what [unclear] homework nine, oh, you got it!

[student] We got it. [unclear]

[prayer: short mandala] {Idam guru ratna mandalakam niratayami}

[prayer: dedication]

Geshe Michael Roach

Course 2 Tape 10

12-10-93

Transcriber: Kate Roberts

Side A

[cut]

In the monastery we do... every week, one or two nights a week, in the debate ground, we don't debate we just pray for the right motivation for three or four hours and its called {goyam} and we do that , the Heart Sutra, like twelve times in a row. Well you know. And it's a beautiful custom, I like that. [student:unclear]. Yeah, beautiful, oh, it would raise goose bumps on you if you hear it. Incredible. It starts out really low and slow and in the end it gets higher, as high as your voice can reach, you know. So itt's a good custom too, they just don't have any debates, no class, no nothin', they just pray that they're doing it for the right reason.

Okay. Tonight we're gonna to talk about {Jampa}. Who's {Jampa}?

[student: Maitreya]

Maitreya, okay. Maitreya comes from a word {mitra}/ {mitra} means friend, love ones. And Maitreya's name means love. There's two kinds of love in Buddhism and this is the kind of love that wants other people to have the best. And the other kind of love is the kind of love that wants people to get out of trouble. So this is the...this is the one, the kind of love that wants to give people things, see them be happy. So Maitreya's name is love. He wrote, what ?

[student: unclear]

He spoke actually.

[student: The Perfection of Wisdom]

No, that's the Buddha, that's Shakyamuni.

[student: unclear]

Yeah, no. [laughter, laughs]

You're close, he wrote The Ornament of Realization, which is what you're studying. So you better get that down in case some lama asks you what you're doing. Okay. He, he spoke it to whom?

[student: to Asanga?]

To Asanga. All right? He dictated it to Asanga. So Jampa wrote this text, he composed this text. At the beginning of the text, he, he wrote us a... there's a rule that at the beginning of a book, you should bow down to some holy object. You should make an offering to some holy object and that the verse he wrote at

the beginning of his book was what I just quoted, {nyen tu shya....chak tsel lo.} He wrote this verse, four lines, and it's a...instead of bowing down to Buddhas or bowing down to bodhisattvas he bowed down to the three knowledges. To the three perceptions of selflessness. He bowed down to that. And when he does that it's supposed to attract people to study the book. They're supposed to think, "Oh if I could get this perception of selflessness I could reach Nirvana, I would be happy." And if you've had any taste of this thing this last week, thinking about Nirvana, I don't know if you have, I mean I was thinking about it you know, "What would it be like not to have any irritations the whole day?" [laughs] You know its kinda sweet, its very, very nice. You get a taste of it when you study it, of what the whole point is, where do you want to reach. You would still have your body, suffering body, but your mind would be totally clear and happy. Nothing could phase you. You'd never be upset, you'd never have any anxiety, you'd never be worried, you'd never be irritated by anything. And you would love everyone you came across well, not necessarily, right. But it would be a very interesting...

[student: why not necessarily?]

Well lets say your not a...

[student: Hinayana]

Maybe you're Hinayana, but you still have this great love, they do have great love, they do have great compassion. So...

[student: you can have compassion and not love, can you?]

You, they come together..

[student: yeah, you can have love without compassion]

Compassion is the desire that people be out of suffering and love is the desire that they get happiness. So I think they pretty much come together. Technically speaking one comes before the other and different books say different things so don't worry about it.

[student: Isn't Maitreya going to be the next Buddha?]

That's exactly what this whole class is about.[laughs]

Now..

[student: is this, this, this bowing down to three knowledges [b: The Ornament of Realization?]

Yeah. That is the opening lines of [b:The Ornament of Realization]. And Maitreya is bowing down to that. Now normally when a person does that, he, when a person writes a Buddhist book, he's normally doing it for two reasons. One is that like Dharmakirti when he wrote his root text on logic, Pramanavarttika he said, {De na....}

{De na.....} I forgot, anyway, it goes, "I'm not writing this book for anybody else but myself". You know of course he is, but...so the first reason you write a

Buddhist book is to help yourself and the second reason is to help others. You know. You're trying to get your motivation up for writing or speaking it and then you're also trying to attract other people to study the book. Now there's, now there's this great debate that took place about this subject and it actually, historically took place. It was in the monastery of Sakya which is south of Lhasa and it's still there now. It's one of the few monasteries the library was not burned. It's mainly one of the only three or four libraries that wasn't burned. And Gyeltsab Je, who was Tsongkapa's, one of his two principal students, went there. In those days it was a custom to wander around to all the monasteries and debate. Just walk in the debate grounds, okay, lets go, you know and debate something. And Tsongkapa himself, the way he got so, one of the reasons he was such a great scholar, is that from the age of eight, he started wandering around to debate grounds and debating anyone he could meet. And that's how he learned. So Gyeltseb Je was there debating two great Sakya scholars and they are very great scholars, and we agree that they are great scholars. They wrote, one of them wrote a twelve volume commentary on this fifty page text. Okay. [laughs]. And they started getting into this debate about who is Jampa? Who is Maitreya. Okay. Because when you read sutras, and this is the same thing with Manjushri and the same thing with Avalokiteshvara, in the sutras that you read, they are students of the Buddha, they are bodhisattvas. And yet in the higher teachings, they're Buddhas, you know, we believe they're Buddhas. So who are they? And I don't know about you, but this used to confuse me all the time, you know. It used to constantly confuse me. You know, "Why is the Buddha, why are they asking the Buddha questions if they're Buddhas already and why is he already there if he's not coming 'til later?" And...you know, its confusing. So, I was happy when we got to this section. It's actually the very first thing we studied. I wanted to save it for the last class, this is the last formal class because I think it's the most exciting topic for me. This is the most ...this is the one which is...and I'll show you why later. So the debate was, is Jampa...it wasn't even if Jampa was a Buddha or not, it was, does Jampa have any more paths, does he, does he aspire anymore, does he have any state of mind in which he aspires to achieve his...to fulfill his own needs. Okay, I'll say it again. Does Jampa have any state of mind in which he aspires to fulfill his own needs. And the Sakyas said, "No."

[student: which would presume that his needs have not been...]

Well, we'll talk about it. Okay. The Sakyas said, "No, he doesn't, he does not have any aspiration to fulfill his own needs." By the way, this is the only thing I've ever seen in scripture, or very rarely, of any... of what the western people call sectarian things. You don't see it. It's very, very rare. You hear about it in the west. You don't hear about it...hen we debate in the winter, we have

Sakyas, we have Bonpos, we have Nyingmas, Kagyus, all debating together. We don't know who's who. And its good debates. And theres no...don't think it's like that, it's just, you could've picked anybody. The point is that they're trying to teach us something. The Gelugpa guy is complaining about the Sakya guy because they both want to teach us something. They're great, great saints. You don't have to worry about that. So don't think that.

[student: Sakyas another sect]

Yeah. Yeah. But I mean a lot of, Tsongkapa was a Kagyu. I mean, all our lineage of our practice comes from the Sakyas [unclear] Our practice of the Abhidharma comes from the Sakyas. Our practice of Vinaya is probably Kagyu and Nyingma, we don't even know, they don't really know. We have the book, we don't know. Nobody knows who wrote it.

It was definitely before the Gelugpas...

[student: unclear]

So, I mean, most of that is Western..

[student: is there really a major difference between the sects?]

There's a difference in the practice. Okay. And you have to be careful to find the one that fits you and use it. And stick to it. It's like a medical treatment. You know. Caroline can tell you. You know, like I don't know. This drug might be great, this drug might be great, this drug might be great. Mix them, you know, do five different treatments at the same time it might kill you. You might fail completely. And the traditions are the same. The traditions grew up a certain way. They teach a certain way. It's not good to mix them in the same sense that it's not good to mix medicine. You can get confused. One will emphasize one thing, one may even present something differently until a certain stage and then tell you the other way and then you're just gonna get confused. And you won't be able to practice steadily. It's not good to mix them up. They're all good medicine. They can all get you to great goals. But find the one that suits you well and then commit yourself to it. That's the better approach.

[student: are we getting one brand of this?]

You are getting pure Gelugpa.

[laughter, laughs]

And I, and I, when I started this place I lost about ten students who, who were not Gelugpa, who came to me for mostly language study. And I said, "I'm coming on with the files, I can't..."

[laughter]

I didn't wear my robes. I wore a business suit and we went on like that for eight or nine years.

You know, I'm presenting this one kind of medical treatment and I believe it's very effective. For me it's been quite good. It fits my personal nature. If you,

you know, it's good to check out everything and it's good to carefully look at everything. But then at a certain point, even with medicine, you have to commit yourself to one doctor. You can't follow three different doctors' prescriptions or you'd get... Rinpoche says that, "The Tibetan doctors said, told me I shouldn't eat fruits and vegetables and the western doctors have told me I shouldn't eat sugar and starch. And there's nothing I can eat." [laughs] [laughter] So find... find the one that suits you and then commit yourself to it and grow in it and be happy. And you will be. And mix 'em up and you'll be confused and you'll always be torn, never be quite sure what you're supposed to be doing and you know... So anyway, what I'm saying tonight is not a sectarian thing, it's just a historical debate that went on. And I'm sure, I've seen debates in the monastery where two great monks take silly positions to teach everybody there and dumb monks there don't realize that it's a game. You know, and they think, "Oh, he won", you know, "He's really smart" and the other guy after the debate says, "Thanks for taking the opposite position, I needed someone to take the devil's advocate." So, yeah.

[student: so Michael, [laughter] All right.

So, the question was, they said Jampa doesn't have anymore aspiration to fulfill his own needs. And so then, the debate is, "Well, are you saying that because you think that Jampa is a Buddha or are you saying that because you think Jampa is a bodhisattva?" You know, "Are you saying that on the basis of believing Jampa is a Buddha, or are you saying that on the basis of thinking Jampa is a bodhisattva?" And that's the way the debate starts. And..

[student: that's the..]

That's Gyaltsab Je's response. The Sakya's say, and again, it's just, it's not a sectarian thing, it's just it could've been Mr. A and Mr. B, it doesn't matter. They said, "He doesn't aspire to fulfill his own needs." And Gyaltsab Je says, "Well I guess you mean either because he's a Buddha or because he's a bodhisattva, so I'll cover both. I'll prove to you that he does aspire to his own needs, either way." So, they say...let's say they say, first of all, "Oh, he's a Buddha or he doesn't aspire to fulfill his own needs. He doesn't have any intention of fulfilling his own needs." And then, Gyaltsab Je says, "If you say Jampas a Buddha, then you have a very serious problem. He says, {tenpa ... ma che te}, which means, "Oh, I guess you haven't taken much pains to study Mahayana scriptures. [laughs]. This is common. I mean, this, they bait each other. And that's common in the debate. And you see some much hairier ones than that. But here's a man who's just finished writing a twelve volume commentary to a fifty page text.

And Gyaltsab Je tells them, "Well, I guess you haven't studied this subject much because you have failed to distinguish between the system which is shared and the system which is not shared; the teachings which are shared and the teachings

which are not shared. And then, they know what that means. What does it mean? The shared teachings are the, are the open teachings. Okay. The non-secret teachings. Sometimes they're called Sutra. Sometimes they're called the way of the Prajnaparamita...of the perfections, I should say. The way of the perfections. You could say it either way. You can call them the non-secret teachings and then the other ones, by the way, why are they shared? Kiley. Why are the open teachings called shared teachings?

