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Why Are We Alive
Steps to Enlightenment Course 2
Geshe Michael Roach
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Class 1
April 15, 2011

Hi. Welcome. I was trying to think of what to call this class. I was reading the text and I thought he was asking why we were alive.

This book was created by notes from a lecture given in 1921. Dechen Nyinpo was his secret name—Pabonka Rinpoche. He began on the full moon and it went for 24 days and it ended on tsechu, the day of the Holy Angel.

His disciple was Trijang Rinpoche. He took notes. This was before tape recorders and these classes were maybe 12 hours a day. He wrote it all down and his teacher asked him to make it into a book. It's this extraordinary record of a teaching.

Trijang Rinpoche spent a good deal of his life perfecting this life. My teacher taught it to me for 20 years. He went through it three times. I think it's the most beautiful book in the world. It's very special. It will take nine more years to finish the book. We'll be meeting twice a year in Phoenix and then we'll be doing two retreats a year in Prescott in which we try to internalize what we've learned. This is tradition.

We finished already the end of the book, the chapters on how to meditate and the chapter on emptiness. The idea was first we study how to meditate and then we study emptiness and then we go back to the beginning and apply what we learned to the rest of the subjects.

This style of teaching is called Lam Rim, steps on the path—a famous way of teaching Buddhism. Supposedly if you go through it step by step, by the time we reach the end of the book, you're enlightened. That's the goal of this text.

So we'll start.

There will be homeworks after each class. I encourage you to do them. I'd like you to learn how to teach the Lam Rim and teach this text. The homeworks are a way of assuring you know what you're doing. Every evening you'll get a homework. If you finish, you'll get a certificate for the course.

I won't always cover all of the material for the homework, but I'll try to tell you each night what I didn't finish. You'll see; don't stress about it.

I request that during the length of the course you do your homeworks with other people. I ask you do them with someone you don't already know in this group. Try

to find someone you don't know and ask to do homeworks together. You can go to Paradise (café) and do homeworks together.

I want you to learn to teach this thing. There are so many people teaching the courses I've taught already. I'm really happy about that. Learn how to teach it; do the homeworks; and teach it wherever you live. It's a nice career. You can still have a job and teach in the evening. It's a very happy life. Try to keep up on the homeworks and we'll give you a certification and then you teach it. That's what I hope. I did this for my teachers.

[Lady Niguma yoga—easy, short, and has a tremendous effect on your body]

We'll do a retreat 12 – 21st of August. You gotta sign up in advance.

During the length of this course, we're going to do a very special practice. This week is a good time to do it. During this week, any time you do anything like I was practicing it last week—before you eat your Cheerios or before you do your gardening or before you go to the bathroom or send an email. At the text at this point you do a special practice called KULONG CHUPA—you check in with yourself to see why you're doing what you're doing. And that's all. For the whole week if you don't learn anything else, just do this practice. You're about to do this class, think right now why am I doing this. Why did I come to this church and why I am listening to some old Tibetan book? Just reflect. Let's do it right now. Why did I come here anyway? See what you hope and what you want out of this class.

We'll do a couple of minutes, okay? You can look like your meditating and think: why did I come here? What do I want? [pause]

During the course of this week, we'll be doing that more and more. I'd like you to start doing it before you eat and before you get in your car and before you send an email. Pause for a few moments and think: why am I doing this right now? What do I hope to get by eating this food or sending this email? What do I hope to happen? This is really what he's teaching this week.

And we'll get better at it during the week. We'll learn how to want something well before we do it. We may not change what we're doing, but we'll think of it in a different way. Why am I here? What am I doing here?

We're starting from the beginning of the text. I'd like to spend some time on the title. I read in Tibetan and then I'll translate for you. I don't care if it's distracting. (ཅ)

The first thing to say—we know this book as namdrul lakcham. Namdrul means liberation. Lak means hand. Cham means to thrust it into. I like to think a child is holding up their hand a parent shoves a piece of candy into. The lama is shoving

enlightenment into your hand. You can't get out of it. It's being shoved into your hands. That's the way the book is called by most Tibetans.

Dutsi nyingpo. Nyingpo means heart or essence. Dutsi means amrita—deathless nectar. Nectar means to pass beyond death. Nectar is the Greek word for passing beyond death. It's a magical thing that if you drink it you don't have to die. A-mrita. The real name of the book is a dose of amrita. And it's literal. If you study this book well, you don't have to die. If you practice this book well, you don't have to die.

People debate in the ancient times. What was the amrita. Some say it was a juice that makes you high. It's not like that. Amrita is just a bunch of pages. And if you do the practices presented in this text, that's nectar and you don't have to die. The goal of what we're here for is expressed in the name of the book, which is the essence of deathless nectar. Then you get there and you teach others how to get there. That's why we're here. And that's the name of the book.

It is a menlak—the instructions which your lama gives you lips to ear. They are sitting next to you whispering into your ear how to reach deathless nectar. The other name is advices whispered into your ear by your holy teacher which thrust liberation into your hands.

The essence of this text is personal. Profound. Deep. That means the way we stop death by using this text is understanding the deepest workings of reality, which means emptiness. You learn about emptiness and that is the profound instructions for deathlessness.

Sang La Norwa—Sang means complete. In this book there is not anything missing. I like to compare the lam rim teachings to an automobile engine. I have a 1910 volvo. I want to Flagstaff and it died again; a couple days ago—I took it to some highway robbery guy and he relived me of \$500. He fixed a fan. Then yesterday I was driving and it died on the highway. I got out and looked under the hood and all the bolts to the fan were missing. That's not sang lanorwa. All the parts are essential. It's not like a gal bladder.

There are a certain number of realizations you must reach in your heart or you won't reach enlightenment. There has to be certain breakthroughs and they must be made in a certain order. The teaching must be complete and it must be free of mistakes. The instructions are in there and no one left the fan bolts off.

Chukyi Gyelpo means what? King of the Dharma. Je Tsongkapa—teacher of HH the first Dalai Lama. 1357 – 1419. He was a miraculous being. The greatest teacher of Buddhism ever. An incredible extraordinary being. I think for us he's greater than the Buddha himself. For us personally. He understood everything perfectly about the spiritual path and he imparted it perfectly in this world. And if you can connect with it, you can be drinking nectar soon. You've heard Tsongkapa and so you're spoiled. He's the only one who clearly expressed how to apply emptiness to your

life and then overcome death itself. He's the only one to express it clearly. He is the king of the dharma.

His holy mind. Rice Krispies don't have it and Cherrios do. It can mean nutrition but it means the essence or the cream. Crème de la crème. Tsongkapa taught 10,000 pages of scripture. You cannot cover one page of his writing in a week. He wrote 10,000 pages. Great scholars debate 1 page for a week. But the essence of everything he taught is in this book.

The steps on the path to enlightenment.

Nyamchi. Chi means a teaching. It means to guide somebody. Nyam means based on the Lama's own experience. So Pabongka Rinpoche, my teacher's teacher's teacher, our great grandfather—he taught the steps of enlightenment from his own experience. He went through the steps and then taught—this is how it happened to me. This is how I learned to meditate on emptiness and he achieved them and taught from his own experience.

It's a sinchi, a record of a teaching. Hold write. You don't want to lose what you heard. That's a sinchi. I'm not forgetting it.

The last thing is it's a: you go to a class and the teacher says something and you know they can read your mind. They know I haven't done yoga in a six months. You feel almost paranoid because you feel the teacher is talking to you personal. YOU! YOU gotta get it together. I don't know how to describe it. It's a feeling that the lama is talking to you directly in a room of 200 people. That's an incredible karma. It feels like each word in the book is directed at you personally. And that's not wrong. That's true. If you've been a good person and you've helped other people and you've done your homeworks, it will feel like this is exactly what you needed to hear. They are talking exactly about what I wanted to hear!

It contains all the teachings of the Buddha also. We have 1500 teachings of the Buddha, tantra and sutra. Many were lost, but we have 1500 and all of them are in here. The essence of all the Buddha's teachings are all in this book. If you study this book, then you will receive . . . you can open any Buddhist text and see that it was covered here.

What does this title tell you about the book? I just told you about it. The essence of nectar, profound advices . . . notes taken during teachings based on the lama's own experience . . . deep within his own heart. That's the title of the book!

It's auspicious to translate the first few lines into Sanskrit. I'll read you the Sanskrit, but it's corrupt—it's not accurate because they didn't know Sanskrit accurately.

Here's what it means first: He's addressing lama lobsang dorje chang. It's really Trijang Rinpoche who is addressing Lama Lobsang. It's Je Tsongkapa. He called him

King of all Buddhas. Dorje Chang means Vajra Dhara. It means the form the Buddha takes when he teaches secret teachings.

Tantra is a weird name. We were in Malasia—or Indonesia. There's a big magazine rack and it says, "learn the secrets of yoga tantra sex!" It's not like that. You're sitting at paradise café and suddenly it occurs to you that one of them is Tsongkapa. Six centuries later he came to the café to help you with homework and he looks like a girl. That's tantra. It's secret because if you don't have a good heart you won't detect him. He will just look like a girl from Virginia. It's hidden because we don't have enough goodness to see it.

Vajra Dhara is the form that Lord Buddha takes when he teaches secret teachings, which could be a lady from Virginia. That's Vajra Dhara.

Ram chang means zillions. Protectors of the universe—enlightened beings. A mountain of them. The zillions of protectors who are wondering around this universe. Take their three secrets—do you know what their three secrets mean? The way they act, talk and think are the three secrets.

Kinkora is Tibetan for mandala, an enlightened universe. The Lady from Virginia is doing this dance of a single person who is the combination of several billion enlightened beings. As she helps you with your homework. It's a beautiful idea. And she is Tsongkapa.

Please rain down upon me showers of blessings. These are the opening lines. The Lady from Virginia, who is dancing a dance of a zillion enlightened beings, please spill coffee on me! Things are happening around us as we speak and don't think she just spilled her coffee.

Those of you who care: Sanskrit.

The one being who incorporates that universe. That's the Sanskrit.

I will give you a break in about 10 minutes.

I bow down to a certain being. He has written a poem of four lines about this being to whom he bows down. He has hidden the name of his teacher in the poem.

Maitre and Karuna—two forms of love. One to grant all wishes and one to remove all pain. The highest way, the Bodhisattva way. You have used this highest teaching to destroy the extreme of peace. What is it? You study Buddhism, you get good at meditating and you destroy your negative emotions. That's nirvana—you blew out all of your negative emotions for ever. But you can't stop there. You have to keep working for others.

My lama, because he had those two kinds of love, destroyed the tendency to space out. He destroyed his attachment to this world.

Is it wrong to have a Starbucks coffee? Is that attachment to the pleasures of samasara? You can't say. It depends on the person's mind. Starbucks is neither suffering or good. If you understand where it came from and use it to help others it's a good thing.

The three trainings: morality, meditation, wisdom. Tripitika. Vinaya (how to live an ethical life), Abhidharma (how to meditate and concentrate), Sutra (how to understand emptiness). These are the three trainings. All Buddhist scriptures are grouped into one of these three. His lama was a keeper of those three teachings. And he, Pabongka, was a pure compartment of behavior because he didn't have the stench of the 8 worldly thoughts.

This is a quote from Nagarjuna: Oh, knower of the world (the King). To get happy that you got something and be unhappy that you lost something. Happy when you feel good and unhappy when you feel under the weather. Somebody calls you smart, you feel wonderful; somebody calls you dumb, you feel awful—you get famous or don't get famous, if you have lots of friends on Facebook.

Happy when you get things unhappy when not; happy when you feel good, unhappy when not. Happy when you have lots of friends, unhappy when not. Happy when people praise you and unhappy when they criticize you.

Rinpoche was a great NY Mets fan. Someone would get a home run and he would run slow around the bases smirking—8 worldly dharmas. Next inning he would strike out and be unhappy.

Is it wrong to be happy when you're healthy? Should you want the flu? Is it okay to be unhappy that you got the flu? You want to go to a place where they don't have the flu? So isn't it okay to not like the flu? It's tied up with wisdom. If you get angry at others because of the flu, that's wrong. But if you get angry about the flu and treat others better to eliminate it—that's a good thing. To not want the flu is fine. To be mean to others because you have the flu is wrong because you'll get the flu again.

It's not wrong to be upset that someone wrong something mean about you in the newspaper. But you have to understand it and work harder not to criticize others.

His Lama's name is hidden in this verse. He didn't have the 8 thoughts. Does that mean he didn't get the flu? He did. He got very ill later in his life. He did show sickness. How did he feel about it? He was more kind to other people. It's not wrong to not like being sick.

I bow down to my lama who is the source of the ocean of happiness. What's the source of the ocean? The rivers and what feeds the rivers is rain. He's comparing his lama to the ocean and the teachings, the rain, flow into the ocean.

When you sit down this week and say why am I here. Why do I study the lam rim and meditate? Deep down it should be that you want to be happy. I want to be happy. And then he's saying your happiness will be like an ocean fed by the rivers and ocean of your teacher. Your own teacher's teachings will be like rivers and rain that feed into your happiness that will become like an ocean. The Tibetans said the ocean had no bottom and no other side. So your happiness—that you feel deeply happy and contented if you do these practices. And you're happiness is like the ocean and your teacher feeds that ocean. Please send down the rain and fill up the ocean of my happiness, happiness that has no edge or bottom. And they will. It's very nice to have a teacher do that for you. That's the point to be really really happy and make other people happy.

We'll take a break there.

Trijang Rinpoche is talking about his teacher—my teacher's words rip out the hundred diseases of the soul. My lama's speech is like the ocean, the source of jewels. Tibetans believed all jewels came from the ocean. Whatever goodness I have comes from the bottom of the sea, my lama.