[student : you can share them with people who haven't had any special want]

Yeah, that's one. Mainly, to succeed in the secret teachings, you must study the open teachings. You must be a master of the sutra teachings. You must be a master of all the theory that we've been talking about for the last year or six months, whatever. That's why they're called shared. They are necessary for both people who are on the slow track, you know, two hundred and ten kalpas [laughs] seriously,[laughter], or people who are on the fast track, which is one lifetime. Either one, both of them have to study the open teachings. You must understand the Three Principal Paths perfectly, and you must have some experience of them in your heart before you undertake to study the secret teachings. So therefore, those are shared. Those attitudes of the Three Principle Paths are never lost, you must have them in order to succeed at the secret teachings, or you'll not only...at best, nothing will happen and, and you can meet people who this is apparently the case where they've taken dozens of initiations. They struggle to keep their practice. Maybe they did and maybe they didn't and mostly they did so so. But nothing happened. You know, they can't say, you know they say, "Did you change any in the last five years?" They say, "No, nothing changed. I'm still, I'm not deadly miserable but I'm not in bliss either. I'm trying to keep it up every night but nothing happens." That's the best. And then the worst is that you, you try to follow them and you make some big mistake and you do something wrong. And then it hurts you very badly.

[student: what do you mean, not much? That's best?]

No, what I'm saying is if, if you, if you're not prepared by the teachings which are shared, yeah, this chair is broken, [unclear] fix it. My handyman has been out of town [laughter] if you're not prepared with the shared teachings, it won't... nothing will happen. In fact, the opposite is true. If you do the shared teachings perfectly, and you never get any initiations, you'll still have some amazing things happening in your life. So it's almost as if the opposite is true. So that what it means, what shared means, people studying the secret teachings and people studying the open teachings both share these practices. Which are what?

[b: Three Principal Paths], which are what?

[student: renunciation]

Renunciation. Sick of this life, you mean, no more attraction to...you'll get there. I mean if you don't have it now, go through your career stage. I went through it, you know. Do it for ten years, it's attractive, it's exciting, it's stimulating, it's interesting. And you get old and it wears out. And then at the end there's nothing to show for it. So, ah, there's nothing there. And then the second one is what?

[student: bodhicitta]

Bodhicitta. The wish to achieve enlightenment. You know, basically loving every single being as if they were your only child. It's difficult. I mean it's difficult but the irony of it being difficult is that it's a very pleasant way to spend your life.[laughs] It makes you happy. And then thirdly, what?

[student: correct view]

Yeah, understanding emptiness. Understanding what gave you a headache last week, okay. [laughs] [laughter]

And if it doesn't your not... if it's comfortable, it's not addressing the problem because the problem you've had according to the scriptures, for countless years, trillions years, time without beginning. You know if breaking a habit were all that easy, it wouldn't give you a headache.

[student: so these are the three paths somebody who has open teachings have?]

These are called the open teachings, these are the shared paths. These are the way to share, these are the guts and this is what it all boils down to. Every practice in Buddhism can be included in one of these three.

[student: so it means that if, if somebody who doesn't have any of those three..]

They should not, if he doesn't a good, we call it {kowa chakpa} is the minimum. {Kowa chakpa} means he must have a good understanding of the principles.

[student: okay, so it's enough to understand bodhicitta]

No, not necessary but he should have a very clear picture in his mind. {Kowa chakpa} means he should have a good, theoretical background in the Three Principle Paths. It's not even necessary that he have the true renunciation. But he should understand its benefits, he should understand what will happen, he should understand everything about it. That's what {Kowa chakpa} means. That's a requirement for the teachings which are not shared, which is tantra.

[student: [unclear] you said it takes two hundred and ten kalpas]

Ah, that's a pretty good [unclear]. That was Shakyamuni's time.

[student: is that because as a causal path you have to basically create the cause of every individual you meet throughout your life?]

Oh no, not like that. It's just that the purification of yourself takes, takes quite long. To meet the teacher who teaches you the right thing and then to practice it. That's after you determine to do it. [laughs]

[student: but how long does it take to understand the studies?]

I think it depends on what stage you're at. So anyway, Gyaltsab Je says to [unclear], he says, "Well, if you say Maitreya is ... what?"

[student: a Buddha] ...a Buddha, then you fail to make a distinction between the shared teachings and the secret teachings." The teachings which are shared and the way which is not shared.

[student: he's the debater, right?]

And he's talking about the secret teachings and the open teachings. He's talking about Sutra and Tantra.

[student: Michael, did you say who he is, Gyaltsab Je?]

Gyaltsab Je is the Gelugpa who was debating. In fact he's right here....

[student: who's at the other side?]

Kedrup Je. He's at the right side of Tsongkapa because Gyaltsab means regent and he was the next, he was the first holder of Tsongkapa's lineage.

[student: who's on the other side?]

Ah, Kedrup Je. See Gyaltsab Je was a real master of logic.

[student: can you write this down for us?]

Kedrup Je was a great master of tantra actually. You want his name?

[student: yeah]

[silence]

Oh sorry about that.

And we still have, I mean the holder of that throne, of that custom is still around. I believe {unclear Dhargye} held that throne a while. The author of this text.

[student: is this the same as it being a [unclear] order]

It is. The Dalai Lama is not the ...[unclear]. The Ganden Tipa. He's the holder . Because Ganden is [unclear]. And that was his [unclear]. Anyway, so he says, "If you say

Maitreya's a Buddha, then you fail to distinguish between the secret teachings and the open teachings because we are here in the ...what's [b: The Ornament of Realization] ?

[student: open]

Open teaching. So what's the implication? In the open teachings, Maitreya is a bodhisattva. Because he said to the Sakyas, "If you say he's a Buddha, you made a...you've failed to distinguish between when we're talking secret and when we're talking open. Because when we're talking open, the implication is he's not a Buddha."

[student: he's even referred to as a bodhisattva , at least Avalokiteshvara is]

Yeah, by the way, the proof of it, the proof in.. the next step in the proof in the text is why is why is he a bodhisattva. There's a couple of reasons. Okay. This won't be on your homework, but just for your knowledge, he wrote another book the [b: Uttaratantra] which is not tantric, it's an open text. Maitreya did.

And in that text, he says, "This is being written so I can purify myself of my {shedrips}, my obstacles to omniscience. Which implies that he... well which means he's not a Buddha. It means he's on the eighth, ninth or tenth path.

He happens to be on the tenth level. So, according to the open teachings, he's a tenth level bodhisattva. Not only that, he's a {[unclear] topa} which means he's got one life to go. Then in one life he'll become a fully enlightened Buddha.

[student:[unclear] the secret teachings a Buddha? Not necessarily right?] Excuse me?

[student: a person who knows..]

Oh, it doesn't refer to his knowledge. In the whole tradition of the secret teachings, Maitreya is a Buddha. He's already a Buddha. And in the open teachings, he's a tenth level bodhisattva. Why? Because it's been [unclear] in another work of his. That's one good reason. It states that, "I'm writing this work in order to rid myself of my {shedrips}.

[student: so is that chronological, where he was a bodhisattva and then he had the one life, he went through it and became a Buddha and in the secret teachings he's now a Buddha?]

No.

[student: it's not chronological.]

According to the secret teachings he's been a Buddha for a long time. There was a point at which he was a tenth level bodhisattva and now, according to the secret teachings, he's been a Buddha for a long time.

[student: so he's referred to as the Buddha]

He's the coming Buddha.

[student: future Buddha]

That's another point.

[student: in which teaching? Sutra or tantra?]

Sutra. He will be the next Buddha of a thousand Buddhas to appear.

[student: when?]

When he goes from Tushita to Ogmen and achieves the Dharma body and then goes back to Tushita and sends a Nirmanakaya down to planet Earth. [laughs]

Now when is that gonna happen?

[student: were you speaking with the open hat or non open...?]

Open hat.

[student: you were speaking with the open hat]

They know the process at which he will go. You don't have to learn that. But the point is that he has yet to undertake those, those very high processes that you can even only imagine in which he reaches the final thing of becoming a Dharmakaya, achieving his Dharmakaya. So right now he's in Tushita.

[student: what is Tushita?]

It's a kind of paradise. It's actually the paradise of this Buddha, Shakyamuni Buddha.

[student: I don't understand your main point. I've written down, maybe I missed something, say if Jampa's a Buddha then they can't be distinguishing between Sutra and Tantra because he wrote [b: The Ornament of Realization.]

Right. No. Because he wrote another book, it's the sister book of [b: The Ornament of Realization], and in that book he said, "I'm a tenth level bodhisattva. I'm writing this book in order to purify myself."

[student: so that's the reason]

That's one of the reasons. That's one reason why in the open teachings he's a bodhisattva.

[student: isn't it also that he's actually, explicitly referred to, is he referred to as a bodhisattva the way Avalokiteshvara?]

He is and you'll see there's a quotation that it's in your reading where the Buddha tells, there's a scripture and the Buddha's telling someone, "Oh, don't ask me that question, go ask Maitreya, that bodhisattva who's on the tenth level and has one more life to go. Go ask him." So that's another proof that he's a bodhisattva according to this teaching, according to this teaching...according to the open teaching.

[student: so how do you reconcile those two different positions?]

This is a mystery which I can't get into. I mean, you can, we'll talk about it.

[student: what about [unclear] logic?]

Oh, nice. We'll get to it. Tonight we'll get to it. See I didn't say next year.

[laughter]

[student: could you just answer the question of why the Buddha would decide to call someone a bodhisattva if he was a Buddha?]

Oh, it's very, very common for the Buddha to not say what's really the case if it would help people. That's normal procedure. That's why there's four schools. He did teach the four schools. He did teach Abhidharma. You know the Abhidharma is contradictory to Madyamika.

[student: why do we need to distinguish]

Well, we're getting there. I'm going to...you know I'm going to get to the point of why we're even talking about this. [laughter]

[student: you're going to finish all these things tonight?]

Yeah, yeah. So the Sakya's say to Gyalstab Je, "He has no intention of fulfilling his own needs or aspirations." And then Gyalstab-Je says, "Why, are you saying he's a Buddha, is that why you're saying he has no aspiration to fulfill his own needs?" By the way, we never hear what they really think. Actually, I went and looked it up. "But, if you say he's a Buddha, you're just on the wrong track,

you're in the wrong system. This ain't secret teachings. We're talking open teachings. We're talking about the person who wrote [b;Abhisamlamkara, The Ornament of Realization]. So why, why if that's why you think he doesn't have any intention of fulfilling his own needs, then you're just wrong. You shouldn't have brought it up. You're in the wrong, we're talking open teachings.

[student: why does having written [b: The Ornament of Realization] prove that he wasn't a Buddha?]

Yeah, it's open teachings.

[student: Buddha teaches open teachings.]

That's true too.

[student: why does it prove that he isn't?]

It's a shastra.

[student: what's a shastra?]

You can divide all teachings of Buddhism into shastras and sutras. Which is another meaning, I didn't want to get into it. But anyway a person who writes, you can call it commentary, {ngun tok gyan} is a commentary written by a human being, by a non Buddha. It's not [unclear], it's in the TengGyur, it's in the whole section of books written by non Buddhas. It's accepted to be an open teaching. And the KangGyur is written by the Buddha. That's the difference between the two big collections of scripture. So it is an open teaching.

[student: well being an open teaching doesn't necessarily make it that ah,..]

That the author's not a Buddha. But an open teaching which is in the TenGyur which is written by non Buddhas, which it is

[student: so you don't know the difference between sutra and tantra because..]

He didn't say that. He said, "You shouldn't have brought it up. If you're saying he has no aspiration to fulfill his own needs because you think he's a Buddha, you can't bring it up in this class. We're not talking open teachings." We're talking... what he's trying to say is only in the secret teachings is Maitreya thought to be a Buddha. What he's telling the Sakyas is, "Look, I understand that Maitryas a Buddha and you understand that Maitreyas a Buddha but you can't talk about that right here. According to the open teachings, he's a bodhisattva.

[student: so nowhere in the open teachings does it say that he's a Buddha?]

Ah, there's a debate about that too. Not really, not defensible. Some people say the Lotus Sutra says so, but it's not, it can't prove it.

[student: so, then what he said was, if you're saying he was a Buddha it's because you don't know the teachings because in the open teachings he's said to be a bodhisattva.]

Ah, if you say he's a Buddha, right, you've done something inappropriate. You've brought up the secret teachings in a debate in which we're restricted to

the open teachings. And in the open teachings it's never said that he's a Buddha. It's said in many places that he's a bodhisattva. When you're in an open teaching debate stick to the open teachings. Do not bring up Tantra.

[student: ah, Michael...]

So apparently, you've failed to distinguish between what's an open teaching and what's a secret teaching. You failed to actually distinguish between the appropriate time to talk Tantra and the appropriate time not to talk Tantra. Yeah..

[student: the way you're saying, because he stated he's a bodhisattva, therefore he's not a Buddha, maybe some of the people in the class might think that either you're a bodhisattva or a Buddha. Isn't it the case that Buddhas are also bodhisattvas?]

I'm talking [unclear] [laughter]

[student: they are too seeking wisdom for the sake of Buddhahood.]

Totally, and..

[student: for the benefit of all beings]

Those two, those two. Now Gyalstab Je says, "Okay, suppose I let you say Maitreyas a Buddha. You mean to tell me the definition doesn't fit him? He doesn't have any desire to reach total enlightenment?" They'll say of course he wants to reach total enlightenment. He wants total enlightenment. We should say that. What is total enlightenment? What are the two bodies? You guys had it in the first class.

[student; that changes it considerably by dropping out the reach.]

I know. [laughs] I got out of that one before I got in trouble.

And no one said anything. What are the two bodies of a Buddha?

[student: the form body and the wisdom body.]

Yeah, you should say Dharmakaya and Rupakaya. The Dharma body and the form body. The form body's mainly for who? For others or himself?

[student: for others.]

It's mainly for others. I mean the reason he appears on the planet Earth is not for his benefit. That's the fulfillment of others needs.

[student: all form bodies, or is there a special one form body that's not necessarily for that?]

There is a {choko-tulku} and in fact I read it tonight and I thought of you because [laughter] it said, "Are you saying that the ultimate Nirmanakaya doesn't always appear as a Buddhist monk?" And he said, "No, I'm not saying that, I'm not saying that." Which implies that it's true.

[student: isn't there a third the Sambogakaya?]

You can make three bodies or divide it into four bodies. Okay. We're not going to go that far. Those two divide into two each.

[student: so Sambogakaya is part of Dharmakaya?]

That's part of the Nirmanakaya, that's part of the form body. There are two form bodies, there are two bodies that can be seen. One is the body he sends down to earth and one is the body he lives in his paradise.

[student: he lives in a form body in his paradise?]

Yeah, he has a form in his paradise. He has color. You can see him if you're a tenth level bodhisattva, you can talk to him. And that's what he looks like in his own paradise, but when he comes to planet Earth, he looks like a monk, he has these long ears, he has a top knot.

[student: his emanation body is sort of plural right?]

Well when you distinguish between the ultimate emanation and the other emanations, he can emanate as a Buddha, as a tree, as...

[student: he can also emanate as a number of different things simultaneously]

He always does.

[student: which are you talking about? Ultimate?]

[laughs] Well, what I said was that all his form bodies are mainly fulfilling other's needs. And then what can you say about his Dharma body?

[student: fulfilling his own needs?]

It's fulfilling his own needs. To get a Dharma body is to fulfill your own needs. No more suffering, no more nothing. Omniscience. The Dharmakaya has omniscience. And it's

{Tibetan} it's the definition of Nirvana also. He's gotten rid of all obstacles. So that's really all you need. The form, taking form is merely for the benefit of others because you can teach them.

[student: [unclear] not be very effective]

Sure.

[student: how come when we see pictures of Buddhas its always Oriental?]

Oh wait a hundred years or so. Jesus, you ever see his pictures? He looks like a nice Caucasian white guy, you know.[laughs] He probably looked like Yassar Arafat. You know. Seriously.

[student: what does it prove?]

What I'm saying is, you know, stick around for a while. The pictures will change.

[student: so what you're saying is were it not for the compassion of a Buddha, they wouldn't need or have any form body at all.]

Mainly, mainly, we always say mainly. It's not the only reason. [student: or there's no such being that has not....] The name of his body is {long ...[unclear]} which is enjoyment body which is he's enjoying himself in that body. Anyway.

[student: I don't see where you can claim that omniscience isn't directly linked to helping others. It's the key to effectively helping others..]

It is but it is not described as the fulfillment of others benefit because it can't

communicate with others. That's why, that's why the first step in the Lam Rim is what? [silence] [laughter]

Okay, I think we'll do a Lam Rim course. By the way we are going to do a Lam Rim. Did I tell that? We're going to a...the next course will be meditation and how, I mean...the technical, I mean we'll do meditating but we'll study the real way to do it. It's a long book, it's very interesting, it's precisely how to do it. What we'll meditate on is the outline of the Lam Rim Chenmo. The great Lam Rim. Because if you have those two things, you can spend a nice life. {Shinyen tenso} respecting your teacher, how to take yourself to your teacher. How to find a teacher and then how to learn from him properly. And that's necessary because he's the only liaison between you and the Buddha's omniscience. So he might as well be a Buddha even if he's not, I mean that's the argument. That's the only way you can communicate, that's the only window you have, the only door that you have to the Buddha's omniscience. So be careful with that door. If that door gets lost, you have no...the Buddha has no way of communicating to you. So, it's mainly in the form body. Anyway, that's the way it's described. So now, when you aspire, what's the first part of bodhicitta?

[student: to aspire to be a Buddha.]

Yeah, to aspire to Buddhahood. And, what is Buddhahood? The two bodies. So, you're aspiring to fulfill your needs and others' needs because you're aspiring to the two bodies. So, Gyalstab Je says, no, everybody accepts that the Buddha is made up of two bodies. And everybody accepts that the definition of bodhicitta is that you're aspiring to achieve total enlightenment. "So", says Gyalstab-Je to the Sakyas, "are you inventing some new kinda bodhicitta where you don't want to reach the two bodies?"

[student: wait, back up please]

Why? Oh because you're positing a bodhicitta in which you don't care about reaching your own needs. Now why did he talk about fulfilling your own needs?

[student: why do you need bodhicitta if you've already got it?]

Because you have to want those two bodies. I'll say it ... I can imagine two, two reasons why the Sakyas are making this argument. One is that they feel what you just said. Look, if you've already got the two bodies, what's the sense of aspiring to the two bodies and isn't bodhicitta ...

[student: and if you're not in danger of losing them]

...not necessary at that point. Then what's the use of aspiring, where's the wish come in. You don't wish for something you already have. I can see that might be one argument. And the other argument would be, what was the other argument? He must be so noble, he doesn't care about himself. You know, is that what they're trying to say? I can imagine, I think there are two flavors here.

One is they're saying he's already achieved Buddhahood, why should he aspire to it? And the other argument might be, well, he's so selflessly motivated, he doesn't need, he has no wish to get anything for himself.

[student: he's already got it, he's already achieved all of it]

That's true.

[student: maybe you need to hold on to that wish to hold your status as a Buddha]

[student: no, 'cause he can't fall]

Well there's a lot of arguments, okay. One is that...who wrote this definition of bodhicitta?

[student: unclear] No

[student: the Buddha]

Sem kye(.....)pa tu} Where's that from? It's from the [b: Abhisamlamkara] Who wrote it?

[silence]

Who wrote the jewel,[b: The Ornament of Realization?]

[laughter]

This is a Buddha defining bodhicitta. And he's not defining general bodhicitta, he's defining bodhicitta...

[student: well wait a minute, he's not a Buddha, he's a bodhisattva, he's a bodhisattva defining bodhicitta so it would make sense that he would define it as.....]

And then in the next line, he says, { Te..(..) mey}which means, "I'm going to divide bodhicitta into more categories and the last three are the bodhicitta the Buddhas have. So he defines as bodhicitta as wanting to fulfill your own needs and wanting to reach Buddhahood. He says all bodhicitta has that. And then he says Buddhas have this point too. So Maitreya himself has {sem kye}. Maitreya has said that Buddhas have bodhicitta. And in the same breath, he said, "half of bodhicitta is the wish for total enlightenment."

[student: well how many are there total ?]

What?

[student: ah, wishes?]

I think you, {de ya(..).}

Laughter.

Twenty two I think it is. Twenty two. I'll check it for you.

Huh? Yeah, I will. That's in my [unclear]. At least I know where. Okay, so anyway, I'll leave you with that. That's all I can say. It appears to be...I mean the bottom line okay, my teacher would never tell me these things. It seems to me that a Buddha never loses his desire to be a Buddha. That I think is the point. He never loses his, his wish to fulfill his own needs as well as others' needs. He

never loses his wish to fulfill both the needs. Even after his have been fulfilled and the others' have been fulfilled.

[student: well that's not going to be for a long time. Are you using that in the sense that once you've achieved that, they're fulfilled whether the others partake of that or not?]

I don't say that for that reason but apparently he has fulfilled others' needs completely already.

[student: or has the ability to. [unclear].]

You have to chew, you have to chew on it, okay. I won't resolve them for you. I think this is something you have to think about.

[student: it would help to know more about the nature of a Buddha.]

That we will reach in the eighth chapter. We're in the first chapter.

[student: so basically what you're saying is that bodhisattvas are two kinds, non-Buddhas and Buddhas because they, even Buddhas have not stopped their aspiration to fulfill the needs of self and others.

Yeah, that's true. But normally in Tibetan in the books, bodhisattvas as oppose to Buddhas... a person who has bodhicitta is not a, they're both people who have bodhicitta. Its just normally, {jangchub tsema } is as opposed to {sangye}. They are different. They are exclusive classes.

[student: even though they both have the characteristics that make a person a bodhisattva.]

Right.

[student: on page five of the notes you said that therefore there are Buddha and non-Buddha bodhisattvas.]

No, I don't think so. It doesn't, technically they both have bodhicitta. Technically its bodhicitta that makes you a bodhisattva. But in practice and in the teachings, and when you say bodhisattva, you mean a [unclear] and a Buddha is not a [unclear].

[student: so would you summarize your main....]

[Laughter.]

We'll take a break. The point is this, and we still didn't cover the second part which is what? Maybe they're making this argument because they're saying Jampa is a ...

[student: a bodhisattva]

A bodhisattva. We haven't even gotten to that yet.