My mind is like a child's mind—the words he spoke during those 24 days in Lhasa—my mind was not big enough to fit them. But I was worried about what a great loss it would be if I forgot a single word he said during those 24 days. I was thinking what a great loss it would be if I forgot a word, so therefore I will try to write down on paper one percent of the amazing stuff he said.

That's a custom of Buddhist wise people. When they start a book they swear they will finish it. It's his life or death promise. I'm going to write the book—there are books in the tengyur that end in mid-sentence because the author died.

[phone rings 〰]

This is a very very important—you have to get this sense that this is an important moment in the teaching. Trijang Rinpoche has just sworn to write this book. I believe it too him about 20 years. This book has been written perfectly. The Tibetan is perfect. It wasn't the lectures; it was the transcriber. He took the raw film and converted into the greatest Tibetan literature ever. This is probably the greatest book literarily that has every been written in Tibet and the meaning is the greatest meaning.

He sacrificed 20 years of his life to transcribe what his teacher taught. What I'd like you to do mentally—you make your own commitment to pass this one. Make a

commitment to pass these ideas on to somebody. Part of the reason I am here is to pass this on to other people. Trijang made this commitment. He said my mind is like a three year old, but I make a commitment to pass it on. This thing is amazing. You can change a person's life and help a person overcome death itself so you should make a commitment to pass it on. We'll pause for a moment to do that.

Okay. That was good. So please teach it. All of you can be teachers. And it's a beautiful precious thing to teach people. Piece of it will come back in your mind 20 years from now. It's so beautiful. It does something to your subconscious. It profoundly moves your being; you can't stop it.

Here's how he starts: there have already been millions of Buddhas. This planet is a little retarded but there have been worlds where many people learned this and got enlightened. We have had countless past lives and countless Buddhas have tried to reach us. We could not be moved—we're "special" and held out against all those teachings. We are particularly—in this world, there will be hundreds and Guatanama is considered the highest. We didn't have good enough karma to meet and study with the historical Buddha. We were probably ants at the time. We didn't make it. Thousands of Buddhas have come before; we were too hard-hearted to be moved. Then he includes himself. PR is including himself. People like me.

This is Trijang Rinpoche—sorry—TR is now saying me and other members of the class were the incorrigible ones. Then here came this lama. He taught us to have a single wholesome thought—one decent thought in a day. Just to think about what somebody else needed in a day. Try to think of what someone else needs in the next 24 hours. He taught us to frame a single virtuous thoughts.

And then he in stages and very gradually he empowered us to take ourselves to total enlightenment. From learning how to have a single virtuous thought up to empowering us to drag ourselves to total enlightenment. He taught us everything. He made constant and tireless attempts to pull us out of our negativities. And he drove us to be good. He herded us to goodness like cows.

Matchless kindness of our teacher. Pelden Lama, my Glorious Lama.

This is very beautiful. Whose name I utter only because it is of great purpose. He's saying he's not even worthy to say my teacher's name. But I want you to know his name. I'm not worthy, but I have to—which is keeping a tantric vow. You have to be careful around your teacher's name.

Jetsen means Holy one. PR's monk's name. Jampa Tenzin Chinley . . .

Glorious, supreme. We were in his hermitage, a special hermitage where PR used to stay. We were all gathered there. There were lots of people there like me. Wild monkeys. Impossible to tame; incorrigible individuals. We had a wonderful

opportunity where he imparted these teachings to us. It was in early fall. He started on the full moon and he continued for 24 days.

Trijang means Throne Holder. He was a tulku. He became in his time the greatest scholar and wise man of Tibet. He trained a whole generation including my teacher and Lama Yeshe. The whole generation of high lamas was trained by Trijang Rinpoche. And he sacrificed the greater part of his life to translate this work for his teacher.

They chose Trijang Rinpoche to be the tutor of the Dalai Lama because he gave up his own wishes for his teacher. He could have been very famous. He was a great writer. But he didn't write his books; he wrote his teacher's books. The karma of that is that out of a million monks he was chosen as tutor to the Dalai Lama, which is this whole idea of giving up what you want and trying to serve a higher purpose. And then it's not really a sacrifice. You get the best things anyway.

People were asking me. We had Diamond Mountain University. I taught the highest teachings for 7 years. Thousands of translations. When we went there it was empty land. There were seven people there; it was pretty bleak. By the end we had 134 graduates who really heard the higher teachings of Buddhism. Then they said, what do we do next? We did ten years of sutra in NY and then Diamond Mountain. I said we're going to Phoenix. They said, it's too hot, too much traffic, I don't like Phoenix. Why are you going to Phoenix? Because it's a bad place.

Where's the next tour? Ukraine. Columbia. In the summer. Why are we going there? Can't we go to Paris? No, we have to go to the places that need you. The places that don't have anybody; the places that are hard. Go to the places that have the best restaurants for tsechu? Which is Paris!

What's happening here, especially with Mexican Americans, is bad. It's desperate. We should work in a place like this. We go to the hard places and make them beautiful. That's what Trijang Rinpoche did. He transcribed for 20 years. You take the hard jobs and make things of great beauty. Not that Phoenix is that bad.

I'm going to keep going; is that okay?

Who came to the original teaching? About 700 people from the three great monasteries in Tibet like thirsty people seeking water to partake of the deathless nectar of his speech. They came at great expense and great hardship. To walk from Kham to Lhasa takes great effort. They didn't get on a plane. There were among their number 30 high reincarnated lamas and many monks.

How did PR give the teaching? What was his style? In Tibet the common people didn't hear dharma. The teachings were given in the monastery. Women were excluded. Common people didn't learn to read. They weren't encouraged to go to teachings. PR said that is wrong. He went out and gave big teachings to common

people. He was criticized for this. He gave huge lectures to everybody and he changed them deeply and he was severely criticized for that. He made jokes and make the teachings fun and he was threatened for that. Why is this a big deal? I think it's a style of teaching to emulate.

Here's the first thing. He based his teaching on the great classics—most importantly a book called *The Word of Gentle Voice*, a Lam Rim written by the Great 5th Dalai Lama. He unified Tibet as a country. He's been considered the greatest of the Dalai Lamas, but I think 14 is better.

He wrote a book, a special kind of lam rim called the Marti. A Crimson Teaching--- I'll explain that title later.

There were two great lineages of the 5th Dalai Lama's Lam Rim. One is Central and one is Southern. Central is more detailed. Southern is more brief. He also used a text by the First Panchen Lama. And he used *Exchanging Self and Others* by, he calls, Mahatma, which refers to Master Shantideva, following the Lo Jong of seven points written down by Geshe Chekowa. You studied in course 14. This text uses that extensively. That Lo Jong is one of the main topics of this text.

So he gave a teaching based on his personal experience. When our lama gave this teaching, he used authentic sources. The second thing is that he used real life examples. He would say, Geshe so and so from Sera Ma is really good at this death meditation. He would use examples of real life like talking about Obama or something. That's the second thing.

Third is Rikpa. He used debate. He proved things logically. It doesn't sound so sexy but we travel the world and people really respond to something that makes sense. Your world is made by seeds in your mind; here's how you can adjust the world by changing the seeds—it makes sense to them and they respond. It's very interesting.

Even in countries where they don't have a history of these teachings; they make sense. We gave a talk to a group of young Muslims. They got it and they asked us to come back. Not because it's a religious thing but because it makes sense.

Real sources; content—not something you made up; Real life examples. Third thing, it makes sense.

Number four: cool stories. Weird but true stories. He would tell us cool stories. Probably they are exaggerated but . . .

And then he could pull out these quotations. He was a Geshe. He's from our college, our house in Sera Ma. He could pull quotations out of scripture like we did with Arya Nagarjuna. He could pull out quotations like that.

That's five.

And he could share with us the oral lineage that was never written down. Here's what I heard from my lama when we were watching TV one day. He had the oral lineage. He pulled out jewels from the oral lineage and attached them to the teaching. Things he had heard quietly from his lama in the corner of Denny's.

This is nice. He spoke to his audience's level. Even beginners could grasp what he said, but advanced students wouldn't get bored, which is hard.

We went to Singapore. Half the students had been there before and half were new. 300 people in the room were new and 300 were not. PR could do it; I can't do it.

That's seven.

He related it to our own lives. It wasn't some dry philosophy from the 18th century.

This is great. When people in the audience started nodding off and getting bored he would tell a joke and have the whole crowd roaring with laughter—that's nine.

And at times he had us uncontrollably sobbing. He spoke from the heart also.

And at other times he scared the shit out of us. He started talking about what would happen to us if we died if we didn't practice this well and we were really frightened. He was good at explaining what would happen to us; we were so scared we just went home and meditated.

That's 11. That's enough.

He got us to be very frightened about what would happen to us if we didn't practice these things.

No human being could ever capture what happened in those sessions. No human being could capture in writing and describe to us what happened in that room. I can't give you the feelings of what happened in that room those 24 days. But I was thinking what a shame it would be if I lost some of the extraordinary things he said. So I'm going to do the best I can do to capture it for you; I'm going to have the guts to try.

Then the lama came to me after. PR came to me and said, you know, people who were at the teachings have been coming to ask me questions and I don't have time to answer questions of 700 people who were not listening. And lots of people took notes, but he didn't trust them. He said he came to me and said he wasn't comfortable with others taking notes, and he ordered me to do this book. He ordered me and he gave me permission. He says it in a beautiful way. In one way he ordered me, in another way he gave me a great kindness allowing me to do this book. I have many other dharma friends who couldn't come to these teachings, and

this book is going to be a stand-in for the Lama for those who couldn't get to the teachings.

I'm hoping it will help people. Therefore, I won't add anything and I won't leave anything out. In India rat poison is cheaper than aspirin. So you often get rat poison in your aspirin. He's not going to do that. I will give you what he said. And that's the end of tonight's teaching. He's making a commitment to give us a beautiful record of the teachings from his teacher. It's very moving.

I found a film of him on Youtube when he was like 80. I'll try to get it for you. To me he is a very beautiful man.

End Class 1

Class 2
April 16, 2011

We've been talking about gunlachupa, which means to check in on your motivation before you do something. In this case, PR has asked his audience to check in to your motivation before this teaching.

I always have this guilt thing come up. I just came because my friend came; I didn't have any big plans. And then you start feeling like you're not a good person because you didn't have a high enough motivation. I'm not hear dying to get enlightened, I just heard there was good café nearby.

What he's suggesting is something different. It's that if you follow a logical process, just ask why you're here or do anything—go to work, brush teeth—he wants to you to ask why you're about to do this. Why are you doing this? What do you want out of it. I think what you'll find is that it's not a question that you're a bad person and that your motivation isn't holy enough to have lunch or something. It's not that.

What he's suggesting is look at your heart; look at what you're about to do and follow the consequences naturally. Let your mind follow the consequences. Then you don't have do some artificial thing. Don't beat yourself up and think you should be here to save people.

I'm here because I thought it would be nice to go? Well, why nice to go? It would make me happier at work. How's your work? It's okay. What's it going to lead to? I might rise in the company—I might not if I keep taking all these vacations. But I'll be okay. Do you realize there will be a last day that you work? It's still a ways away. And then you're like what are you going to do after that? I'll just move to Flagstaff or something on my pension.

What about when the body gives out? I'll die but it won't be so bad; I did do some dharma classes. Well you have to have immense seeds to be a human again. Is there anyway to get the seeds without doing much? Is there an easier source of protection?

He's asking you, before you sit down and before you do something. It's not that you sit down and try to be holy to save every being. It's probably too artificial a thought. Just let your mind go through what's going to happen to you. What's going to happen to you if you keep working? What will happen when life stops? What will happen to you? All that runs in your mind before you go to work.

It doesn't mean you can't work. It can be meaningful or meaningless. It can lead to a tantric paradise or death. That depends on you not the work.

He's teaching us to run through the future ramifications of getting in your car before you do it—all the way to your death and beyond. How can going to work help me

then and the people I love? Before you get into your car or eat a meal. He's trying to get us to a point where we can have an automatic review of what we're doing before we do anything. That's what I would like to accomplish this week. Run through the ramifications in your mind without judgment. Don't start at the end, just flow to the end. I'm eating the cookie at Paradise Bakery. Why? Cause I want to. Does it have any possible consequences or impact on the day I die? No, expect maybe I'll die faster. You will start refining what you do because you will judge how it affects me and others at death and beyond. You can enjoy the cookie, but maybe in a different, a deeper way.

There's some Sanskrit I didn't cover in the fake Sanskrit title. Just for completeness, I'd like to read it. He translates into full Sanskrit the first couple of lines to honor the ancient translators. Oftentimes that Sanskrit is wrong.

He says . . . Sanskrit: My teacher, Lobsang, the King of all the Buddhas, Vajra Dhara—the lady from Virginia sitting next to you in the café. Please make fall upon all of us a great rain of a billion blessings. Lobsang means Tsongkapa.

Ut means up. Uta means most high. He's using it as a translation of Lama. Muni means the able ones or quiet ones. Uksha means Lord. Please grant us (gin she) goodness a billion.

We've reached the first day of teaching. Here's what happened on the first day that PR taught.

On the first day, the matchless king of the dharma, JT, from his holy lips—the warm up to the teaching you do a preliminary. Check your motivation. Why are you here? Hopefully you thought about it. Let's think about it. Three minutes. What do you want. [pause] that's all. Let your meditations be short and sweet.

And here is what he said. Now starts 800 pages of explanations. The first thing PR says is AH LA SO. Which means, well then. It's funny to start the greatest book with Well, then. In the monastery it means something different; AH LO SO is what the debate master says it when the debate is over or your part is over. It's like separating two boxers. In a debate it means, enough—we've seen enough to know.