[student: but he just said that he was a bodhisattva according to the open teachings.]

Yeah but what they're saying is, "Your argument is wrong even if he's either." To say that he has no wish to fulfill his own needs is wrong, whether you think he's a Buddha or whether you think he's a bodhisattva. So, we've covered the

first part, what? Even if he's a Buddha, he still has the desire to fulfill his own needs. It's not like noble to ignore your own needs, and you never lose the desire to fulfill your own needs.

[student: and the reason he has the desire to fulfill his own needs is because he has two bodies, one of which fulfills his needs, one of which fulfills others.]

Yeah. Because he has the desire for Buddhahood, total enlightenment, which has two parts, and one of them is fulfilling his own needs. He has....because bodhicitta is defined as wanting to reach total enlightenment. Total enlightenment means the two bodies. One of those two bodies is the fulfillment of his own needs. He still wants it. Can you still want something after you've already got it? Can you still aspire if you have the thing? That's where we all, I have difficulty too. It's a difficult answer.

[student: not only that but the whole concept of the Buddha as a being of...for lack of a better way of expressing it, a simultaneity . Anything that has the concept of reaching for, attaining, just disappears, because there's no...]

Well, yeah.

[student:: yes, because there's no..]

So he doesn't have mental functions anymore.

[student: no, he doesn't].

Everyone has mental functions.

[student: if it's a conceptual mind and if this isn't a concept, I don't know what is.]

No desire...well, no. Well, that's a pretty good statement. Lets think about it while we're eating.

[Laughter]

You can't get out of a debate.

[All talking].

Why, why would it be wrong to say that he doesn't have any wish to fulfill his own needs if he's only a bodhisattva? He's only a tenth level bodhisattva.

[student: because they haven't been fulfilled yet completely.]

That's pretty simple. And you can also say because obviously he's a tenth level bodhisattva, he has...

[student: renunciation]

Bodhicitta. Which is defined in half a dozen definitions, he wants total enlightenment. Total enlightenment means the two bodies. And one of the two bodies is the fulfillment of his own needs. So if he wants the two bodies, he wants to fulfill his own needs.

[student: can you also say that by definition bodhicitta is the want to alleviate suffering...]

Yeah.

[student:... so if you have bodhicitta by definition, you want to alleviate suffering.]

Yeah. So if you say he's not interested in his own needs because he's Mahayana or because he has bodhicitta, that's obviously wrong. Why? I mean, because he's a bodhisattva.

Why? Because he has bodhicitta. Bodhicitta is to want to fulfill his own needs. It's not contradictory to want to reach happiness yourself. And if you want to reach it for other people. It's not contradictory. It's in fact quite...my first thought is to say well, when you plant corn you get weeds, don't worry about your own needs, you're going to get them. Working for other people, everything you want, you'll get. Even in the world, even in the worldly sense.

[student: so how do the weeds relate to that?]

The weeds are what things you want and the corn is what other people want. So if you work for other peoples' needs, you're going to get your own by accident, by the way. You can't avoid it. You will get everything you want. Now, the last thing tonight, there's a point in the debate where somebody says, "Well, I don't know why you're talking about secret teachings because the open teachings don't accept the secret teachings." All right. And I don't know about you, no it's not a Sakya, it's just somebody says. Okay. Somebody says, "Well, how can you prove that the secret teachings are valid? They weren't even mentioned in the open teachings." And, I don't know about you, but this is a big question.

[student: only for those who are only part of the open teachings.]

Yeah, right. Well mainly the question is from them, "Well then, can you prove that tantra exists if you restrict yourself to the open teachings?" Yes, you can. And he gives two quotations. One is from a brief commentary which is Haribhadra. Haribhadra says, he mentions the secret teachings. And he says, "This is also valid for the other side of the teachings." Meaning the secret teachings. And that's in your reading, so if anyone ever asks you, where does it say, Haribhadra is accepted as the greatest commentator on Asanga, on the [b: Jewel of Realization]. So you can't say that no one ever mentioned it. And then there's another, the one I like the best, and somebody asked me, "why talk about all this stuff?" To me, it's the closest thing to my heart. This is what, I was assigned this debate for my pre- geshe debate.

This was the one I had to research. You have to write a debate, you have to write a flow chart of every possible objection by your opponent and you put in [unclear] letters, and someone writes it on a scroll, a professional, what do you call those? Calligraphers, writes it on a scroll, and you hang it on your door and you, and you memorize it for three or four months. You memorize every possible answer. The opponent's only allowed to say yes or no. It's a real

computer flow chart. You know. But, if he says yes, I have to go this way, if he says no, I have to go this way. So you have to memorize every possibility. And you have to have a scriptural quotation for every possibility. So I had to have one for this point. And someone had, the text that I'd mentioned that Dharmakirti... had mentioned, they say tantra exists because... because the miracles described in tantra exist because Dharmakirti, in his book called [b: The Commentary on Logic] ..

[student: commentary on what?]

On logic, of all things. He gives a. he gives a defense of tantra. He says that tantra exists and this is why it works. I was very happy to see that. Dharmakirti is, is accepted, he's a {dodepa} half of his book is Hinayana. And he's accepting tantra.

[student: [unclear]

I put it in your reading 'cause I thought you might like to read it. Try about page four I would guess. Nope. How about page three. Three, there's a little verse at the bottom. Do you have one Kellie? You're right? So it says, this is from the [b: Commentary on Valid Perception] that is his commentary on logic. That's Dharmakirti, who is writing from a Hinayana viewpoint. And Mahayana, it's a mixture. So, he says, "There do exist the ones who know the tantra and can in cases use the secret words with success." These are the proof, these are the proof, you don't have to worry about it, but he's proving that holy words have causes. He's debating someone who says that the word OM, the holy word OM is uncaused. So you don't have to worry about those other as proof. It's mainly the power of the one who taught it and following his precepts. So its very interesting. Dharmakirti not only says that tantra exists, he says if you want a miracle, but you know you can say that a miracle, it's not just flying in the sky or something like that, which happens to be the miracle he was talking about, but you could say a miracle of reaching a diamond body in this life before you die, of reaching paradise in this life before you die. He's saying it depends on two things, the tantra must have been taught by a very holy being and then what's the second requirement? What's the last one on the page? You have to obey the rules of that tantra.

[student: you don't have to be a monk then?]

Not at all. Tantra was designed for non monks. Tantra was designed for business people in India.

[Laughter]

[student: why do we want to learn tantra, because we want to reach enlightenment in this life...]

Well, I want to say, let me say this in case I die. I asked him, I asked him if we did another... a third course about the Lam Rim , you know the outline of the

Lam Rim and everything, do you think that this group could take an initiation in the summer, because he often gives one in the summer. For tantra. And he said, "Bring me a list." And I said, "If I bring you a list, can that group of people come and request that we get that initiation?" And he said, "Okay". So I don't think he would agree to have us come on mass and ask if he intended to say no. So, let me work out the details

[student: do we have to ask three times?]

Well...If he says no, then we stay there. I mean it's happened we were stuck there. We didn't move.

[cut]

[student: you mean physically did not move?]

[Laughter]

But...it's this. It's like, it's a very, it's a very ambitious thing to do but it's the timing in his life. His health is not good. And I think it's important. And I think it's, you've had { unclear} what I mentioned earlier and you've had the minimum. [student: [unclear] if he did it in the summer ...] So technically speaking, it's only permission to study it. It's only permission to start. And then [unclear]. But it really is something we should do. When he first taught this, fifteen twenty years ago, I remember, we were in Virginia, somebody raised their hand and said, "I heard if you don't keep it you will go to hell." And he said, "Well at least when you go to hell you can brag, I'm not here cause I murdered somebody."

[Laughter]

[cut]

[student: before you take the vow can you find out what it is?]

Let's talk about it. I mean, well basically it's this. I mean basically what's being offered is some special practice which will succeed, if it was taught by a holy being, which it was, and if you follow that, which is always the failure problem you know. [Laughs] .

[student: but what about preliminaries?]

We'll talk about it. I mean if , you think about it and tell me next week or whenever who's interested and then let me talk to Rinpoche cause this is not something I can do on my own. I have to ask him.

[student: no, I mean in terms of having taken refuge]

Well, that I'd also like to see if people are interested. Tell me next week and I would like to ask him to give us the vows. Most of you probably already had refuge vow and bodhisattva vow, but I think it would be nice to take them and I'd like to take them again. And I think it would be a sign of our intelligence if after studying it , we said, "Well we realize we didn't keep this so good and we

didn't really know what we were doing, how about if we take it again." I think that would be wonderful. So if you think about it and let me know next week maybe we'll take a... I don't want to announce it in class and have everybody raise hands and maybe you tell me privately...don't forget 'cos I'm very senile and {unclear}. [student: about tantra?]

About both. Would you like to go down before the end of December and take refuge vows and bodhisattva vows . I mean His Holiness taught it in Arizona, I don't know who, the people who were there. You were there. People were all nervous, saying, "Well I don't know if I could do it." [unclear]

[Laughter]

[student: it's not true he said no.]

He thought about it carefully and somebody said, "If I'm a Christian can I take it?" He thought about it for two days and He said, "Yeah, I don't see any problem."

[student: if that person is a Christian and takes bodhisattva vows ...]

Well, who knows.

[All talking]

I mean it wasn't that easy. I mean there was a big discussion and He clarified it all and then he...[unclear] in the end He clarified points.

[student: I hear its mainly the power of the lama, am I understanding it correctly, I mean the reason that it worked is that you're receiving some, because of the quality of your teacher and the power from your teacher?]

Don't think of it so much as the power of the one who taught it but concentrate on the word mainly, and it's what in Buddhist logic we call {myinga} by saying mainly, you're implying what?

[student: unclear]

It's not enough. [Laughs] Concentrate on that part. Oftentimes in Buddhist scripture, they say it's mainly this because they want you to concentrate on what [unclear] on the other part. It's mainly the power of the other person which is to say in Buddhist scripture, once you get used to Buddhist scripture, but, by god, if you don't do the right thing, forget it. If you don't from your side fulfill your commitment, you might as well forget it.

[student: and a majority of that is the power of the person.]

Yeah, but what I'm trying to say is that ,oh, the reason that they say mainly, is not to emphasize Him. It's the unspoken emphasis on you.

[student: is it more than 50%?]

Yeah. But it means, what I'm trying to say is don't concentrate on that aspect, concentrate on the aspect, when I say, it's mainly the lama's power, you should think, why is it he say mainly, what else is there.

[student: which is your own practice and understanding.]

And the following of commitments. Keeping the commitments. And the results are, are, I'll tell you and then we stop, this is a very holy place to stop. This is our last formal class, which is, if things are empty, if the guy at work is empty, if he truly has no nature of his own, then, if what you see in him is forced on you by your past deeds, by your karma. Then is there any karma which you can collect in this life before you die, to see that person as a Buddha? You know, to be in paradise. Is it possible to collect such a powerful karma in this life, before you die?

[student: to see the other person as a Buddha?]

To see the whole, the whole world as something unusual. Is there such a karma? And I'm not talking about pretending that the world is this. I'm talking about collecting the amount of karma that the world would become that.

[student: aren't you [unclear] by then?]

Well, what I'm saying is that it's the fact that we've been going over and over and over and over about the asshole at work. That, that...and his emptiness that makes tantra feasible. And that's all. Goodnight. Our next class is a review. We don't have a class.....[student: no...]

[student: don't we have confession?]

Yeah, no class on Monday. [student: no class on Monday?] No class on this coming Monday. The next class is Thursday and then your final is on the twentieth. By the way, on the night of your final there will be another class going on upstairs and I want you to close your ears. [student: are [unclear] tomorrow night at the [unclear] house?] We're doing Friday night if you want to come, we've reached the actual death meditation.

[student: you said in the beginning that you were going to explain how and why tantra works.]

I just did.

[Laughs, Laughter]

I just told you that. Dharmakirti says, "That's the initiation that's required." You have to have an authentic tantra from an authentic source and then from your side, you must follow it strictly. And then it will work because [unclear]. If things weren't empty, you couldn't even brush your teeth. It's a fact, nothing would change. If your teeth were like mine, self existently yellow, then you could never make them white.

[prayer: short mandala]

sashi pukyi jukshing metok tram

rirab lingshi nyinde gyenpa di,

sangye shingdu mikte ulwar gyi,

drokun namdak shingla chupar shok.

Idam guru ratna mandalakam niryatayami.

[prayer: dedication]

gewa diyi kyewo kun,
sunam yeshe tsok-dzok shing,
sunam yeshe lejung way,
dampa kunyi topar shok.

Be happy and rejoice about what you're doing because there's two hundred and fifty million people on this country who's worrying about these things which are inevitable, you know, death, and the loss of all your possessions and your house. First of all, who's even aware that it's flying by and that they're falling off the waterfall? And then secondly, who has anything that they can do about it? So rejoice that you're doing it and then really take upon some kind of intention in the future that you conduct your own classes? That's the idea, so that you, you know don't be lazy for me. I mean, be not be lazy for your future students. And look at it that way and don't lose that intention to do that in the future. It doesn't have to be...I hope it is in a room like this, but it could also be people at work. You know, we flirted with Buddhism for many years with just people we're just sitting next to at work. And you don't start saying, "Dharmakaya", you know.

[Laughter]

[student: do we have homework?]

[student: walk up to your boss and say, "Excuse me, [unclear] [laughter]

[student: in many ways it really works, cause I do it with a friend of min... I don't see her any more.]

So it didn't work.

[Laughter]

[student: no, it's me who decided not to keep in touch with her any more.]

Oh, by the way, one thing, I remember the Dalai Lama, do you remember your friend, okay, I'll give you an example. When these young mothers in Arizona used to, these really sincere young women, they asked Him, "What's the best way to teach Buddhism to our children?" What did he say? [unclear] Do you remember? [unclear] [student: by example] And He said, "They're too young to understand words and logic and presentations, but if they see you acting Buddhist they'll start learning." You know. I think that's [unclear]

Okay.

Buddhist refuge
Course 2 Tape 11
Geshe Michael Roach
December 13, 1993

Transcriber: Kate Roberts

[unclear]

[student: but it's not really the cause though, it's just one follows the next.]

We call that the main cause, in the way that the corn sprout in August is the cause of the corn sprout in September. It grows into it. That is the main cause. The main cause of mind is the mind of the previous moment.

[student: but, eye awareness, that's a sense perception and so if by looking here, and then I'm looking here, how is looking here the cause...]

The content changes but the, but the fact that you're aware of what the eye is seeing doesn't change. And that's what awareness is. It's visual awareness, not necessarily that you keep them on the same object. But it might be easier if you think of it as keeping on the same object. So let's say you're staring at the same object, you see what I mean, it's the same cause. The cause is ... each moment causes the next moment of ... each moment of consciousness causes the next moment of consciousness. And then there's no ... this is the direct cause of this and this is the direct cause of this. And this has to be continuous. This has to bump up against that moment. And that's what the meaning of direct cause is, that there's nothing between them. Accept that as a priority, it has to be part of the first moment of mind that are closer to the second moment of mind than other parts of the first moment of mind. Because if that were not the case, they'd be, they'd be ... they match and there would never be any movement of the mind.

[student: is that the same argument used for re-incarnation?]

Oh, it's related. It's based on the same fact that consciousness has to cause consciousness. If you accept that for two seconds, milliseconds in time, you've just accepted past lives.

[student: what? Would you do that again?] [another student: but isn't that where the [unclear] a little bit ...]

Once you accept that consciousness has to come from consciousness and not from dirt, not from the parents love and semen, not from any other cause but mind, then you have to accept past lives.

[student: except for the question of the original generation which is not

addressed]

You mean the first time it ever happened or something like that?

[student: yes, because if you have, if it has to have come from a previous consciousness, then that's not a good argument because, because for exactly the reasons that you're saying, that it came from something so what might that be?]

I say it came from consciousness because it has to come from something similar. Same stuff. That's true of apple trees, that's true with telephone poles, that's true with vases.

[student: unless you can say what it came from ..]

You mean the original cause, the first cause, there is no first cause. Which doesn't mean it has no cause. It doesn't mean it has no cause.

[student: that's not logical]

It's absolutely logical. It's not logical to a Westerner who has the, the ... what do you call it bias or the prejudice that you grew up with. It's quite logical, it's perfectly logical. It's just you didn't hear it anywhere. Your parents didn't tell you about it when you were little. Your mind is beginningless because any point of mind you can point to must've had a mind before it to cause it. And if they had, you'd feel quite comfortable with it. And maybe not for very good reasons.

[student: okay, we've heard you make fun of people who are trying to advance a point , and you say, "Well, where does that come from?" And the guy says, "Well such and such." And you back them up and finally they say, "Well I don't know." And to me you've just said, "Well I don't know"]

No, no, I can point to any moment of mind, any moment of consciousness I say, has to have come from a previous moment of consciousness.

[student: Mexican standoff, but I defer.] [Laughs]

[prayer: refuge]

[prayer: short mandala]

Okay, I'm gonna to ... we're going to review, that's where we are, right? Anymore questions about this homework?

[student: yeah,]

[student: would you just go over the whole thing? So I can get it back in time for the test.]

Oh, today's homework. I don't mind that. I think that's wise. I think we blew that last time. We didn't do that. What mistake has someone made if they assume that Maitreya is already a Buddha when they're debating whether the person who wrote this book is doing it for his own benefit or for others. If they assume he's a Buddha, if their argument is coming from the place that they think

Buddha's don't need to worry about themselves, then they've already broken a rule of debate, which is that you can't bring up tantra. You can't get into that realm in a sutra debate. Otherwise, you're going to get very confused as you , if you've had any exposure to it you know. So, he said, "You have failed to distinguish between what we call [Tibetan] which means the way which is shared and the way which is not shared." What's the way which is shared - The three Principal Paths. Which is the way which is not shared. Because why is it shared? Because you need it in tantra and you need it in sutra to get anywhere. In fact, this is the cause for succeeding in tantra. And then he, he has failed to distinguish between secret and non secret . Maybe he's right but he shouldn't have brought it up in the context of the open teachings.

[student: it's out of context]

Yeah, it's a failure to distinguish the right time to talk about these things.

[student: so, that's the answer]

Yeah. Can a Mahayana person have the aspiration to fulfill his own needs? Of course. And you, you've had it in several, several different ways. You've had it as the person who ... in the Lam Rim, he follows the lesser person then the medium person's motivation. You've had it in the refuge when he, he also shares the motivation of the lower two, but not as an exclusive motivation.

[laughter]

And Dharmakirti, he said, he just say, [answers telephone, 'Hi, this is Roach, ya, ya, I'm in the middle of a class but I have to tell you so I'll call you later okay? Good, It's a deal, okay, yeah, bye.]

[student: Michael, before you go on to the next question, isn't it a point that a Mahayana person has the ... has to, not can. must]

[student: he has to have bodhicitta]

Yeah, and apparently, people still I asked Rinpoche and went through it with him and he got {tunmo} with me. Tunmo is what? Do you know what Tunmo means?

[student: waah!]

Tunmo is the honorific for ..

[student: [unclear German word] as they say in Germany]

[laughter]

....a lama is rough on you. You know, it's his wrathful aspect. So you know, he, I asked him three times over and he doesn't like that at all. He doesn't like it the first time. You know, why a Buddha still has bodhicitta. And it's like, "Are you crazy, he doesn't care about other beings?" But, he said, Ariel brought it up in the classroom well, she said, "If he has the aspiration to Buddhahood, the aspiration, is almost by definition, when you don't have something and you're aspiring to get something." And in Tibetan it's {ma toba ...} So I said, "Well

does he have {ma toba...} He says, "No."

He says, "He has aspiration but it's not the kind of aspiration where you try to get something you don't have." So, I said, "Well, isn't that the meaning of aspiration?"

He said, "No, he's got the kind of aspiration where he just wants to be a Buddha."

And she said, "Well that's not aspiration unless there is a chance to get Buddhahood so he could so he could aspire to keep his Buddhahood. He wants to help others and he wants to be a Buddha. And that's not ... that sounds [unclear] He never loses the want to be a Buddha. And we call that want{dunya} and it's an unusual use of the word aspiration. So I think you have to leave it like that. It's not aspiration in it's normal sense. It isn't something that you don't have.

[student: it's already having it and still wanting to have it.]

Well, logically, this is exactly what we do in the debate ground. get to this point. All the students agree. We sit there and say well, that's all it can be. That's all it can mean. What else could it mean here? And then we go and, somebody, actually what happens normally is you go and read a scripture and suddenly you see oh, this guy said exactly what we just said. That's normally what happens. You figure it out on the debate ground and the next day you find it in a tenth century text. So it's just pretty much has to be like that. So your questions were good, valid.

[student: we could ask some more]

[Laughter]

That's what this review is for.

[student: so before Buddhahood, bodhicitta is the aspiration to become a Buddha for the benefit of all beings .]

That you haven't reached yet.

[student: to become a Buddha, the key operative word here is become. Okay, then after one becomes a Buddha, bodhicitta is still there but there's a nuance to it which is to stay a Buddha even though you couldn't unbecome a Buddha , to stay as a Buddha or would like to be a Buddha. That makes sense.]

That's the only logical thing.

[student: so bodhicitta is there in both cases and the wish to help others doesn't change so it's just the understanding of being a Buddha. That makes sense]

All right.

[student: can you go over the whole exam so we know what to expect]

Oh, and the last step, oh, what did Dharmakirti say was necessary to [unclear] is very easy, should have been ... and he's speaking specifically about mantras that should have been composed by a holy being and from our side, you have to

follow the rules of that practice. So this applies to all tantric practice. Not just the mantras. The tantra has to have been instituted by a holy being.

[student: a holy being, not a Buddha?]

It's ... all it says is {gype dampa} that usually means a Buddha.

[student: in the text, all it talks about is the teacher, the one who gives the initiation, the preceptor.]

Okay.

[student: is it referring to the {lung} or is it referring to the initial origination of the tantra?]

[student: that was one of the qualifications of a lama, incidentally, that he be a holy being.]

[All talking]

[student: could you just review number four the quiz question?]

What's it say?

[student: does emptiness itself have parts? How so?]

Just about everybody got that right. Does anybody want to explain?

You prove the emptiness and you prove the parts of space [unclear]

[All talking and laughing-Geshe Michael unclear]

No, it was alright, the one where you're supposed to put the part of mental objects, not, not physical and then the other one was emptiness not space. Maybe you confused space and emptiness because that happens a lot. I mean great scholars are confused about that.