Its very significant that at the very beginning of 800 pages he quotes Je Tsongkapa—even more important than the Buddha. PR chooses to start his 24 days of teaching (we're talking 8 – 10 hours a day) with the greatest of all Lamas. Je Tsongkapa. Then he's going to quote nyamgyur. Nyma means personal experience; gyur means song. It's a beautiful piece by JT in which he summarizes the Lam Rim. It's very important that PR chooses to start his teaching from the nyamgyur from JT. The Song of JT's own realizations.

Very famous—it's one of the first things you memorize in the monastery. This body and mind, the chance that I have now, is better than a wish-giving jewel. Tibetans

believed there was jewel that would give you anything you want. He says the body and life you have now—the peace in this country, the fact you don't have cancer or aids, the fact that you are healthy and have a good education—you have everything and Buddhism has come to your country and is respected by the whole country. There's a weird karma going on that everyone respects the Dalai Lama. All this is better than a wish-giving gem. Why? The jewel can only give you what you imagine to ask. Your body and mind will give you things that you can not even imagine. Your present circumstances will lead to a future that you cannot even imagine. You have a strange and beautiful future ahead; it's not one you could imagine right now.

What's going to happen on this planet in your lifetime, you couldn't even imagine.

This is the only chance you will ever have. It will not happen again. It is unique. It's a very famous sound: hard to find, easily lost. Strikes light lightning and disappears. This life, the chance you have in a country of peace with Buddhist teachers running around. You have life, you have education, you have enough food, you have a place to meditate, but it's going to come and go like lightning. When it goes it goes fast.

You get old and your back goes and you can't meditate anymore.

Think about it. Think about what a great chance you have and how fast it can slip away. Realize that all your worldly activities are like chaff that blows away in the wind. It's like dust in the wind. All the things you're worried about right now, they don't matter much. That's so helpful during the day. I always try to remember who I hated most three years ago. I can't even remember their names! It will go; it will pass. It's not very important. Not to be so worried about them. Relax a little bit. No point to worry. You gotta suffer, but to worry about it is self inflicted. So chill a little bit.

What makes a thing worldly is one of my pet peeves. Is it worldly to go to work? Is it religious to live in a monastery? It's not outward what you do but what you do on the inside. A family life with children and a job are not worldly until you make them worldly. Being a monk and memorizing books can be very worldly. Don't think worldly means family life.

You must strive day and night to make something meaningful of your life. Make day and night to make something meaningful of your life.

Here comes the cool part: I am a yogi—this is what I, the yogi did, and those of you who wish to reach freedom should do as I do. He refers to himself as nyeljor, yogi. This is what I the yogi have done and you should do it also.

If you hope to achieve freedom, then follow my advice. Realize what a beautiful opportunity you have right now. He's going to rag on people who say life is hard,

these are bad times. Come on! You got everything you need. You're standing on the edge of total enlightenment. Your planet is on the edge of total enlightenment.

We travel all over the world—it's amazing; the world is on the edge of enlightenment. Hundreds of people want that all over. By the third evening of a talk people are crying. It's weird. You are in a beautiful blue planet. It's unique and it's about to become an enlightened paradise.

What did I say about rang chak? All us guys. He's being . . . he's already enlightened and he's saying "dudes like you and me." It's very significant and he's one of the only Lama's who uses it. He throws himself in with the common people. For lifetimes with no beginning.

I'm not going to take the time to prove that you have previous lives. But come on! Just be logical. You didn't come from nothing. Nothing comes from nothing. Nothing ever could. Things come from similar causes. Your mind comes from a similar mind stream. You cannot create mind from Chemicals. The mind is different. It cannot come from physical things. Your mind has gone on forever. You should take joy in it. It's not weird or something. I don't think you have to bad because you've been around forever. Here in the cycle of life, you cannot point to an experience you have not had.

You have been Miss America countless times. You have bungee jumped hundreds of time. You have killed your mother countless times. You have killed millions, everybody has, countless times. There is not pleasure you haven't encountered or pain you haven't inflicted. We are the same. But we never, up until the present lifetime, we didn't take advantage of the chances we had.

He had a human body countless times. We were well fed. We were allowed to have a class. These are good times. You have a good opportunity, now make something of it for one. Don't waste it. Try to make something out of your life. Try to make something out of the chance you have.

You don't have to go to Calcutta and live in the slums. It's much more difficult to be happy than to go to the slums of Calcutta to serve. It's a higher task to make one person happy. If you can make yourself happy the rest will take care of itself. But if you can't make yourself happy what are you going to do for the people of Calcutta. The great goal of this life is to find great happiness—and you never have. Now you have a chance because of knowledge. There's some kind of training or knowledge we can achieve and then we can serve others.

People like me and you, we don't think about it much. Matamachekma—it's from the study of emptiness—means if we don't think about it much. We tend not to think about how lucky we are. You are amazing; it's a miracle. You're listening to this thing. And other people don't care.

I turned on the radio because someone loaned me their car. It was this long thing about fish tacos. That's the focus of concern of the great majority of people. You made it past fish tacos. You made it here and you're so lucky. Something miraculous is happening to you—be a little happy about it!

He said, most of us don't think about how lucky we are to have this body and this mind. You have a functioning body and mind and you can make miracles happen if you use them right. If you play your cards right, you can turn this world into an enlightened paradise. It's very close; it's very close to happening. It's happening everywhere.

We find a ten dollar bill on the asphalt in the parking lot and we think that we got something big and we don't appreciate the body and mind you're walking around in.

And we don't have any qualms . . . you go home and you say I sent my clothes to cleaner and I lost the 20 dollars in the pocket. We think it's important but you waste your days like nothing. You watch TV, you read novels. Here's your precious body and mind and you were watching some daytime TV show. Forget the 20 bucks, you're wasting life moments. Are you crazy? Every moment is so precious and exciting and you're just wasting it on nothing! We feel more upset if we lose 20 bucks than if we lose 2 or 3 days.

I see people reading US Today and I want to buy the day from them. I'll give you 20 bucks. Give me this day of your life. I wish it were possible.

Then PR says, look it's not true that your body and mind that you have now right now are more precious than a wish-giving jewel. It's not true. They are more precious than a hundred thousand wish-giving jewels.

If you happen to find a wish-giving jewel, which is always in the dirtiest places, you have to do certain things to the jewel or it doesn't work. It doesn't get activated unless you do three things. I looked it up. Zeme Rinpoche was TR's closest disciple who lived in Ganden Monastery.

[missing story]

He says that you have to wash the jewel three times in different liquids and then you have to wipe it with three different types of cloth, and that's the tru sum mentioned in the text. Ocean water, salt water. Take a cloth made of horse hair and buff it. Then secondly fish juice. Soak it in fish juice like when you take saffron you bang in water before initiation. Bang the jewel in fish gut soup or fish juice. Then take a soft cotton cloth and buff it again. Soak it in quick silver over night and then wipe it with velvet or silk. Then you say special prayers and you activate it like a credit card.

Put it on the top of a ball on top of a victory banner. Make offerings to it. And then you will get this life's needs, whatever you want. Like Aladdin's lamp, ask it and it will come.

Even if you find 100 or 100,000 of those, that jewel doesn't have the power to give you the least of all the spiritual goals. Then he defines the least of spiritual goals, which is keeping your ass out of the hell realms. At least your spiritual practice should keep you out of the hell realms. That's the worst you can do.

But the body and mind which you are blessed with currently do have the power to keep you out of the hell realms and everything higher too. Your body and mind are already more precious than a million Aladdin's lamps.

There are these beings called Bhrama or Indra. You could call them Thor or Odin or God. These are extraordinarily powerful beings. There are beings who can move planets. There are such beings. And you have been a being like that countless times fooling around with galaxies like marbles. You can get that if you practice correctly in this life. If you want you can do it with this body and mind. Or, you can also use this body to reach the paradise called Tushita, ???, ??? These are Buddhist paradises. This body and mind are a ticket to these paradises.

If you knew how to do it correctly, you could run the world. People are struggling to get the job as a supervisor at the Motor Vehicle Department. If you knew how to use karma correctly, you could easily become Warren Buffet or Bill Gates and that's nothing. You could become a being who plays with galaxies as if they were cracker jack toys. If someone trained you properly you could amass incredible power and wealth in this world. But then he says, but higher than that is Nirvana and Buddhahood.

Nirvana is the ending of your mental afflictions forever. If you achieved nirvana, no one could ever annoy you again. It wouldn't be possible to feel upset ever. That's nirvana. Buddhahood is something different. You're standing over countless planets and you have the pleasure and capacity to take care of billions of beings on billions of planets. Spiderman on every planet. You can do that with this body. That would be fun.

Don't think of becoming a Buddhist as being boring. Being Spiderman would be fun! I want to go see transformers. I was a nerd growing up. He gets a girlfriend and a Camero and he also saves the world. You can get everything. Think like that. With this body and mind, you can be the guy in Transformers. It's very gratifying to save the world. It's very fun. It's so fulfilling to help people all over the world.

But for the fact that we haven't given it a try, we could be doing that now. But for the fact that we haven't made any great efforts. It just means we haven't tried that hard.

In general, if you ask somebody how long does it take to become a Buddha after you get Bodhicitta, it's billions of years. It's a long time. 10 to the 60th power times 3 times billions of years is the amount of time it takes to become a Buddha after getting Bodhicitta. OR if you use the human body which you have right now and you practice the higher teachings, you can reach it in this lifetime. The human body in this realm is endowed with certain energies within the chakras certain elements and given those energies, you could, if you entered the higher teachings attain buddhahood in this life. Your body is not just even a normal human body. Your body has certain pathways. Chakras, winds, elements, drops, that if you knew how to do it right, you could become a Buddha in this lifetime before you die.

So don't tell me you're not special.

I translated for the Dalai Lama's doctor in New York. Somebody asked him a question. They said, oh Doctor Dundan. He had just finished describing the causes of cancer. He said everything Americans eat is carcinogenic. The tires on cars are carcinogens. Every electrical wire causes cancer. So this guy asks, what's a normal person living in a normal city supposed to do? He says, you must have mistranslated! He said they are not the causes of cancer. They contribute to cancer, but cancer is your karma. It has nothing to do with rubber or electricity. Those are just expressions of your karma. Don't tell them I said those cause cancer.

Tell them one more thing! Tell them not to use the word 'normal'! Are you kidding?! You've got this body and mind. You could save the world. Stop using that word normal. Never refer to yourself as normal. You have a body that you can use to practice tantra and get enlightened in this lifetime! So you're not normal.

Personally I don't like to spend so much time thinking about losing my opportunity and going to hell realms, even though that's true. I respond better to positive reinforcements. My body has in it certain physical elements that allows me to get enlightened. With my Lama's blessing. If my lama blessed me properly, I could change into light.

Break

Q & A

Q: Similarities between PR's book and Master Shantideva's GTBWL.

A: When we think about the Guide, we think about it as a teaching on compassion and a teaching on exchanging self and other. But in the canon, the book is in the Madyamika section, the emptiness section. It's the greatest source for compassion, but if you asked PR how he felt about it, he would say it's a Lam Rim because it goes through the six perfections and it treats the Bodhisattva's way of life and it has one of the best presentations on emptiness in ancient times. Tsongkapa quoted here later is going to say don't talk to me about the Lam Rim of Tibet. It's a lineage from

Lord Buddha. So I think they would say it's a Lam Rim and a guide book on the steps to enlightenment. For each time in history there is a presentation that students can relate to—because our teacher's teacher's teacher spoke this book and our teacher's teacher wrote it down, we are very close to this one. For that reason this one calls to me more. But they are all the same.

Q: Watchfulness.

A: Venerable Alistair is talking about two very useful tools that we use in meditation. Dremba sheshing. These are two different states of mind and two tools we use in meditation. The trick is that they function in the space of several seconds in the mind. It's very hard to watch your mind having sheshing or dremba. You can observe how you catch yourself spacing out and bring your mind back. Sheshing means a part of your mind that watches the rest of the mind to see if there is a problem. If the mind is off the object or lost the strength of its clarity. Sheshing rings a bell. It's like a smoke detector. Then the sprinklers go on. That's dremba. The capacity of the mind to bring the mind back to the object of meditation. Those happen so quickly in succession that it's difficult to distinguish them.

Part of your mind is going to complain that the mind is not on the object. The Dremba brings the mind back. An elliptical orbit is better. Don't try to pull it straight back. Let it go. Dinner, what are you going to have? How about Indian? Okay how about until then we meditate. Don't say don't think about Indian food! It won't work. Do it skillfully. They are two things. They are not mixed. But in practice to watch your mind detect and bring back happens so fast it takes some practice. You might want to do an artificial distraction experiment; let the mind get distracted and then bring it back just to catch yourself. It's important to be able to detect when your detector is detecting. But if it's just some kind of unconscious process where your mind eventually brings you back, that's very weak.

Set up distraction dress rehearsals where you watch the mind catch it and bring it back.

I think you could use sheshing to not just detect distraction, but also when you don't have clarity, which is nar. The mind is bright eyed when it has clarity. That's the goal of meditation. It doesn't mean the picture is clear, but the attention is powerful.

Sheshing can be used to detect more than just losing the object; it can detect agitation or dullness.

In the last stages of gross agitation you are still losing the object, but it's so quick that it's not labeled losing the object. What the feeling is is that your mind is being tugged at. Multiple micro-seconds off the object give you the feeling that your mind is trying think about lunch or keeps pulling you toward lunch, but you must have or you wouldn't feel you were being pulled toward lunch if you hadn't thought about lunch. There must be mico-seconds off the object, but it feels like someone is

tapping you on the shoulder. That becomes subtle agitation, water flowing under the ice and you feel like you might get distracted. For me, it's usually a problem. I don't check email before email or don't open the ones that look like problems because they will pull at your mind during the meditation. You will feel like you want to think about them.

You must be thinking about the problem for micro-seconds, and that's why it feels you're being pulled by the problem or else you wouldn't be aware of that problem. You must be off the object for a micro-second, but that doesn't qualify as losing the object.

Q: There are three types of Bodhisattvas: shepherd, ferryman, king.

A: It's a theoretical difference and in practice it never happens. The king says I will become enlightened so I will lead everyone else behind me. The shepherd says I'll make sure everyone else gets enlightened and then I will go. The ferryman, they have to get in the boat with you to take you across. That means I will pass into nirvana with you. In practice, that distinction is based on a misunderstanding to what it's like to get enlightened. The king one is always the right one, or maybe the ferryman. The shepherd is based on the idea that you disappear when you reach nirvana. You will still be here and you don't disappear when you reach nirvana. Lord Buddha said when you reach nirvana you go out like a candle flame. So whole schools started that say you disappear. Lord Buddha means if you go into your own personal nirvana you have extinguished the flame of your love. You should reach nirvana and then help others. We should get enlightened because then we can guide others. But we should keep in our heart the willingness to be last. It refers to an attitude.

Good question. I think it comes in this text.

We'll start again.

[In regard to tantra, you are the cowboy and the whole herd is chasing you. ☹ We should write that down.]

This body is more valuable than a million wish-giving gems. If you were to be blessed with a body and mind like we have now and waste it . . . on what? Watching TV? Don't think samsara is so easy. I had a very tantric experience once watching the Wizard of Oz with two small children. So don't think it's so easy to say that TV is always samsara. It's not that easy.

It would be more of a loss to waste hours of your precious body and mind that it would be to give up thousands of gemstones. There would be no greater loss, and nothing more stupid. And there could be no greater deception of yourself by yourself than to waste your time.

But what does it mean to waste time? GM is always on the computer writing homeworks, someone else is at Paradise Café with a friend. You can't tell from the outside if someone is wasting time. I think not being happy is a waste of time.

He quotes Shantideva. This is a quotation from the Bodhisattva's way of life: once you have found a body and mind and circumstances like we have now. If you don't use it for goodness, there could be no greater deception of yourself. And there could be no greater ignorance than to waste your life. It doesn't mean that if you're not frenetic you're wasting your time. You can be frenetically studying and going further away from enlightenment.

Can you in a normal person's life and circumstances change the quality of your interactions so that they become enlightened rather than having more interactions with lamas. Can you sit in Paradise café with someone and change the quality so that it becomes the same as doing a tantric sadhana. Can I truly pay attention to this other person and have an enlightened interaction with them? That's not samsara.

A lot of people study lam rim and make judgment that anything that is fun is samsara and religious is anything boring involving books. You can do everyday things and be in the mandala.

Don't wait to make something meaningful of your life. Do it now. He's actually going on now to a death meditation. He's doing a mini lam rim meditation with us in the first hour. You should notice it. I want to review the context. He's asking his audience: why did you come? What do you want to get out of this teaching? In order they come for the right reason he takes them through the whole book in ½ an hour so they understand why they should have come to the teaching. And that applies to everything you do in your life. Try to grasp that. You should do a lam rim review every time you go to the movies!

You're going to relax. What's going to happen to the body from relaxing? It's going to die. What happens then? Buddhism says seeds will go off and throw me somewhere. Rinpoche used to watch Vana White. She would come in this beautiful gown and roll this big ball for the lottery. Rinpoche would stare at her. It's just like dying, he would say. That's just what happens when you die. Your mind is all confused and all the seeds are spinning around and one seed comes out and boom you go somewhere. It's called sundupa, a karma is triggered at the moment of death and we don't know which karma.

So how can I increase my odds? I should try to have compassion, I should try to serve others, I should try to do something good. Now go to the movie because you did it for the right reason. If you're a tantrica, you're going to watch it for the right reasons. 33 minutes into the movie I'm going to see what they're saying and take it as a message from Chakrasambara.

You go through a whole lam rim in your mind and then you go and then you go for the right reasons. That's taking refuge. We'll get into that.

So we don't know when we're going to die. It's definite we must die and we don't know when.

I run across these lines in spaces of twenty years. I haven't read this line for two decades, but then it hits me. To me this is one of the most moving lines.

He says, we are having a teaching. Do you realize that in 100 years not one of us will be left. The people sitting in this room, one of us will die first. We don't know who. And then the second one will die. One of us will be left over at the end and say, I'm the last one. And they will die. Everyone sitting in this room at this moment will die. It already came true. None of the people who attended that teaching are alive. It came true. They are all gone. It's very moving to me that in an audience like this we should admit that. Then there will be a day when no one remembers this teaching.

Even Lord Buddha, who after many eons of effort, who achieved the adamantite body pretended to die. Guatanama is not around anymore either.

And he said, you know Buddhism had been around in Tibet for 15 centuries, 1500 years. You come across a great master; they'll talk about a great master who lived in the 10th century. This person may have affected hundreds of thousands of people, and I can't find a single reference for them. I can't even mind where he was from. There will come a day they will say, what was the Dalai Lama? I don't know. It will pass.

Someone will find the last picture of you in attic and throw it out. It will come.

We can't point to a person and say this is the one who didn't die in normal terms. It's not just the case that we can't find a person in normal terms who hasn't died. People don't even think it's possible anymore. People say they will die, just don't know when. There's not even a major attempt in research or military to find ways of not dying because they don't even think it's possible. So why do you think you're going to be different? Are you going to be an exception? Yes! But this is a sutra text (mostly).

It's not only the case that you must die, you don't know when you will die. It's unpredictable. You can't say that one calendar year from now you will be sitting there in your find robes of a monk or wearing the skin of an animal. He said it like that. There were high lamas in the audience. It was kind of an insult.

We also don't know if you will be wearing horns next year. We don't know whether you will have horns on top or shaggy hair hanging down. Yaks have this shaggy hair hanging down. It's funny.

We also don't know if this time next year we won't be spirit beings who are desperately searching the room for a crumb of food that someone left. You can die and become a spirit being especially if you are attached to a thing or place. You might be born as a spirit attached to that house. Or someone who had an overwhelming desire for churros might be a spirit in a Mexican food restaurant. So it's better to diversify your foods.

And it's not sure that one calendar year from now you won't be in a hell realm burned in a pot of molten oil. CS Lewis, the great Anglican thinker said one of the great achievements of the devil was to get people not to believe in hell anymore. The devil got people not to believe in him, which is a great achievement because people will do bad things.

There are hell realms. It's a projection, not a place. To be born in a hell means you die in a bad mood or with a bad karma rising. That overwhelms your mind and you perceive the same place that you die in as hell. It's a perception which is augmented by the process of death.

The idea is, those of you who came to the meditation, we meditated about our career. What is the last day you will work? Or the last day you will do a yoga pose or drive a car? That will come. Then there will be retirement and then you will die. What will come after that? Try to put your mind on that. I get a big void. After death the idea gets all fuzzy. He's going to talk about that. We're going to push on past that and look into that. Why? Tell me that and you get to have dinner.

To examine why we came here. What do you want? What do you expect? What did you have in mind? What were you hoping for? He wants you to go through this examination every time you do something. Hopefully it will get faster. We resume again at 7.

End Class 2

Class 3
April 16, 2011

We've been examining the idea of checking in with your mind just before you start anything to ask yourself why you're doing this. I'd like you to, in this week, to get in the habit before we undertake anything—it could be work or meeting our spouse or partner or going to a movie—we learn, we study how to pause and ask why are we doing this. The exercise here is not to force you into having some good motivation. You just sit down and before you do anything, you think, why am I doing this?

How is what I'm going to do now, which is what? We're going to have a teaching. How is what I do now going to make use of this life? People in an aging empire believe that the empire will last forever. You couldn't pay the debt with all the money in the country. China will own this country, legally. You have to take the freedom to practice, highways, food, these will all change. Given the current pattern they probably will change.

You think, what would happen if I lost these things? If the energy that runs my body wore out and I couldn't practice and I died, what would happen? When I think about my death it's like a big empty space. I don't know what will happen to me, let's say. We have to think about, a Buddhist who has been trained has to think about, you will be thrown into another world. The world you experience now is flowing out of your mind. That world will be created by the seeds planted in your mind by how you lived in this life. If you provided food to others in this world, you will have food in your world. If you have taken care of the needy, you will be born in a wealthy country. If you have taken interest in others spiritual practice and their right to have their own, you will have that.

If you undertake this thinking before any action in your life, your actions will change or the quality of those actions will change. You might continue going to work, but the quality of the experience will change. You will be more compassionate and kinder. If you run through this little exercise before you go to work. The point is you will change how you think about your work and the level of kindness and wisdom with which you undertake that work.

He's going through a short exercise of what you can do before you undertake your work. He's asking the people in this teaching, can you think of why you're here? Can you review why you're here?

We're at the point where he says you don't know if at this point next year you will be dressed in your fine robes or in the skin of an animal.

There are realms of great terror that can be projected by your mind. You have seeds to see paradise and hell and it depends on which seeds float up to the top when you die.

This is very powerful. He simply says, after you die it's not as if your mind disappears. The experience of death has no affect on the presence of mind. It's foolish to think something will change just because the body dies. The mind flows on. You have to go somewhere. It doesn't mean that they put you in a space shuttle and you go some other place. Your own mind will create a new place and you will live in that place in the same way you are living in this room right now. The reason you go somewhere else when you die is the seeds in your mind shift and you see the world differently. You don't "go" anywhere.

There's only two choices. You have to appreciate that when you reach the end of highway, you either go up or down. Something is going to come. It will be the same or better or worse.

I was watching a video of people attacking Koweit. They were thugs who came from Iraq and broke in and stole all the gold and cash out of the banks and stole the Mercedes Benz. Suddenly the US decides to do something. I saw footage of the jet fighters dropping bombs on the Mercedes. I saw this guy in the car with the AC on. Suddenly he's engulfed in a ball of flame. It happens. Because it doesn't happen. Because it doesn't happen on the outside. It's coming from your mind. The seeds to feel the AC die and you are wrapped in a ball of flame. I saw it on TV, which means it's real. Going from one life to another is like that. New seeds flow to the top of your mind. Don't think it's impossible to go to a place of flame just because you are in AC a second before.

You can go to a place that you are indistinguishable from the flames. There's also a hell realm where they kill you or your crushed under mountains and your dead but the suffering is that a voice comes and says get back up. You get up and run and they kill you again. You don't even have the respite of being dead. You get back up and they kill you again, every day, hundreds of times.

He says nowadays you're cooking something and you burn your finger. How can you bear being in a ball of flames? You don't have a choice. It's real and it comes. I didn't teach this before because people wouldn't come back. It is there; it exists. Once I know you and you're my friend, I would be remiss if I didn't tell you.

Once you die, you must go somewhere and it might be terrible. It is a projection of your mind.

It's not that you have a different capacity of experience after you die. You have the same capacity. Whatever the pain you have from burning your finger on the stove, it could be much worse if your whole body is burned. Don't think it can't happen.

I don't like the word rebirth. It implies you go somewhere. In the same way that you see me say two words of this teaching, in the same way you perceive me going from one word to another, you will, at your death, go from one world to another. That's what it takes for the perceptions to change. That's the way it is. If you've

been the kind of person who is like most Americans, I think. You are a glutton. I love America, but it looks so sad to me to see hundreds of Americans killing themselves with their mouth. You're born a type of spirit that cannot get enough. I had this Lama. He would eat and always scatter food on the floor. I was the cook and the cleaner. I was really annoyed because I had to clean it up. You can do a blessing on the food and throw it and that's all they can see. They can see the crumbs. That comes from gluttony in this life.

How are you going to be able to handle that when I take you on a one-day fast and you can't make it. These beings live for years looking for crumbs or spit. Suppose you have the karma to see yourself be a dog. People in American have a romantic idea of animals' lives. Birds fly away from you, why? Deer run from you, why? The animal kingdom is a world of threat and danger. If you don't look over your shoulder, you are somebody's dinner. They live in constant fear and danger.

I was walking in the desert and there was a scummy dirty urinated waterhole. Do you think they like it? It's all they have. They don't have a choice. They live like that. How are you going to deal with that if you go there? Some lama gets up and talks about the suffering of the hell realms or animal realms, and we think that is somewhere far away.

Rinpoche said the only thing separating you from these realms is a single breath. The next breath you can get in and out is the extent of time that separates you from these realms and one day the time will close.

If we don't really examine our life . . . we all tend to think I'm not one of the people who will have to go to places like that. I understand there are evil people, but I keep my vows okay. I study not so bad. I never pulled a person out of their car and slit their throat. I didn't do anything like that. We all think like that. But you haven't examined what karma can do.

If you think you have to pull a guy out of a car and slit his throat to go to one of those places, you're not understanding karma. No one went to a bad place after they died because they wanted to. It's not that. You can't decide. You don't have any choice. No body signed up for those realms. It depends on the seeds in your mind. It's just the seeds in your mind because they will spin out a reality.

We all have good karmas and bad karmas mixed up inside of us. Everybody has good and bad seeds. Whichever ones are predominate at the moment of your death will project a new world. Selen kyi sun dup. It's a very important idea. Karmas, seeds in your mind, which are going to spit out a bad reality have to be activated in the moment of your death or else they won't go off. You must be ignorant as you die for the seeds to ripen. The seeds cannot ripen unless you are misunderstanding at the moment of your death.

If you can stay aware that what's happening to you is exact retribution, the negative seeds will not, cannot be, activated. That's why at a point at your intellectual understanding of emptiness prevents you from going to a lower realm. That's very beautiful. Learn about emptiness. Learn that every irritating person you ever met was coming from what you did last week. Just learn that and at the time of death the bad seeds cannot be activated. Raw understanding stops the seeds from germinating. So you have to try to understand emptiness deeply.