[student: Michael, on that last question, the Dharmakirti question, you said, the way you worded it on the exam, it sounded like you gave the Tibetan class two distinct terms.]

Was it, I don't remember.

[student: the two must be present, name them.]

Yeah, don't worry about it. It's what you wrote. It will be there.

[student: I didn't say anything about holy beings, I just said teacher.]

No, teacher's alright.

[student: on the homework for today, under two A, is a simple yes a good answer or is that a little lame?]

What's the question?

[student: Suppose Maitreya is a Buddha, does he still have the wish for enlightenment?]

In this case, a simple yes answer is acceptable. Normally, it's not good to answer like that. Anybody else?

[student: I have a question from way back. Do we have to memorize the long definitions of the Greater Way?]

No.

[student: this is coming from the quizzes right?]
The final only comes from quizzes.

[Everyone talking]

[student: so the answer to two B]

[student: so if Maitreya's already a Buddha if yes, does the wish fit the short definition for the wish for enlightenment? I think a simple yes may not be as welcome.]

Ah, that's okay. Obviously, it's preferable if you did show some cause. He still wants to help, he still wants to be a Buddha. We're not going to say become. You could define it for a bodhisattva would be all right. Maybe you could get out of it that way.

[student: say that again.]

That a bodhisattva, if you decided this way you might get out of the whole problem. The definition of a bodhisattva is to want to be a Buddha.

[student: that would stretch it a little better]

Yeah you stretch the word.

[student: would you answer the question, when you have the wish for enlightenment, you achieve the dharmakaya and the dharmakaya is the enjoyment body?]

No, those are separate. The enjoyment body is the form body which is the

[student: the nirmanakaya or rupakaya?]

Yeah, the form body has two parts. There's the part of his beautiful form in paradise then there's the part of his form as he shows it on earth.

[student: so which is the enjoyment body?]

The one that's in his paradise.

[student: sambogakaya?]

Samboga. A lot of people get that mixed up. A lot of lamas say samboba and they mix it up.

[student: so when you say he's trying to pursue his own, fulfill his own needs and you're using the explanation of pursuing enjoyment body ..]

Oh, that's only for others' needs. That's principally for others' needs. The function of the form body principally is to help other people. It's the fulfillment of other people's needs. It's the only way he can teach.

[student: and which provides him with the enjoyment body]

It is the enjoyment body.

[student: it is the enjoyment body. So ..]

The fulfillment of others' needs and the enjoyment body are the same thing.

[student: so, in terms of, in terms of the wish, right]

Oh, what gives him the enjoyment body? Mainly the collection of merit as opposed to the collection of wisdom.

[student: what I was trying to get to was using that body to define how the wish fulfills his needs. See what I mean?]

No. The wish, no.

[student: it doesn't work that way?]

No, no. The dharmakaya is the fulfillment of his needs mainly, principally.

[student: in what way?]

Omniscience. And removing all his ... realizing all objects and removing all obstacles. That's fulfills his benefit. That's mainly his benefit. And the fact that he shows himself which is the whole rupakaya part or form body, is mainly for other people. It's mainly the fulfillment of other peoples needs.

[student: is somewhere in there is it implied that since it is mainly for the benefit of other beings, then, otherwise were it not for that, it's not necessary for a Buddha or a being on that level to have any kind of form body at all.]

Yeah, mainly it's for other beings.

[student: right. So, were it not for the bodhicitta involved, they could exist in some sort of dharmakaya form and that's it, and the only beings who could contact them are beings in that form.]

[student: I still think that's a really artificial distinction. I mean how much good are you without omniscience?]

Oh not much. And that's why they say principally.

[student: yeah]

Or maybe you feel more comfortable with direct benefit. Manifest benefit. You see that's not improper in the debate to say you know the form body is the manifest benefit. But the driver behind the form body is obviously the dharmakaya.

[student: I missed the first class and maybe I'm just a dummy. What's dharmakaya?]

Oh, when you divide the bodies into two, when you divide them also into three or four, there's mainly the form body or the dharma body. The dharma body consists of His omniscience and the emptiness of that omniscience. And then the form body consists of two different bodies. The one He shows on earth and the one He, and then the one that lives in His paradise. His physical manifestation. Whether it be in His own paradise or whether it be on planet earth for the benefit of us. Those two form bodies are called the nirmanakaya. The nirmanakaya is the one He sends down to earth. Nirman means to send down. It's a movie, movie theatre, a video body. The other one is the sambogakaya which means you know, the body which is blissing out in it's paradise. It's the enjoyment body. Then dharmakaya is dharmakaya.

[student: samboga means bliss out?]

Yeah. It means {zopa long chupa?} to enjoy to it's fullest and literally.

[student: so he also [unclear]]

I'm sure he does by helping others. People can learn directly from sambogakaya but it has to be very high bodhisattvas. Like?

[student: Maitreya?]

No. Asanga.

[student: when you say it's a body, does it ... what does it look like? Does it physically look anything like a person?]

Well that's a good point and I like Thubten Jenpa. I like him for one reason. He thinks about translations. He doesn't accept the old ones. He calls it the embodiment. In Arizona he kept using that word and I kinda like it. Meaning, you know, not that ..

cause the dharmakaya, the body of dharma, what does that mean? There's no thing you can see. Body normally means you can see. Or that he has four bodies running around. I used to get really confused about that. The word is body, the word is four bodies, but obviously they aren't like these kinds of bodies. Their all just aspects of the same being. They're like the five heaps of that being.

[student: so the sambogakaya and the dharmakaya are not like human forms, they're some kind of...]

Right. They're described as visible but not matter.

[student: the dharmakaya also?]

No. The two form bodies are visible but they're not what we call in Tibetan {pembo?}

Which means particulate matter. They are stuff but not matter. They're visible but not matter. They're touchable but not matter. They're physical but not matter. That's difficult.

[student: so if you perceive emptiness directly and with the individual analysis you see the dharmakaya, what does it look like?]

It has its emptiness. When I say see, I mean, you know... [student: perceived] perceive in your mind.

[student: dharmakaya encompasses both form body and dharma body.]

No. Dharmakaya only is the half which includes his omniscience and the emptiness of that omniscience.

[student: so that's sambogakaya]

No. Sambogakaya is the bliss, the physical body in His paradise.

[student: the two bodies which can then be divided into two, with each being divided into two.]

[student: I'm going back to the first one.]

I don't mind.

[student: you, and I took down the quote, you repeated it.]

I hate it when you quote me. [Laughs]

[student: what makes something an ultimate refuge, and I quote, "is a quality of being the final goal achieved with regards to the journey along the path."]

No, what makes some.....

[student: [laughter] this was a quote.]

No, what makes something as an ultimate refuge is when the journey along the path has been completed. That's the definition. [student: redundant but it's good]

No, if you are in a debate they say, well there is a reason, you know, they are trying to make it ... try to emphasize [unclear] or they are trying to emphasize that is not the path that he's on. So you could say ...

[student: the final refuge is that the end of the journey towards to the final refuge?]

I have one question okay. [laughter]

The last three bhumis, the last three bodhisattva levels. Normally people get confused because I'm confused. I looked up, I used the computer and I want to put a plug in for the computer. I was able in a traffic jam in the Lincoln Tunnel to look up every reference to the eighth bodhisattva level in a few minutes and read them all. And, and understand everything that the book says about them and it's a thousand pages you know. And then I just cut it out, cut them all out and paste them together and put it in another file. Now I can read you every reference to the eighth bhumi and they're all interesting. They shed a lot of light on it. And they explain why I was confused. So, here we go. The first section I cut out says that, and you don't have to write them all, it may be too much for you to write it down. It says that a person who's on a pure level such as eighth, ninth, tenth, bodhisattva levels, in their, in the period in which they're out of meditation on emptiness, right, when they're not in direct meditation on emptiness, things appear to them as truly existing but they don't believe it. So that was the first thing he said. And here's the one I think kinda helps the most, the next one. It says according to our own system which is who?

[student: Tsongkapa]

Yeah, don't forget even {Khenpo? Denpa Dhargye} when he teaches Sautantrika, he puts on a Sautantrika hat. And he says, "According to our own system, a person who has not been on a lower track before," there are people who start on a Mahayana track, you know, it's not necessary that you start on one of the lower tracks, you could start on the Mahayana track. So he's saying, "let's talk about a {menla mowa musowa?} it means a person who started right off on track number three from the beginning.

[student: I thought you had to do them in chronological..]

No, you don't have to go up through the three tracks. You can start right on Mahayana track, in fact they encourage you to do that. They say it saves time. You can start right from the first path of the Mahayana track. He's talking about a person like that. Why, why, why did he say that? He doesn't want to ... he wants to isolate that person who is going through the bhumis without ever having been an arhat before. Because he's been an arhat before, he's gotten rid of all his mental affliction obstacles meaning mental afflictions and their seeds before. So, it would a little bad ... it will be a bad case to try and figure out when does a person who's only been on the bodhisattva track get rid of his mental afflictions, which is the interesting thing. [student: and when does he] Okay, good.

Good. So, the first thing, you know what he is. He's a bodhisattva who's never been on the lower track. He reaches the same level as the Hinayana arhats as far as getting rid of his mental afflictions and their seeds, and he achieves total Buddhahood at the same time.

[student: oh, it happens at the end]

[student: you said that originally]

Yeah, then I flipfopped.

[student: how can that be possible, that would mean that he hadn't perceived emptiness directly]

No, no. He gets rid of his {nyun drup} his mental affliction obstacles, meaning mental afflictions and their seeds, only at the moment in which he achieves Buddhahood, which means that he carries them through, what?

[student: all the paths]

The last three bhumis too. He still has them on the last three bhumis. So the point at which he has abandoned everything that a Hinayana arhat has abandoned is not till he achieves Buddhahood. It's not until he achieves Buddhahood that he's gotten rid of all the baggage that a lower arhat has already gotten rid of, as far as mental affliction obstacles. But he also gets rid of what?

[student: the obstacles to omniscience]

The omniscience obstacles. Does the lower guy get rid of those ever? No, never. So we can say that a person who's never been on the lower track abandons the mental affliction obstacles and the omniscience obstacles at the same time.

[student: at the same time he reaches Buddhahood]

At the moment he becomes a Buddha. Yeah. And that was my point of confusion.

[student: so they get the nirvana and the omniscience simultaneously, whereas someone who's already been a Hinayana arhat gets the omniscience as Buddhahood.]

Yeah, but this is not on your exam, I'm just saying it gets a little confusing. I just want it said. And I can correct his, now I can correct his chart. But I couldn't, I didn't want to go on not knowing. [student: but wait a minute [unclear]] By the way it says here, and I'm going to quote it directly, it says, by the way, he quotes the scripture to prove it, from the Tengyur, and then he says, "Therefore when a, when a bodhisattva gets rid of his mental affliction obstacles, he at the same time gets rid of his omniscience obstacles and so, he says, at the same moment he becomes an arhat and a Buddha."

[student: but Michael, what does that do to the path of no more learning? How is that a path then?]

It's not a path. It never was. The path of no more learning is just a result.

[student: but that's Buddhahood so why even name it?]

Cause it's called, well, I don't know. I don't know why they call it path frankly because, by that time it's really a state you reach from the first four paths. Is that what you mean?

[student: right but it's made it sound like it's the last ..]

No, it's not the last stage, it's the result. It is the result. Lam ... Path number five is the result in every case. No more learning is just the result of the first four paths. It's called a path but don't forget a path can just mean knowledge, a state of knowledge. It doesn't mean, you know something that gets you somewhere necessarily.

[student: then why isn't it called omniscience.]

[student: well, no more learning is omniscience isn't it?]

Mahayana no more learning path, Mahayana arhat, Buddhahood, moment after intense bodhisattva bhumi finishes, getting rid of your mental affliction obstacles in this school, getting rid of your omniscience obstacles if by the way you haven't done that first one before a lower path, goes all [unclear].

[student: in this school, maybe the important quality ...]

We're getting there.

[student: Mahayana arhat who was a Hinayana arhat before.]

Right, right. Now, here's an answer to another question I had. He says, this just happened to pop up so I wrote it down. "A person who has {du pa semkye} in the form of bodhicitta in which you are actually engaging, you have that with ... what paths can you have that on? He says, "You've had it from the first path of the Mahayana track, the path of accumulation, up to, up to, up to Buddha level." You can have that kind of bodhicitta which is engaging.

[student: the first path [unclear] goes on]

Right, obviously.

[student: we were talking about track, you were calling track..]

Mahayana track. And then he says something interesting. He says, "But the

wishing form, the praying form, the form in which you're praying, and which does not rely directly on actually engaging or taking the vows," he says you can have that from the first path of Mahayana which is the accumulation path, all the way to the eighth bodhisattva level. Through the seventh.

[student: how can you be a bodhisattva without having ...]

So now, I asked Rinpoche. I got him in a corner. [laughs] He hasn't looked at this stuff for thirty five years. I mean, you have to realize that too. I said listen, "Now can you have both at the same time?" No, because I presented it in class, in one of these classes as one is before you take the vows and one is after you take the vows. Now, I now think that's probably wrong. Okay. I think it's that, that the key is on the word it depends on the vows, depends on actually engaging. So I think you can have the mind, in the back of your mind, while you're in the room and not directly engaging in helping other people. Looks like that.

[student: you wouldn't have those simultaneously?]

Well that's the question. I don't know, I don't think so. I don't think you'd have them at the same moment. Maybe you alternate between them.

[student: is that not dependent on taking the vows?]

Directly dependent on taking vows. No maybe you're not at that moment engaging in activities that are keeping your vows. We gotta study that more. I admit that. No time tonight. Okay. Alright. And he says, the reason I brought that up is that it says here, "From the eighth level up, to the wisdom that is out of meditation, there is no ... there is never a time when the object does not appear to that person as not being self existent." Which to put it positively, stating it, "All objects are appearing not as self existent to the person who's on the last three bhumis.

[student: appearing empty?]

Can't say empty. There's a trick here. They are appearing, there's never a time when objects are not appearing to a person on the last three bodhisattva bhumis as not self existent.

[student: which means that they're always appearing as self existent if they're in meditation.]

No, there's never a time when they're not appearing not as self existent which is to say positively, they're always appearing as not self existent.

[student: go back.]

Wait, we're going to get there. Stay with me, this is interesting. This is a little bit too interesting.

[student: it's not a review!]

I'll give you all the answers!

Laughter.

[All talking.]

Here's something it says, {Tibetan} [unclear]

A person from the eighth bodhisattva level has given up permanently the manifest form of grasping to self existence. He has the seed but it no longer ever happens directly.

[student: so that's the same ... we had that in here]

[student: go back to the first...] [student: we had that as a level, as a bodhisattva level]

Wait, listen to them all then tell me if you.... Then ask me questions about it.

[student: the ripening bodhicitta? Is that the same one? Still has the seeds but everything is gone.]

Yeah. Here's the catch okay. Here's why I get confused. He says, "Now I'm going to talk about whether or not you can say that this book that we're studying," which is what?

[Laughter]

[Everyone talking!]

We're studying a commentary on the Prajnaparamita. It's Asanga's book. "The Ornament of Realization". He says, some debater comes up and says this is a Prasangika book. This book is Prasangika. And the way he beats him is, he says, "Oh, well I guess that this book says that you get rid of your mental affliction obstacles at the eighth level." Which means what? What does that imply?

[student: that the Prasangikas say that you get rid of the mental afflictions obstacles at the eighth level.]

The eighth level, okay. See what I mean? That's the debate. That's pretty clear, at least to me.

[Laughs]

That's all. So it means that the reason I was confused is I just got out of Madyamika a couple of years ago, Prasangika, and they taught us in that class at the eighth level you get rid of the mental afflictions and all the seeds, but not in this course. Okay. Next thing is that there's never a time when the compassion of a person at the eighth level doesn't realize that the beings it's focused on are empty.

[student: again, never, not]

Yeah. It's always seeing them as empty. They look, they look, they look like they're not empty but he knows they are. Here's the last one then we'll really go to the review. {De pa lu ga} In this system, {sen jun.....} the sentient beings that the compassion is looking at appear to be

both self existent and also appear to be not self existent. [laughter] The sentient beings that this [unclear] is focused on both appear to be self existent and also

appears to be not self existent

[student: to whom?]

To a person on the eighth level. That's what I want to get to.

[student: simultaneously?]

Yes.

[student: I thought only Buddhas saw emptiness ...]

Right! Good, good, good. So what it's saying is this. On the eighth level up, there's never a time when the bodhisattva isn't directly aware that he's crazy. That things are an illusion. And that awareness is called things appearing to him as self existent. And things appearing to him at the same time as not being self existent. Just that thinking that way. But it's not like the Buddha because a Buddha is seeing a horse and a stick at exactly the same time. He's like some kind of unbelievable spectator who sees the deceptive reality and the real thing at the same time. Which is almost incomprehensible. Who could come up to a magic show and see the stick as a stick and the stick as an elephant at the same time.

[student: this is like the latecomer.]

No.

[student: not the Buddha but the eighth level up]

It's the eighth level up. It is.

[student: it's like a non Buddha that's why they say a non Buddha]

[student: no it's not]

[student: all he's seeing is emptiness]

Who?

[student: it's an emptiness meditation]

No, he's saying the late, oh, you're right. You're right. He's more like the magician. So that's all. Now I really will go through the final. Just don't write down the question. That would be tacky.

[Laughter]

[student: once studying Lam Rim I was taught that you have to develop the motivation

of the three schools, the first, then the middle then the higher.]

Oh, in the Lam Rim, you mean in sequence, in order?

[student: yeah]

[student: you have to have renunciation and bodhicitta.]

Ah, that's true.

[student: so how can you go straight through to Mahayana and not go through the lesser scopes?]

Well don't forget this is a whole track . Oh, getting renunciation and getting bodhicitta is Mahayana track.

[student: so as soon as you start Mahayana you spontaneously have gotten ..]
True renunciation and true bodhicitta are created at the same time. As opposed to

goosebump renunciation and sugarcane bodhicitta.

[student: right at the outset of the path]

Yeah.

[student: goosebump renunciation?]

There's a thing called goosebump renunciation. That's what you get when your mother dies. Seriously. Everyone gets that. And for two months you're moral and you're aware of the impermanence of life and you're very sensitive to people and you ... and everything is really religious. You are for a short period, you're like, really aware of the high truths and of what's important and what's not important. And then it wears out and it wears off. That's why it's called goosebump, it's not real but it's very close. When somebody really close to you dies, especially your mother

[student: does it happen with your father?]

I say especially with your mother. You know unless you're one of these people who had terrible experiences with their mother. But it's very rare. Normal, normal people. Normal experiences. Alright. Give a brief definition of the perfection.... don't write this down!

[Laughter]

We'll just go around. This is fun. I mean I wanted to do this upstairs but we didn't have room.

Ah, definition of perfection of wisdom.

[student: it's a perception of emptiness which is linked with a desire filled with love to help all sentient beings.]

The wish for enlightenment.

[student: under the influence of bodhicitta.]

Yeah. Please don't write this down. Just listen. You can remember. You can get the tape and play it.

[Laughter]

What's the root text for our study?

[student: The Ornament Of Realization]

Yeah. Who spoke it?

[student: Maitreya spoke it to Asanga.]

Yeah. What are , notice I ask what are the estimated dates, it's his, I mean God, who knows.

[student: three hundred fifty]

Yeah, three hundred fifty A.D. Now I want to ask, John, who wrote the Tibetan monastic commentary that we are studying?

[John: Ah, Haribadra]

The Tibetan monastic commentary. Khedrup Denpa Dhargye. Don't forget, I mean he was born the year after Columbus came to America.

[student: couldn't we just say it was five hundred years ago this year? It makes it a lot easier.]

That's great. Yeah. Yeah you have a point.

[student: that's what I'm saying]

[Laughter]

[student: we could make T shirts]

Okay, 1493-1568. Nina, definition of the dharma jewel.

[Nina: if you ask me questions, I'm not going to answer right]

I'll give you an easy one. Definition of taking refuge.

Short definition. Two things necessary. I mean minimum, minimum. If you get this right I don't care. Two things have to happen for you to go to mommy. Come, you can guess. Why do you run to mommy? Why does anybody run to their mother?

[student: for help. Any thought of it's own accord that consists of hoping that an object outside of oneself will render assistance.]

So basically, in fact I prefer if you put the two causes for that. One is fear and the second one is belief that this can help you. Why do you run when something bad happens? You run to mommy because you think she can help you.

[student: wait a minute, you didn't use that in the original definition of refuge because it wouldn't necessarily be fear, ordinary refuge.]

Yeah, it's not mentioned on there.

[student: you might buy a Mercedes to make you happy but that doesn't mean you're afraid.]

Yeah, but, this is not taking refuge in Mahayana, this is not Buddhists taking refuge.

Doesn't it mean when you say render one assistance, that's a kind of a problem.

[student: well, not necessarily fear]

Okay. Never mind.

Definition of dharma jewel.

[student: the dharma jewel is the enlightened side of truth, in which either a cessation or a path that has been realized.]

Yeah and give me one example. Basically, it's the enlightened side of existence consisting either of a path or a cessation or both. I think I would cancel the both part.

[student: really? Oh no we had it that way]

A cessation is permanent.....[unclear] Although in the next course, I might come up with something that's both. Something that's close to both.

[student: you can't say what?]

Don't worry about it. Let me ask you a question. Give me an example of a path.

[student: the three principle paths.]

Yeah, good, good, good. Name those three.

[student: renunciation, bodhicitta, and, correct view.]

Yeah. Okay, that's an example of a path. Lee, example of cessation.

[Lee: anger]

Anger?

[lee: ah]

Maybe you're talking about the end of anger. Yes, we're talking about a cessation.

[Student: that's the example I gave on my homework.]

Then you have to say the end of anger. The permanent ending of anger in the person's mind stream. There's other cessations. Ill give you a few.

Ill give you a few that don't depend on individual analysis. They don't depend on ...

[student: should we write these down or not?]

You also reach a cessation before you see emptiness directly where you can never again destroy the basic virtues. You'll never again destroy your basic virtues through wrong view or anger.

[All talking]

[student: excuse me, you said several, you never destroy your basic virtue through...]

Through anger or through wrong views.

[student: is that cessation the cause of a bigger cessation that you mentioned?]

Probably had something to do with that. It probably is related, but I wouldn't want to say. [unclear]

[student: you certainly couldn't have it after the other one.]

Yeah, right. Ariel, describe the refuge that we have in common with practitioners of a lesser scope.