He said the seeds have to be activated as you die by misunderstanding what's going on. If we make a honest evaluation of the seeds in our mind, we have to admit that the negative ones are more. It's not that you're a bad person. You felt irritated at the quiche or your friends.

Low level irritation at Paradise café can grow into Iraq. Seeds grow.

We go over this again and again and again at DCI lectures around the world. He says it here. Whether the seeds are powerful or not depends on your motivation. The power of an action depends on these four actions: what did you intend to happen? Did you want the person you don't like to have a bad day? Deep down? Are you making this fervent prayer? And then you hear they had some trouble and you feel this righteous satisfaction. After you finish insulting somebody, you come home and think about what a good job you did. I'm so glad I set them straight. Even those negative actions which we have committed which are very small will grow in their power.

He gives an example of a well done bad deed. You have a student. And you want to hurt their feelings and you aim a single word at them. He's mentioning three factors to make the karma more powerful. One is intense anger. You want to hurt them. The motivation is anger. Extreme anger. The way in which you say the words, you are trying to think of a word which will hurt their feelings the most. You aim the missile at their heart. And then afterwards you think: I really showed them whose who! So you have motivation, action, and then you have how you felt about it afterwards.

Now he's going to go on to killing bed bugs. If you've never had bed bugs, you have no idea what it's like. They crawl all over you and in the morning they are glued to wall filled with your blood. You can't get them out with anything. You have to burn the bed to get rid of them. In the middle of night, you have to scratch them and you know it will hurt them, but you don't care.

As you're killing a bed bug, you feel satisfaction. After a few nights you go crazy and you crush them. You go crazy. After some time you kill them slowly and get some satisfaction. And then afterwards you think, I've contributed to my health. I did a good thing. I'm keeping myself healthy.

I was taught to kill. I get nervous in the ocean because my father taught me to kill sharks. It's considered a service to other people. The same with scorpions or rattle snakes. You get this feeling that you did a good thing.

So the killing of a single bed bug, if it's done with those three factors: intense anger, excruciating killing, and thinking you've done a good thing. That karma can become strong enough to project an entire lifetime. In Tibet everybody had bedbugs. One the other hand, all the things you've done for others are wimpy little things. Oh, I shared my tea today after it got cold after I sipped the best part. All the great things are not done with such preparation and conclusion. And then you think you're such a kind person.

Plan careful, execute well, have a good motivation behind it and dedicate it with the goodness—to really do a good deed well.

[. . . lost audio]

We're not capable of maintain a good thought for more than 25 seconds at a time. None of us can maintain good motivation for the time it takes to make a cup of coffee, but you can maintain a motivation of anger for an hour. You just think about how I'm going to get back at this person. The concentration is very good. The anger is consistent and strong.

Most of our good deeds are interrupted by either sleepiness or ???

In the time that it takes to recite a little prayer, it's difficult for a human being to maintain a positive attitude. We don't have the capacity to maintain a virtuous thought for a minute. Then after we do the virtue we have thoughts of what we'll get from it.

Therefore the good deeds that you credit yourself with don't have much power. They don't have the elements that would give them power. You think you're mind's full of good seeds. But they are not strong. They are weak. The other one's are strong. The hatred for your ex-spouse is strong. They are strengthened all the time. We reinforce them strongly. Our good thoughts are weak and fragile.

Some of our good deeds are ruined by not following through properly. Some are ruined by defects in motivation. Some are ruined by regretting them afterwards, and some are ruined in every way. So in case of people like us, when we approach the question of which seeds will assert themselves at the moment of death, it's not even a question. It's not like am I going to win the lottery or not? You're number's not in the thing! All your good deeds have been half hearted, poorly executed, poorly planned and poorly thought about afterwards.

He's like it's not a matter of good or bad seeds popping up when you die . . . you don't have any good seeds!

If one of those bad seeds is triggered by misunderstanding, what are you going to see? You don't even have to be a good person, just understand where things are coming from and the bad seeds won't go off. If you understand where things are coming from, the bad seeds cannot project a bad world. That's the essence of Buddhist refuge.

Refuge would be projection. What is protection? You come to the end of your life. Vana White's wheel is in motion. One of the balls will fall out and it's going to be your next life. If you understand where things are coming from, the bad balls will not come out. They cannot come out.

We can stop there. Take a break.

Break

Q: If you have a good understanding of emptiness when you die, the bad seeds won't ripen, but what about while you're alive?

A: It's called a cessation. It gets into the concept of a cessation. An undesirable trait within you is ended forever because you came to an intellectual understanding of where things come from. Another idea is the ending of an undesirable personal trait because you've seen emptiness directly. The first is that in your intellectual understand you cannot project a bad world because the completion of the karma is incomplete because of wisdom. The ripening of very bad karmas cannot open if you understand wisdom. Nirvana is where negative seeds for negative thoughts are stopped forever and requires you see emptiness directly and includes all the seeds for even thinking negative thoughts.

Arhats have been murdered in history. Bad things can happen, but your mind cannot throw forth an entire lifetime of pain any longer.

Q: What about the good seeds? Will an understanding of emptiness help them?

A: if understand can stop the ripening of a bad seed, does understanding stop the ripening of a good seed? There are two kinds of good seeds. One you do out of habit but you didn't understand what was going on. We divide good seeds into those done with ignorance and those with wisdom. A person who has reached nirvana cannot have ignorant good seeds ripen. They are blocked.

Doing good things with wisdom will only make the good seeds stronger.

Q: I'm curious if there is a place in this ripening for compassion and forgiveness.

A: If you understood how karma works well, if you were well trained in how to plant and cultivate good seeds, you could become wealthy. I did it. If you understand the

seeds, the karmic seeds, then you could get financial success. That seems selfish and not very compassionate. But then when you observe what's happening in the communities where we teach these things, major hotspots around the world, and the general awareness has rise and there are pockets of success happening, those pockets start to connect, which means the globe is changing. What will happen if a large population in the world believes that the way to financial success is to serve the poor? What will happen? Big companies will compete to serve the poor. You'll have huge blocks of powerful people attempting to help huge blocks of disempowered people. If you took this to its extreme, you would have no poverty in the world—and THAT'S compassion. It seems a little cold-hearted or something, but I think those who are hungry would think that was compassionate. Give me some food and a place to sleep. I don't care whether you hug me or not. In it's essence, this worldview IS compassion because it will remove poverty from the world.

If we were able to cultivate a deep compassion for others, would that effect our next life? Yes.

There's an overlap of compassion and karma. It has to do with the distinction between you and me. When I decide who I should take care of, whose hair should I wash? Who should I get a working car? I tend to vote for this one (me) and not that one (you). I tend to think it's this one and not that one. We all do that. But if you understood karma is that the only way to get clothing is to cloth the poor, and the only way to get a car by providing transportation. Karmically, I can have all the money in the world, if I don't have the karma, I can't get a working car. It won't happen. So for me to get a new car, I need to make sure you get where you need to go. A person who understands karma understands that. Which brings the distinction between you and me. I have to take care of both! If I can't help you, I can't get where I need to go. I have to take care of you to get what I want. So logically you are Michael. I must feel a concern for your needs for me to have a car. When I want a car for Michael, I just help you get where you want to do. It forces a break down between you and me and that's real compassion. What's the different between you and me? A person who understands karma becomes very compassionate. Their survival depends on compassion and they know it and they love it. It's very interesting.

At a certain point, understanding becomes compassion; it must. It's very interesting.

All other kinds of compassion will break down.

[story of fuel in India]

Real compassion is based on knowledge. And that will never change. You can't go back. No one can convince me to take the kerosene from others. But friendly, fuzzy compassion breaks down when you need kerosene. This is a higher form of compassion. It will change the world.

[missing story of tour]

Therefore, it is a foregone conclusion that you and I are going to lower realms because we don't have enough good seeds. We want to hear what will happen in the future and so we ask a Lama to throw a "mo." If that lama says you're going to have a happy rebirth, we feel happy. And if they say you are going to a lower realm, we get scared. But you don't know if what they say is true.

You don't need to do mos, you don't need to do fortune-telling or astrology. You're future has already been foretold by Lord Buddha and the great masters who followed him. For example, Arya Nagarjuna, 3rd Century India. He told your future: all suffering comes from hurting other people. All bad worlds you can go to come from hurting others in this life. All happiness comes from helping others. If you want to go to a good world, be nice to others. That's the mystical projection. ☸ you can know where you're going.

We used to go to a fortune teller in India. Our teacher got really mad in class one day. You call where you're going by looking at what you're doing!

People like us don't have the capacity to see directly what's going to happen to us next year or next life. It is a deeply hidden thing. But you can use deduction to know where you are going. Deduction can be infallible. Just look at how you are treating other people and that's what's going to happen to you. It's called agama in the yoga sutra. Wisdom based on logic. Three ways of seeing things: direct, logically, and based on other's authority. You don't need a fortuneteller. If you're good to people you will go to a good place and visa versa.

If it's true that we mostly have negative seeds in our hearts and if it's true that the world that we pass into after we die is based on our seeds—you are creating the world through which you walk. When you read a book, your mind is projecting each word on the page. Whether each page is interesting or not is your fault! There are no words ahead of that. It's blank pages. Every movie you ever saw your mind created. That is you! Can anyone help us? Is there some extraordinary way to get out of this? Can you jump over the subway thing? Can you avoid the whole question of I have ten billion low-level irritation and three seeds of sharing my coco? Can I just get out of this? Is there a way to avoid the whole system? There is! Good, we need it!

Is there a way to out-fox the system about what your mind is going to throw out in front of you as you die?

In Tibet, it was not Shangri-La . . . there were many cruel medieval things going on. Common practice was to crush your skull or take your skin off. He gives the example of someone sentenced to a sever punishment. You have to try to imagine a

country with no government. You have to find someone more powerful than the guy who locked you up? Is there someone so big that karma can be canceled? So he says, yes, there is a big guy who can forgive you all your bad karmas and you get out of it, and that's the three jewels.

Something you have to understand about the Buddha, the teachings, and the community. If we take refuge in them, we don't have to worry about our karma. God can just forget everything and you get out of it. It's a morning-after pill.

You have to understand the nature of the three jewels. The Buddha is not a picture; the dharma is not some book or some lectures; the sangha is not people with red suits. Those are the apparent versions. What is the version of the three jewels that can cancel your negative seeds? You can cancel all the negative seeds in your mind.

The low level irritation you experienced at the café—you have millions upon millions of those seeds, and the only hope is if there is some way to stop them. The only hope is to understand where things come from. My hope is to understand where things are coming from. You can't really get upset at anything anymore and it's kind of frustrating. If you get in the habit of thinking that what happens to you is coming because of what you did to others then you are safe. That's salvation. All the bad seeds are cancelled. Just understand deeply where things are coming from and those seeds will never ripen. It's a habit. It's a way of thinking. I want something—I have to give it away.

I want a new house, I have to help people with housing. I want a boyfriend, I have to go to the nursing home and help someone who is lonely. What you want, you make sure someone else has it first. How do you avoid irritating people? They stop being irritating. A well trained person says, today I had people bickering around me. First thought is have I been bickering? Was I bickering last week? They look at themselves and they change their own behavior. They think that way constantly. That kind of person cannot go to a bad place and that is refuge in the three jewels!

It's the attitude and the knowledge. That's taking refuge. You didn't get a new Tibetan name and you don't have a picture of blue guy at home. Stick with your old alter. You don't need all the paraphernalia. Just don't take refuge in a picture or music. Be good to people and it will come back. If something bad is happening stop doing it. That's refuge and that can prevent a bad rebirth. The next world will be nice. When does the next world start? Right now.

You are always throwing a new reality in front of you. Take refuge. Understand where things come from. Be nice to people. You don't have to change the picture in your house or what language. It doesn't matter. That's protection.

You can do all of HW 2 but the last question.

End class 3

Class 4
April 17, 2011

Q: Seeds in other people?

A: It's a seed in your mind to see seeds in other people. There's a famous question that comes up: do other people exist? It's a very important question because it could get very lonely! If you believe everyone is coming from your mind, is it true that you're like Kaneau Reeves in the Matrix? Master Dharmakirti wrote a book about it. Mindstream of Another Person. He wrote a book called the proof that other people exist.

He said other people do exist and they are projected by you and if they weren't projected by you, they couldn't exist. It has to be that way. You do project others as outside of you and independent and as having free will. In the mind only school because objects are coming from your mind, there's nothing "out there." The higher school says your mind is projecting them AS "out there.'

I mentioned I had a chance to be an examiner of PR, the third one. I asked him: Do Buddhas perceive suffering? Because if they do it implies they have seeds to suffer and wouldn't be a Buddha. We debated for 20 minutes. The debate master said: oh la so, it's finished. We continued the debate outside. It goes something like this; A Buddha can perceive that a person perceives themselves as a suffering person but at the same time perceive them as an enlightened being. The person has the seeds to see themselves as a suffering being at the same time. Because the Buddha is omniscient they can see that the person seeds themselves as suffering.

But the important point there is one thing: it's not a contradiction that you could go into an enlightened mandala and see everyone as an enlightened being but they wouldn't see themselves that way. That's not a problem. There's no standard reality or base reality; there's only the room that you see and the room I see.

Q: You said we have stronger bad seeds than good seeds. With all this work of yoga and meditation, we make the good ones stronger?

A: The point he was making is that because of our low-level bad deeds—we don't kill people—but all day long we have low level irritation. We were driving and a motorcycle guy was annoying me. They go through your mind like butterflies; random thoughts of irritation or anger. My thinking the guy on the motorcycle was a pain in the butt, that random thought, we have them all day. Someone gave me a bag of wild flower seeds last year. It was a big random bag of wildflower seeds. They were tiny seeds. I just threw them around the yard. Suddenly they were popping up everywhere. They covered the whole yard. The roses I planted and fertilized died. Bad thoughts are like wild flowers. Whiney thoughts like it's too cold or too hot. They determine where we go after we die—that's what he was saying.

How do we make good seeds stronger? He mentioned three of the four: motivation, action, and conclusion. When you do your good deed with these four they will strengthen: choose carefully who you do the good action for—helping a doctor is helping more; a kindness toward your parents is considered stronger; a kindness toward someone who has taught you anything; a person in an emergency who has no one else is powerful. I get into the problem of I don't have enough time to do all the good things I want to do. You have to choose good deeds carefully. There's too much to do and you have to prioritize. Put some thought into planning it. Like you want to make a donation but you think about who you're going to give it to, carefully.

Every time you think about who you're going to give it to you get a new seed. Wait and think about it because you get more karma every time you think about it. Planning it is close to the core of where the karmic seeds are planted. Deeds of thought are more powerful than those of body and speech. What the mind does is verbal and physical karma. Thinking is karma of the mind. The planning of a virtuous event is as many seeds as actually doing the event. Jorwa means you have to do it. You get the karma of planning, but you have to do it to get the karma of planning. Jorwa can have several different versions. In the act of giving, which you have to study if you want to be wealthy. It's not a bad thing not to worry about bills. It's a good thing to have money and help people. In generosity there are 3 levels of giving: you see someone needs money and you give them money like refugees. Level 2 was teaching them a skill so they could earn money. Teach a person to plant corn rather than give them corn. When the person trusts you, then you teach them level 3, which is how to do the same thing for other people. Teach them these ideas and then they become super farmers. But they won't take to those ideas unless you've been through the others. First you have to do it with them. Those are three levels of the actual deed.

The most fun and most powerful way to make a good seed stronger is called tartuk. After the fact, after you give the money or job training or the knowledge of how to give, then you go home, you sit down on the couch, you make a cup of tea and think about what a good thing you did. That plants new seeds. Enjoying the action after you did it is the next step. It's not pride, it's rejoicing. After you do a good deed, go home and think about what a kindness it was. If in there there is some wish that other people would observe what you're doing and want to do it too, that's flirting with Bodhicitta. If I were to use my knowledge to be highly successful then they might try to do it also and they would try it and . . . on and on. The global repercussions are immense. That's Bodhicitta. The other expression of that is simply happiness. If people see you are happy and cheerful in tough circumstances, like in yoga class ☯, if people see that you are really happy, deeply happy, then that's a kind of Bodhicitta. People will ask you how you do that.

If you're grumpy and winey and you tell people you teach Buddhist meditation, that's not good. The best form of Bodhicitta is to be happy. That's the best example. Otherwise your practice is not successful. It's weird. You have a responsibility to find out how to be happy if you want to help the world. Then they will say how did you do that?

If you're not getting happier there's some kind of problem with how you're carrying out your practice. The texts are correct, but if it doesn't work for you, there is something fundamentally wrong with how you are conducting your own practice. Just talk to your heart lama and find out what's going on.

[text]

Second line on nine A. if it's a foregone conclusion that we have bad seeds in our mind and they will probably assert themselves when we die and that would throw ahead of us a world of pain, worse than this one, it would be better to take care of that now than wait till you get hit by a car. You don't know if someone is going to squash you in the parking lot. I hope not, but since we don't know it's probably better to get ready and prepare now. Take care of those seeds.

We were talking about it, we need a higher authority to go to and ask for them to cancel our negative seeds. There talking about a criminal who is about to be hanged and he is trying to find a wealthy patron to help him avoid death. We are in a similar situation because future worlds of suffering are waiting us the same way the hangman is awaiting the criminal.

So then you get into the idea of the three jewels. These are three forms of protect that prevent the seeds form going off in a certain way.

It's not enough to say I go for refuge in the principles of Buddhism. We have to jukdok, draw proper conclusions about what things to do and not do. There was this line in a prayer (confession). You should do what you should do and not what you shouldn't.

I remember these lines. I did grow up Christian and I was young when I went to Rinpoche. I was 21. This struck me. These lines struck me. If the Buddhas could reach into us and remove our bad seeds, if some enlightened being could reach in and take out your bad seeds, they would have already done it and we wouldn't be in pain now. So here's a classical argument. What the proof that the most powerful being cannot remove your suffering? They didn't do it, assuming they are not sadistic. Ergo it must be that they cannot take your seeds.

And they cannot wash away your bad deeds with water. By the way, he had no knowledge of Christianity. This is not a criticism of Christianity. In the same breath, you should say that if you had unshakable faith in a person like Jesus, the karma of that faith could remove your bad deeds. The mechanism is not what you thought,

but the result is the same. It could be your heart teacher. Karma can remove seeds and if you have a strong enough belief, it can change your seeds.

Story of dog tooth relic of Buddha. Mom puts it on alter and worshiped it and she got enlightened. You'll often here the DL refer to himself as a dog's tooth ཏི. So it is possible for a being, your heart teacher, to remove your negative seeds. Still it comes from you. Grace comes from you. In trantra that's what you do. Your heart teacher could be Jesus or anybody else.

An enlightened being cannot wave their hand and remove your suffering. This is a famous line in scripture: I cannot take my knowledge from my mind and put it into yours. You have to teach and they have to hear it and understand.

By the way, this is a quotation of a sutra: The Buddhas don't help by waving hands or washing with water. They teach other people about how reality really works and that liberates those people. They have to follow the path themselves and free themselves. Even if it is enabling your lama to do it.

Therefore, you and I should take refuge in the powerful objects of the Buddhist faith, the Buddha, teachings, and those who keep those teachings by observing the laws of karma. It's not that you sit in front of a picture and ask for help. You worship a Buddhist deity by keeping the laws of karma—that is Buddhist worship.

With all of the talk from the first day to now when we started talking about how fortunate we are and up til now is the first step of the lam rim, the step shared with those of lowest capacity. What's lowest capacity mean? It means when I die I don't want to go to a bad world when I die. Minimum spiritual motivation. They are shared; when you move up, you don't lose this basic motivation. Not even the Buddha wants to go to hell.

Is it enough for your spiritual practice to not want to go to a bad place after you die. No. You shouldn't stop there.

You can learn to manipulate your seeds so that after you die, you won't go to a bad place, but that doesn't destroy the bad seeds. It just suppresses them. You might be okay for a lifetime or two, but then the seeds would reassert themselves. It's not enough to cultivate enough goodness for a good life next time. When those seeds wear out, the others will assert themselves and you're back where you started.

In countless lifetimes, you and I have achieved good places to be and then we lost it and dropped again. And we're the same now. We are high now in the cycle of births, but we will drop again.

I saw this thing called the Hubble telescope video. The most exciting part is making an enchilada in space. That was the best part. But then we went into where they

went a billion light years away and they could see into a cloud where stars were forming like kids in a womb. They were baby stars. The telescope can see through the womb. It's like a big disk of wind spinning. And that's what the Abhidharma says. There's wind spinning and baby stars being born. They simulated going 500,000 miles an hour. Then you go to the end of Milky Way and there's another galaxy. There are billions of galaxies. And there are baby galaxies getting born. They are photographs. Imagine a being who had the power to manipulate those objects like marbles. Imagine a being who has this ability—there are such beings. You can be born as a person who has a body—different kind of body—who can manipulate galaxies at will. There are such beings. In these histories there was a guy named Brahma and he was playing with galaxies. You have been that being. You have done it. You have lived in those places and had that power and that reach. That's probably why you can hear me teach this.

Then there's a place, there's a hell realm. It's like a huge griddle. Think of a football field or phoenix, just the size of Phoenix, one large metal plate. They drop you on that plate and you're naked and your run. Your run but there is no where to go because there is no end to the griddle. You spend many years like that. There are places like that. What he's saying is you've been a galaxy marble player who dropped down to the griddle. From power to helplessness.

You have played in the playgrounds of the gods and you have enjoyed yourself there drinking the divine wine of the gods and then you have been to a place you had to drink molten iron. Two extremes. You have held in your arms the most divine women and boys of the paradises and you have spent many years like that, then you have been dropped to realms where you are surrounded by people with weapons who kill you over and over. You have been through these two kinds of hugs countless times.

You have been king of the world countless times. You gotta understand what a king was in the old days. The king could walk into your house and take your wife. You cannot lock your door to the king; the king can do anything. There's no limit. You have been that kind of king countless times. Then you drop down to being a donkey keeper, and you have been a cow herd, and you have been the guy who stands on the corner of Gilbert and Southern wearing a Statue of Liberty Costume ୧. Man, that's hard.

There are special kinds of divine beings like Brahma. Their bodies produce as much light as a star. They have provided light to whole worlds by standing near them. They provide sunlight to whole planets. You have been there. You have been born in places between the stars in total darkness. You have lived not seeing anything but black. You have lived between the stars. You have been the starlight and you have lived countless lives stranded in darkness.

Q: If you got that high, wouldn't you have wisdom to sustain it?

A: The karma of understanding is not the same as doing. The karma to know how to sustain it and the karma to have it happen to you are different. That's why many people lose their wealth. The ripening of seeds for power and wealth ripen independent of seeds for understanding how to gain power and wealth.

I think I might have been that darkness person. I remember something like that. It disturbs me when I read about it.

The darkness is so thick you cannot watch your hand in front of you.

Therefore there is no authority in this world which you can trust. We tend to think I would like to be the boss of my company, or I hope I can be the head of this or that. I could be the single object of so and so's attention. But it always wears out. He's trying to say to us, look, you can manipulate your seeds and gain power and wealth, but it always changes and the nature of having great authority and wealth and the most beautiful partner is that when that karma is exhausted, you tend to drop drastically and violently.

We want to have great amounts of power or wealth or love, but even if you get them, when they finish, the finish big time. You get locked up in prison like Mubarrak in Egypt. That's the nature of great worldly success. If it could stay, it would be okay.

Break

The corresponding retreat for this course will be in August.

If any kind of position we can reach in this life is so karmically liable to fall, it's hollow.

We've been up and down. The nature of karma is that it goes up and down. We want to have the nicest boy, the highest paying job, the thinnest person in the yoga class. But when you get it is that the nature of karma is that you fall harder and further. It's almost a curse to want to go high because then you have further to fall. It's an unfortunate combination. You will always fall equally far. But we always want to go high. He's saying you've been through that countless times. Did you get it yet?

He says something worse. That's the way it's been for your whole life and you have no reason to expect what will happen in the future. That's the way your life is going to be. It's not just frustrating to have fallen in the past; it's going to continue.

In Tibet dogs eat human excrement; they can't get anything else. Dogs and pigs are like the lowest animals. They learn to eat excrement because nothing else is available. PR is saying if you piled up all the human excrement you have eaten in

your lives as a dog it would be as high as Mt. Everest. The point is that it has been going on for so long and it will just be more and more. At some point you should get tired of it.

If you took all the heads that you have had chopped off by those who hated you and put them in a pile, it would also be bigger than Mt. Everest. The pile of heads you have lost would be higher. It is.

You have been in the hell realms countless times. There's a particular torture where they pour molten steel into your mouth. If you took all of it you've swallowed it would be larger than the Pacific Ocean. And there's more to come if you don't do something now. We have more to go than we've passed already.

This is very interesting. He says . . . I feel the mood in the room and I think you get it. I feel the mood in the room that you sense it's true. There must be some memory of having been through those things. Then he says if you really became fully aware of your past lives, the heart prana would rise, the Tibetan way of saying you would go stark raving mad. It's a blessing we don't remember our past lives because we would go insane.

He's going to go into the problems you get when everything is going right. He's going to go into the problems of when things go right. I never heard anybody wailing WHY ME when they won the lottery. They say that when they have cancer. He wants to talk about what's really happening while you're successful. Being on top is dangerous because you have further to fall, but even while on top, there are problems. In terms of rebirth it's being a human or pleasure being, like Brahma who plays with galaxies.

He's going to list them. Even if you get to be a human, what does that mean? The beginning moments are painful, terribly painful. It's also lucky you can't remember that. Your mom remembers. We come into this world . . . it's supposedly good to be born a human—Lord Buddha said only a few grains of dirt compared to the whole earth are those who get another human rebirth. Being inside the womb is supposed to be very painful.

Even if you get into a human life and get successful and things are going fairly well, still you have to lose people and things you love. Sometimes I meet a bit-shot person. I tend not to treat them as human beings. I think this person is different than others because he's really powerful. But then when you talk to them, his son has cancer and their other son got divorced and their wife is fooling around. People in these high positions are also constantly threatened. People who have made it, like movie stars, still suffer. There are constant small problems that you are constantly losing things you want including relationships.

And we constantly meet things we don't want. We have this small tour business, DCI. It's amusing to watch the ups and downs. We got an email, X company wants you to

come to China and join with them. Would you give up your retreat for an important business trip? No. Another email: the president of China is coming and you are the keynote speaker. Okay, I would come for that. My nature is to tell everybody. It's not a big deal but the president of China is coming to my next talk. The problem is they know I can't keep my mouth shut. Then I got the third email. The guy whose company it is wasn't telling the truth and the president of China is not going to be there. He was there last weekend. You can go crazy with the ups and downs of a business. You get all excited and then you get all depressed. You know if you're in business, it's ups and downs constantly. You learn to roll with the punches, bend with the wind. You just keep going. Okay, what's the next thing? But then there is some kind of damage done to your body and mind. Each time you get an email of disappointment, it costs you something. There's some blow to your psyche each time. You get a new grey hair.