[Ariel: the fear of the suffering of the three lower realms and belief in the power of the three jewels, that you can take refuge in one or more of the three jewels.]

Right, right, ooh. You must have been studying. You know the irony is you guys know this better than I do. Okay. [Laughs] Riana, describe result refuge. A lot of people got this wrong on the homework. I always used to get them confused.

[Riana: I don't know.]

Kiley, you know?

[student: any movement of the mind.....]

[Laughter]

[student: when you take refuge in your future Buddhahood?]

Yes.

[student: isn't there a sutra that says eventually everybody will be.]

Absolutely. That's the idea of Buddha nature. Because your own mind has emptiness you will become a Buddha. What I'm saying is I don't know

[student: that's what they always say]

[student: Buddhas always say that]

[Laughter]

[student: who are you]

Barry, show me the definition of the greater wish to be enlightened.

[Barry: show me the definition of the greater wish to be enlightened, I think it's bodhicitta is the wish to fulfill, perfectly fulfill the needs of others and of yourself.]

No. Two wishes. What are the two wishes?

[student: the wish to attain enlightenment for the benefit of all sentient beings.]

And the wish to help all sentient beings. Those are the two wishes.

[student: well, that's not fulfilling their needs..]

It is but ...

[student: but you don't include yourself in that, right?]

[All talking]

[student: the wish to help yourself.....]

Well, it is. This is for Kiley. Describe the two types of the wish for enlightenment. By the way it says here, if you know the two different ways of splitting the wish into two, you may write either one. There's two ways to split them into two. I think you only learned one which is fine. Write down the one you learned.

[student: what's the other one?]

You're going to get confused.

[student: don't tell us]

Split bodhicitta into two and tell me what you get.

[student: unclear]

Engaging and try to describe it a little more. I don't mind if you say it's directly involved with the act of a bodhisattva and one is not involved. Obviously they're both involved but not directly involved. One is directly involved with taking the vows and one is not directly involved with taking the vows, but I don't think the second one is for the person who hasn't taken vows. It's just not directly involved with his vows.

[student: may I ask, is this the wish for enlightenment as a prayer does not depend on..]

It's directly dependent on it. I think I may have put it on your homework.

[student: it depends on one having taken the vow]

Yeah that's incorrect.

[student: what distinction does that make, directly]

I can tell you what it means in the case of acting out as a bodhicitta and I think I told you that as a bodhisattva. They have been defined in the text.

Directly involved in the activity of a bodhisattva means you know actually giving somebody something with the conscious intention that by this act may I become a Buddha and may he become my [unclear]

[student: and may he become my student in my future Buddhahood]

Directly involved with that or with the activities of a Buddha, the bodhisattva, what it means to be directly dependent on the vows, I don't know.

[student; but you emphasized with the wish of engagement that all activities, body speech or mind are assessed in terms of how conducive ...]

Well there is this thing in Shantideva where even when the bodhisattvas pissing, he's doing it for sentient beings so ... I don't know. Anyway, I'll have to study that one, frankly.

Number ten. Give the definition of nirvana.

[student: nirvana is the cessation of which comes from individual analysis]

What is it a cessation of?

[student: cessation of mental afflictions]

Yeah and the obstacles. By the way, if you've been a dharma student for a while, please don't write down these things that you learned ten years ago in somebody's class okay. It irritates me. Sometimes the more advance students, they don't bother to study precisely and they come in and they write down something they heard in some class and I know what it is, I heard it too, you know it's imprecise and it's incorrect. So go study exactly what the book says okay, that's the reason you're here.

[student: are you distinguishing the knowledge and the semantics or ...]

No I'm saying the way that Khedrup Denpa Dhargye expressed it because there's always a reason why he did that . He's not just, you're probably getting a feeling now for why he doesn't use a word unless he has something has meaning to it. He doesn't add another adjective unless it's important. Especially in a definition.

[student: except that oftentimes words aren't qualified]

In what extent.

[student: like enlightenment]

Oh you mean he doesn't say Mahayana enlightenment. You still get in trouble.

[student; you use the word and how do you know you know what the word means]

There's a study of that. We'll get ...

[student: I know ... you did it on my homework]

[student: you gotta have something to debate in the monasteries]

Yeah, you gotta have something to debate. Okay. What does individual analysis mean here meaning in the definition of [unclear]. Oh, we didn't have that did we?

[student: yeah, she said that]

Okay.

[Laughter]

You guys are getting real debaters now.

[student: it means the seeing the four noble truths one by one as a result of having perceived emptiness]

Yeah, please add that second part. As a result of having perceived emptiness directly.

Because otherwise the individual analysis of the four noble truths, you could do that right now.

[student: don't you also mean immediately after perceiving emptiness]

Yes, immediately after.

[student: it's not something that happens ten years later you said, gee, ya know I perceived it.]

Nina, what is nirvana with something left over and nirvana with nothing left over?

In this school. What's left over?

[Nina: the seed?]

No, you gotta study. This is Monday we're talking. The five suffering heaps. Somebody in another class asked me does it only refer to your body, and I asked Rinpoche and he said, "No, it's all five heaps are suffering heaps". They all get transformed. And I said, "Well how could his mental heap be as lousy as his physical heap because he's now gotten rid of all his mental afflictions? Hasn't his mind in a sense already transformed and that's not leftover?" And he said, "Well in the sense that it was produced by his former karma and kleshas that mental afflictions, is still dirty even though he's having nice thoughts right now." Okay so from the viewpoint of having been produce by something impure, it's impure. Is it impure by it's essence now. No, it's pure. So we still say it's in the category of suffering heaps although he's also not capable of suffering anymore. It's suffering in the sense that it was produced by his former bad deeds.

[student: well that sort of implies along with the physical heaps and the other ones that no matter what you do once you get to that point, there's nothing else

you can do until you die at that point.]

According to Hinayana that's true. Once you got rid of your mental affliction obstacles on December 14, 1993, you don't have anything dirty in your mind. It's clean.

[student: no, no, but I'm saying in this case what's left over, you said even the mental is still left over because it's produced by these other, it's sort of a fatalistic thing, even your mind, there's nothing else you can do except wait until you die and then they all going to be manifest purely.]

Yeah that's true.

[student: what was that thing about a painful death, but that's just...]

No the physical body is still gonna be painful. How he will perceive it..

[student: is different]

Right. Or how he'll react to it is different. And I'm curious personally when we get to Prasangika what they say. I'm not sure what they say.

[student: didn't you tell us that they say you perceive emptiness directly and then they come out of it?]

Yeah, right, for them left over means something else. But I don't want to get into it. Okay, whose turn is it ... John. There's a kind of nirvana called nirvana which doesn't stay. What is the meaning of the phrase doesn't stay?

[student: [unclear] no matter where you are]

[Laughter]

[student: it means that you don't abide in samsara or nirvana..]

In a lower realm. You better write that down. You don't stay in samsara and you don't stay in a lower nirvana.

[student: I thought any nirvana you don't call total nirvana is lower.] Don't assume anything. You're in a nice monastic class here, you gotta be precise.

[student: I thought it was called the extreme of peace.]

Yeah they're called the extreme of peace and the extreme of the world. By the way, those are not the extremes the Middle path threads it's way through. Some people got that right on the homework. When you talk about Madyamika, when you talk about the middle path, the middle path is also going through two extremes but it ain't those two extremes. There's two sets of two extremes. When you talk about Madyamika, the two extremes are what? Thinking things are self existent and thinking that if they weren't self existent they couldn't exist. Nihilism, I don't know, Neitche, Kuerkegaard, whatever they are, forget it. Okay. Thinking things are self existent and thinking things aren't self existent couldn't exist. And Madyamika goes through the middle, that's why it's called Madyamika. That ain't the two extremes we're talking about here. We're not talking about why Madyamikas called Madyamika. We're talking about why not staying called not staying. Somebody forgot that line. I brought it up as an

example of extreme and then some people took it to mean ...

[student: question, for the purposes of the test, is it alright to paraphrase and say what staying and not staying in samsara or nirvana or do you want ..]

That's alright. You won't get anything wrong. You won't lose any points. It's just good for you to say the nirvana which doesn't stay doesn't stay in the extreme of peace which means lower nirvana, and doesn't stay in the extreme of the world which means samsara. That would be precise. Okay. Vilma, describe the three main parts of the method for achieving nirvana.

[student: the three main parts are the training in wisdom...]

Is number one, [student: is number one] which perceives selflessness okay.

[student: right andm and that ...] It would be very nice if you said that. The training in wisdom which perceives selflessness.

[student: and that wisdom is from is under the, is under concentration and morality..]

Is under the influence of, or how about immersed in. I like that . That's nice. Immersed in. It's immersed in what?

[student: concentration and morality]

The training in concentration and morality. Okay. A lot of people thought those were the three steps. They're not. They thought that the three trainings were the three steps, that's not. You're doing it correctly. She's saying training number one relates to step one, trainings number two and three relate to step number two. And then what's step number three?

[student: it's when you have lost the habit of seeing things as self existent and ..]

No, it was the opposite. It was getting the habit of what?

[student: of seeing things as empty.]

Yeah. Of realizing emptiness. Practicing realizing emptiness,{ toksing gonpa}

Practicing what you saw on the path of seeing. Going over and over what you saw on the path of seeing. Habituating yourself to what you saw on the path of seeing. And I really prefer it if you say it that way. Getting used to what you saw on the path of seeing. You saw emptiness. Getting used to the emptiness which you understood directly for the first time, saw directly for the first time. That's the third step. So step two has two parts. Step two has two trainings. Whose turn? Regina.

[unclear] Respectful for a lady in Thailand. My dear sister. What is important to iden ... why is it important to identify the object we deny? Why is it important to identify self existency?

Remember?

[student: I do. Because we want to know what emptiness is but before we know that we have to know what it is we deny. That is the self.]

Good. It's what emptiness is empty of. If that's all you put, I'll be happy. Okay.

It's what emptiness is empty of. If you don't know what emptiness is empty of, how do you know that emptiness exists? It's a self-existent thing. You have to be able to imagine a self-existent thing. Can you have an imagination of a self-existent thing? Yes. Is there a self-existent thing? No. Are you alright?

[student: no, 'cos I can't find my homework from class eight.]

[student: you weren't supposed to read it off the homework anyway.]

Okay. Three different people in the magic show. What's going on?

[Laughter]

[student: um, the spectator is like ...]

By the way, I prefer you say this, the original spectator, or something like that cause the last guys a spectator too.

[student: okay, I've got it backward in a sense. So the spectator is like somebody who has not perceived emptiness directly and both sees things as self-existent and believes they're self-existent. And the magician is like somebody who has perceived emptiness directly and sees things as self-existent but knows perfectly well they're not ...]

After he comes out of that meditation. Someone who has in the past seen emptiness directly. He's now out of that perception. He's walking around with his ...]

[student: how can you see things if you're in the perception of emptiness?]

Please make it clear that

[All talking]

he's post meditation. It's important because number three's what?

[student: so then the late comer is like someone who is a sentient being, a non-Buddhist sentient being who is at that very moment seeing emptiness directly.]

Right. And

[student: he doesn't see it as a horse and doesn't believe it's a horse.]

Okay, good. Does he believe in anything else by the way?

[student: not at that moment.]

Yeah. He can't think this is this, this is that, what we call ...[tape ends]