He's talking about that. You can't control them. There are things you want and you can't get them. There are relationships and objects and health and body—and we can't change them. We are locked in in a way.

There's supposed to be . . . there's Brahma and those guys and then there are supposed to be semi-Brahmas and semi-Indras. They can only light up half a planet. So what happens to them? Jealousy. It's not bad to be able to light up half a planet, but they feel this intense envy and jealousy. Their whole happiness is destroyed by comparing themselves with someone else. If you compared yourself to others, you'd feel worse every time you did yoga. Among people of power and position and great beauty and accomplishment—among the highest realms of our lives, there's suffering. Even if you make it to top, you are eaten up by jealousy of those higher than you. And then they're unhappy as they are in the highest echelon of movie stardom, they are unhappy because they are comparing themselves to each other.

He uses the word torment or torture with regard to how it feels to be at those levels because of the jealousy.

There's a special kind of being; there are realms you can be born into if you've been pretty good your whole life. Are you born into a realm, by the way? Let's check in. You are NOT born into a realm, your mind projects it and you step into it. That realm can exist right here. You're hell realm could be here. There's places you can be born where you live for tens of thousands of years in extreme pleasure. No problems. We stayed in a house on Venice Beach. One of our friends by accident got this house on Venice Beach. We would walk off the porch and go to the beach. There are people like that who live there whole lives like that. The reason we go to stay in the house was because the owner died. We had to take care of the dog. The dog survived the owner. They died from cancer. They were living in this house on Venice beach their whole live and have everything. Then they find out they have cancer and now have the suffering of knowing they are going to die. They say the pain if knowing that you are going to die far surpasses the pleasure of 30 years of

life in the house. It was okay in the house, it was pleasant. Once you get the first signs of mortality it all changes. Nothing tastes good anymore.

If you don't practice it will happen. If you do practice, don't worry about it. Everything will be okay. If you can study well and if you learn emptiness and if you can be trained in tantra all this stuff that I'm saying is cancelled. That's partly why I didn't teach lam rim for a long time. It describes the problem very well, but you have to know and it's my job to tell you that what they are describing here is cancelled if you know tantra; if you can get tantric training, it's all cancelled. It's not cutting off chicken's heads; it's meeting Tsongkapa in the form of the lady from Virginia—how to do that—that's tantra. It's not cutting off chicken heads.

They say in higher realms of existence like those worldly deities. There are three famous forms of suffering. That's why the prayer om shanti shanti shanti. Om may the first, second, third kind of suffering be put to rest.

First suffering is outright pain. The example in scripture is a headache or backache. It's called the suffering of suffering. The second is the suffering of change. The example given is a good dinner. Why? Because you'll be hungry again tomorrow. It's the suffering of change. There's a bitter debate in the monastery about whether a good dinner is good. The third kind of suffering is hard-wired suffering, built in to you. Even if they put you in a bank vault when you were born and fed you organic vegetables and vitamins and never watched tv, you would still die in that bank vault. Your body has been thrown into this world by karma, seeds, and those seeds wear out. The body will get old and kill itself if nothing else killed it. Your body would self destruct on its own. Brahma and higher beings don't have any of the first two sufferings. In the whole length of their whole life they never had a headache. The toilet never got stuck. They don't have the first two kinds of suffering, but they have the third. After thousands of years, the body self destructs. As it does, they get a premonition like a month before that they will self destruct. They start to perspire for the first time; their clothes are soiled for the first time. Then all the other beings in those realms reject them. It's like being in a nursing home in America. They say the anguish of loneliness is much more than the pleasure they had.

It happens to us. They put you away in a nursing home. Old people are ignored in our culture. There is some kind of innate fear of a person who is about to die. Then the anguish of changing is worse. Same with us.

When they use up their good karma, they have to fall. That is that experience of when karma takes you high, you have to fall far.

We can no longer operate within this kind of system. We have to decide we can no longer operate in a world that works by these rules. We have to move on to a higher set of rules. This world doesn't work and it never will. You can get famous and become rich and then it will fail; you will lose it. You will get old. Any position, fame, success, it doesn't work if you are subject to seeds which have been collected

unconsciously without deeper knowledge. You will suffer. We have to change the rules; we have to get to a place where the rules are different. In this system you cannot win. You will lose everything, the system is built this way. To do the transactions of this world doesn't work.

I get really irritated about lam rim. Some people say I should get to nirvana. Samsara is a state of mind. It's not a place. In the same physical location if you understood how to plant seeds properly, you would not get old, you would not lose your partner. You could become successful and stay there and you wouldn't age.

You can leave samara today in this building and you'll still be here. That's a different thing. We have to learn how the world is being created by our seeds and then manage those seeds and then none of this applies. You don't have to go through the ups and downs. You can be healthy and successful permanently. You can become a Buddha, your body can change into light. The point of describing them is to say you don't have to go through that. These things don't apply to you. They apply to your past.

Our goal is to learn a new way, a different set of rules for making things happen. That will apply to your body and everything. You are not stuck here, but you need to learn how. That should be your motivation when you do anything. He's not started the book yet; this is just the motivation you have to have. If you don't change something, you will lose everything. Come to the teaching to learn some other way of being and then we can start. We didn't start yet.

End Class 4

Class Five
April 19, 2011

We finished talking about the ?? that a person of a medium capacity might have. The lam rim is designed for three levels of capacity—lower, medium, and higher. We finished lower capacity—at least after I die my seeds should not project a world of pain—I should be born as a human or higher. It's not like there is a world factory in Kansas. It's not like you come into your mother's womb. The way you're reborn is the seeds in your mind shift slightly in the same way the seeds shift when you open a door. The door doesn't move. Seeds in your mind stop, new seeds come up, the door is open slightly more. There's no such thing as a door opening; the seeds for the door die and new seeds take their place. There are 64 seeds per millisecond. It takes like 65 stills to get a door open and that's just coming from your mind. It's not different to die and go to another realm. It doesn't take more time than opening a door. It just takes more stills. You look down and you have a paw and someone is chasing you. That's all.

A person of lowest capacity is aware of that and it scares them. They understand the only thing separating me from a paw is a few seconds of breath. You never know when you're going to hit by a car. You just don't know. They are educated enough to be very concerned that negative seeds don't ripen at the moment of death. They come to a teaching like this to learn how to stop those seeds from ripening.

Then is medium capacity. Their motivation is this: even if I could control the seeds that ripen at death and just have positive seeds and become human again, then I have to go through again the same sufferings in this life. Being born is intense suffering. The process of gestation, 9 months in a small closet not being able to move and then coming out is very traumatic. And then going through a whole life of ups and downs. Small disappointments. Each one wears you down. Each negative thing wears you down. A person of medium capacity wants to avoid that kind of body. I want to reach a place where I don't have to suffer at all, not just suffer in a higher position—that's medium capacity and we just finished that.

Now we're going to why would a person of highest capacity come to a teaching like this. We haven't started the lam rim yet. He's just talking about the motivation for coming here. Before you do anything, before you eat or play music, before you do anything, you examine your heart and say: Why am I doing this? This is the practice or habit we're trying to develop this week. Before you head to the bake sale during break, you think why am I going to shell out so much money for those cookies. Before you do anything, you examine why.

What we said this morning in meditation is that you don't fight with a poor motivation. You don't confront a poor motivation and whip yourself. Rather, you say, really you're headed to the bake sale table because you hope the cute girl from Ohio will be there. Don't fight those motivations. Just observe them. Observe yourself going to the table to meet the girl who might go out with you and move in

with you and then start fighting with you and then hate you and then you have to figure out how to avoid each other and you will both get old disliking each other. Both face this huge unknown territory of the next life. Follow your normal motivation—follow the implications, which is in the hospital room. The motivation to go to the bake sale table ends up in the hospital bed and void/unknown beyond that. Get in the habit of ruining all pleasures you have. Get in the habit of examining your motivations and the consequences of those motivations. Then circle back to getting up to go to the bake sale. Approach it hoping to meet the girl from Ohio and hope that something will happen from your meeting that will be of benefit to all people.

Then the whole motivation is sweetened; it's made meaningful. Meaningful things are more sweet. Perhaps together your meeting could be of benefit to others. It's the same action, but the motivation is different. You have to learn to do this fast, okay?

What we said this morning is that your actions may not change much, the motivation becomes sweeter and sweeter and you never do anything without spiritual motivation. You still go to work.

Now we move on to the motivation that a person of greater capacity would try to have. As expected we're moving through the classes more slowly and we won't finish the 10 classes until the retreat this summer. I won't rush this teaching. We won't get through homework three tonight.

We're at page 11A first line.

Is it enough motivation to sit down to listen to this teaching tonight just wanting not to suffer more? Is that enough? It's not enough.

If you are able to achieve nirvana in this lifetime, it involves seeing emptiness directly and using that knowledge to eliminate your negative emotions forever. Suppose you are able to do that and just reach nirvana in this lifetime. This is a very common lam rim expression: all Buddhist motivation is divided in two halves: wanted to achieve your own goals and want to achieve those of others. Buddhas have fulfilled both goals. Divided by your own and other people's interest.

He says if you are able to reach nirvana without going any further, you haven't really finished your own goals. And you have done no more than a puny contribution to the goals of others, by achieving a personal nirvana. Because you have not yet eliminated the obstacles that prevent you from reaching omniscience and the obstacles of "knowing."

In the Abhidharma system what separates a person who has reached nirvana from a Buddha. One is the ability to see in great distance, the ability to see in all times, the

ability to . . . and there's a fourth one. In this system, the lack of these 4 separates someone who has reached nirvana from a Buddha.

So what is omniscient? The human mind, as it is now, even if you are who you seem to be . . . the human mind is possessed of the capability to see all things in all times. Your mind has that capacity. It's not a problem for your mind to read all pages of the book at the same moment. That capacity is covered or blocked. What separates you from being a Buddha mentally are these obstacles that block that capacity. If you do yoga well and are able to open the heart chakra or meditate well and have the direct perception of emptiness, on that day you will have brief experiences of omniscience like seeing the face of every living being in the universe. You have that capacity and when you open the heart chakra, that capacity will be uncovered.

He says, because you haven't removed those obstacles you are not able to serve others perfectly. It would be like going in to see a doctor who could see all the medical history you ever had or will have. It would save a lot of money. This doctor could see every disease you ever will have and treat you according. Would you rather that or one who couldn't see five minutes into the future.

When he says you have no more than a grossly insufficient capacity to serve others; that's what he's talking about. When a Buddha is your teacher, you're in good hands because everything they do is designed for years, infinite years, in the future.

Do you know why all the diamond business is in Belgium? There are no diamonds or factors there, but it's close to Switzerland and there's no tax. But there's a saying that if you're in the diamond business and your Swiss banker jumps, just jump with him. He knows something. You should try to find a lama who is a Buddha and then feel confident following their instructions. They might tell you to do weird stuff that has implications for billions of years in the future. If you don't think your teacher is a Buddha, then you should find one who is. That would simplify things.

This is a totally impossible expression. In Tibet there were no bridges and there were many rivers. There are places where the river is broad but shallow and you can walk across it. If you're a monk you have to hitch up your skirts and walk across. You have to be able to hold your skirts and carry your stuff with the same hands. What's that go to do with what we're doing?

You can enter a lower track. Lower track you go through your whole spiritual career on a lower track all the way to nirvana. You don't have a bodhisattva motivation. You don't go to the bake sale to save the world. You can go along a lower track, have no particular concern for others and reach nirvana. You can do it without developing a concern for other living beings. It's possible.

But then still you're going to have to start over again at the beginning of the same five paths. So you might as well hold your robes and your stuff and walk across. It means follow the paths, which are shared with the lower track and also following

the higher paths. Go on the bodhisattva track and you will be holding both at the same time.

What's a shine? Shamatha. Ultimate capacity for meditation. This spelling is different. It's ShinE (lower). The first is shamatha, the second means "after the fact." People get it confused all the time. That expression is very common in colloquial Tibetan in the monastery. You find someone out to find your zin and they finally come back and you say shine.

For example, suppose you enter a monastery. It's not easy because the food is free. Someone has to vouch for you. Then one of the colleges has to accept you. It's a very moving ceremony. Then you enter the monastery and your first formal duty is washing dishes. I washed dishes for 8 years. Then you might graduate to tea-pourer.

He says you enter the monastery and work your way up from tea-pourer to abbot. Then you quit that monastery and sign up for another monastery and start washing dishes for another 8 years. You go through a hinayana track and get to nirvana and then you have to start all over again. Why not just start on a bodhisattva track?

Therefore, it's very crucial that we learn from the beginning to have a bodhisattva attitude when we undertake any action.

You're in a boat; you're on the sea; you are standing on the ocean sea. You come to a whirlpool or maelstrom—a big swirl big enough to sink the Titanic. You're on the edge of one of these huge whirls and someone falls out. They kind of stop and you keep going. If you feather, the oar catches on a ripple, it falls out of the boat and you're supposed to jump out of the boat because you're not contributing and they can't carry you. So he's in the water back there. Someone falls out while you're in the maelstrom. You can see them across the whirl. It's as big as like 20 ships. We go through cycles of death and entering new worlds and then we forget who the person who fell overboard is. We go through another cycle and we can see them across the way and we forget they fell off the ship that we are on. You're looking across and you forgot who it was. Maybe they were your mother or father. There's a huge trauma in the mind when seeds of a whole lifetime are destroyed. You might run into someone . . . my brother died in 1975 or something. I wouldn't recognize him if I ran into him now. Sometimes you wonder.

And if you refuse to throw a lifeline to that person because you didn't know them anymore, what would be more shameless than that? That's your own brother and you just don't recognize him anymore. Because the passing of a lifetime, you don't try to help him.

We have been, all of us in this room, have met each other countless times. We must have been extremely close, family, within the past two or three lifetimes or you wouldn't have the seeds to be sitting with each other. But we don't recognize each

other. And there is no one in this room who has not been your mother. There is no one in this room who didn't have their insides ripped out bearing you, risked their lives to give you birth—recently. Forget the pain of birth, what about the next 20 years? You sacrifice your life when you have a child. And there's no one here who hasn't done that recently.

I have had countless lives and so I have had countless mothers. Therefore, there is not a single living person in this world who has not been your mother. And they weren't any less kind of you than your mother of this life has been to you. Each one of them took care of you hour by hour, day by day, year after year.

The 80 year old lady I take care of, right? She's still taking care of her kids. They still come over and cry. 65 years later she's still telling them everything will be already. Everyone in this room has done that for you. Everyone in this room has held you in their arms for countless hours. And there's no difference between the care of your current mother and them.

Then he says some people will get a weird through in their head. It's not true that every living being has been my mother, because if they had, I would recognize them. But you know even in this world there are people who don't know who their birth mother was. If it's possible for people in the same life not to recognize the person who gave them birth, what's the big deal of not remembering your mother from past lives?

The problem you get in American is: I don't like my mother. And that could be. Parents may be not very good at it. But if you go to your mother now and she yells you and you don't get along, it doesn't change the fact that she conceived you and decided to keep you knowing that it might cost her her life. She knew it was dangerous and she could lose her life and it would be extremely painful, and she did it anyway. And she taught you how to walk and talk . . . and it's constant. If they leave you for a couple hours you might die.

So you can say after the age of 15 my mother didn't like me, but you can't deny she risked her life to bear you and that it was extremely painful.

So you should have some desire to pay them back. Unless you're like really mentally challenged (my lama told me not to say retarded anymore) to not to way to pay back their kindness in some way. I like Jesus in the Bible who says, you'd have to have a heart of stone.

To pay her back, you could make her some food or drink or give her some money. I would admit that that is some kind of repayment of their kindness, but that doesn't really help them much. It keeps them from being hungry for a few hours. That's not such a high way of repaying their kindness. The highest form of repaying kindness would be to give them every they desire and take away all their pain. Our goal is not to fix spaghetti dinner for mom. You have the capacity to prevent your mother from

every suffering again the slightest pain and give her every happiness there is. Does that mean you shouldn't fix spaghetti dinner? No. That's one of the pleasures.

There's no higher form of repaying a kindness than to help them reach a state of eternal happiness. Therefore, we have to try to develop love, maitre, and karuna, compassion.

We have a whole class coming up in NY about the idea of hlaksam—the idea where you take responsibility. I take responsibility. For an organization to succeed there has to be one person who is responsible. I'll take care of it if no one else will take care of it. It's a very beautiful concept. It means, I'll take care of it or die trying. The reason I chose it for NY at 3J is that I feel we don't have that so much anymore. In this case hlaksma means I'll take care of my moms. I'll make sure they get everything they wanted and more and I'll make sure they have no form of suffering. I take responsibility. I myself, even if no one helps me, I accept that responsibility—even if I'm the only one who wants to do it and everyone fights me. It's beautiful. I feel really beautiful when I think like that.

This gets a little uncomfortable. Then he says: do you have the capacity to do that? Can we trust you? You say we should put ourselves in your hands, but what are your qualifications to save everyone? To be frank, you don't have the capacity to make yourself happy. How are you going to take care of anyone else? You can't even make yourself happy for a week with all your attention and effort to yourself. You're not able to go through a whole day happy!

What do I have to do to get qualified? Spiderman drank a potion, right? He got bit by a spider—that was easier.

He says I wouldn't admit that people who have reached nirvana or a bodhisattva level would have some capacity, but they don't have the ability to see all times and all places—that's the ability of the doctor who can see all future illnesses.

The one and only person who is able to really help people is someone who is omniscient. We say the Buddha is not omnipotent—it's not possible. If it were possible, my car wouldn't have broke down. If it's possible for there to be an omniscient omnipotent being whose not a shmuck or I wouldn't suffer at all.

You know when they paint a Buddha. You can see here, there are light rays coming out of their body. The idea is that every single gesture, when an enlightened being makes an off-hand gesture; that helps billions of creates. The effects of their slightest movement are helpful to countless people.

This is very famous in Buddhist scripture. A Buddha has the power to know someone's kam, their . . . there's four things: their kam, wambo, sampā and their ???

You know kam, it means their propensities—what they might be good at. Some people come up and ask what I should do with my life? If you were a Buddha you could look in their heart and say, you should be a lawyer. John was a hippie in 1965 with no money and totally broke. CTrumpa told him to go to law school. He did. And helps lots of people. There was a crucial moment in the history of Shambala and he was there and he saved it. All those places exist because John was a lawyer at that moment. The Lama saw his kam and he obeyed his teacher. He didn't want to. The worst thing for a hippie to do was to go to law school!

Wambo means power as in wang. Your intellectual powers. How intelligent are they? A student can get close to you and you can put them into shape quickly, which is always painful, but you know they can take it. You can push them harder than others because you know it will work. Buddha has capacity to see what the person can do and how far they can push them.

Sampa means what's there general likes and dislikes? They fit their demands to the students' own wishes. They are very good at sculpting their instruction to the wishes of the student. They figure out a way the student can save the world being a dancer.

Baklanawa. Deep seated subconscious seeds. The classical scriptural example is in the Abhidharmakosha. There was a student of Lord Buddha. This guy came to apply to be a monk. The Buddha, to save his time, wouldn't even interview everybody. He would send someone else out to see if they had a seed in their mind to be a monk. He sent someone out to mentally check this guy's mind. He said he's hopeless. There's no seed in him mind. Buddha said, bring him in. Why? Buddha said, there is one seed in his mind. He can become a monk and he can become an arhat. The guy said, I don't see it, Lord Buddha. Buddha says, see, he was a fly in his past, he's on a cow turd, the turd is moving. There's a rainstorm and the turd is being washed down the hill. How does that qualify him? Look deeper! The turd is washing toward a shrine. The turd goes around the shrine one time. He goes around a shrine one time as a fly on a turd in a rainstorm. He can make it! ॐ

A Buddha has capacity to look deeply into a student's mind and see.

Trulkul nowadays means reincarnated monk. But originally it means an avatar sent by an enlightened being. I loved that movie. What's the best part of that movie? He's dying in the trailer and she feels him; she senses him. She breaks into the trailer and sees he's just a cripple; he's not what she thought he was. And she still loves him.

A Buddha has the capacity to emanate perfectly to address a person's capacity; their thoughts, intellectual level, and their deep seeds. They have perfect capacity to show whatever form that student needs.

They also have this beautiful ability to speak whatever language this student needs. They speak all languages. They have the capacity to speak all languages, and they can speak to the student in their own language. It's not just a language, but they know how to talk the talk—who's winnin' the game? That's a skill you can start developing now. Pay attention to how people talk and what they talk about.

Break

Okay, we have a little time. Any questions?

Q: How many people are living now who have seen emptiness directly?

A: In the monastery they would ask for a clarification. Tantra or not?

Q: Not.

A: It seems you get one every 600 or 700 years in the world.

Q: If you become an arhat and don't have bodhchitta, you have to go all the way back to the beginning? Is that literal? Because don't you escape rebirth as an arhat?

A: The tracks are useful because the steps are of spiritual evolution for all people. You will go through five great thresholds through your spiritual evolution and all beings will become enlightened. It's useful to know the steps because then you know where you are. The first step is tsok-lam, which means you become dismayed with the state of this world. Usually it happens with some personal trauma. Maybe their mother was murdered or something has to wake you up, and usually it's a personal tragedy. In our system if you have a personal tragedy people celebrate. Gompopa started out as a lay person and he was married. His wife died. He went to her uncle and he said I have the most wonderful new, my wife died and I can become a monk. The uncle was angry; it was cold hearted. But something pushes you to get serious about your spiritual life and you wake up.

Second path is when you start to understand where things are coming from. You can say Buddhist but Jesus taught the same thing. Do unto others as you would have done unto you. If you begin to have insights into that fact, you have number two.

If you see that fact directly, you have reach three. If you use that brief experience to overcome negativity, that's four. And when you've reach that goal, it's five. You can go through this selfishly without concern for others. I used to ask my teacher, why do you have to start over; you've already seen emptiness? Why do you have to start over serving the tea?

He said because love/compassion, occurs at the first stage. When you go through the first two levels to three, you must go through the first stage. We normally describe the first stage as renunciation. But on the third level, the first step is universal love, love for all beings. I said, why is it so different? He said, that's a famous question. In this path system, the fifteen paths, five, five, five, the first path, renunciation of the first level is expanded to all people. I'm having a hard time, gee, I wonder if anyone else is.

So you do have to start over, you do have to enter from the first path. It's a waste of time; just to start over.

Q: ???

A: I happen to know there is a very famous quotation that will satisfy. I remember a piece. Searching a million pages . . . three seconds. This is from Arya Nagarjuna. This is the most famous scripture for proving if you want a good car you have to give a lot of rides. It's one of the most famous verses in all of Buddhism: in a single verse he puts forth the correlations of karma, in a brief verse. He does so by following the six perfections. He outlines in the single verse the karmic results of following the six perfections.

If you give money, you will be wealthy; if you strive never to hurt other people, you will be a happy person; if you wish to be beautiful physically, then be a patient person; take delight in doing virtuous activities because then you will achieve authority; the karma of learning to meditate well is that you feel at peace with yourself all the time; the karma of attempting to understand where things in your world are coming from is that you will receive spiritual liberation.

His challenge was could you back up your statement that your car will get better if you give rides—they always quote that verse. It's a very crucial verse in Buddhism.

It's the String of Precious Jewels.

Q: Last night's teaching is coming from my mind, but my mind struggled with that teaching. How does my mind project that kind of teaching?

A: Someone in the DCI retreats, I think it was China--they ask incredibly good questions—how can I project something I can't understand? It's a good question. I had another Chinese friend and he said, what's the karma to become more intelligent? Just worldly intelligence. The karma is to teach others what you learn, however much you understand. It doesn't mean you have to print posters like we do. It just means watch for opportunities to share what you've learned in a non-invasive way. Someone asked me during the break about addiction. You might explain to them that the way to overcome addiction is to help someone else. That's why AA works so well. The willingness to share with others who are interested results in increased intelligence. So Juanjin tried it. He's a business man and he makes all the staples for Staples. He tried it and he started teaching. He was then at home with an ancient Chinese text that he couldn't read. He suddenly understood it. He was reading it like a newspaper. His wife asked how he could read it. He didn't know, but then he realized it had worked. The level of his intelligence changed.

It is possible to project a teaching you cannot understand. Helping others figure it out will help you crack it and if you don't, you never will.

I have this other guy, Art Engle. He translated the book. This is the other main student of my lama, so I am insanely jealous of him. He asked me to help Art print his book. I paid for the first printing. I edited it; I typed it three times. Then suddenly I could read it. It's like that. You serve someone to help them understand it and it will come. It is possible for you to project from your mind something you can't understand yet. That's not a problem.

Q: You were talking about the walls here being held up by our kindness. You mentioned the wall of water in Japan being collective karma having run out. Can you explain that?

A: A couple of questions come up about karma. One is can I give my karma to another person. If my friend needs money, and they're not generous, can I make extra seeds and share with them? The answer is no. It's not possible to share karma; only you can plant karma in your own mind. You can teach them, but you can't plant a seed in another person's mind. All you can do is teach.

Then the question arises of how you can have a common experience. That's an idea called collective karma. As a group, together, we knew each other in the past and we sheltered somebody and we have the karma to be in this room together. When you teach someone about emptiness using the pen, they both have the karma to see a black cylinder and that's a shared karma. National borders are the result of this collective karma. There is no border line; it's all artificial. So why are conditions so different on one side of this artificial line and the other—that's the collective karma of the people on one side and the other.

They asked in Singapore if our country goes to war and a soldier from my country kills someone—do I get that karma? That's answered in the Abhidharmakosha—yes, everyone who supported the war effort gets the karma equally. Those who supported it financially with their taxes get double because they are inducing the soldier to kill. They get the karma of killing and of causing someone else to kill. Then the guy who asked the question said, well what can we do about that? I said, if you object to the war effort, formally, you don't get the karma. If you write a letter to your congressman and say you don't support your taxes being used for weapons, you don't get the karma. It's sufficient, through proper channels, to inform your represented that you disassociate yourself from the violence. Something like the tsunami will happen if you don't.

Q: I heard you say that both good karma and bad karma are not going to get you anywhere. If that's true, then what is the explanation of the whole seed theory?

A: A good deed done without understand will create a positive result which is temporary. When it wears out, you will suffer. A bad deed, which is always done without understanding, creates suffering. Good deeds done without proper technique the seeds wear out. A good example is relationships. You meet a man or woman and there are seeds that caused the meeting destroyed those seeds. The

longer you know each other, the more seeds are destroyed, which means you start fighting or not liking each other. The natural progression of all interpersonal relationships with a partner. If those seeds have been collected without knowledge, the relationship will deteriorate. We can all relate to this. Left untended and planted without knowledge, all seeds will wear out. You will lose interest or wear out and it will be painful. They are good seeds, but they will wear out. If a seed is planted with good technique, it's not karma. You can call it a good seed, but it's not karma. Karma refers to seeds planted without knowledge.

So what's a seed for finding a partner? Helping a lonely person or the elderly. Adopt an elderly person and adopt them to create the seeds. One student did it. She adopted an elderly person and cared for them and she met Mr. Perfect. So I asked her, what happened to the elderly person? She said, but I met the guy! No! You have to keep planting the seeds. You can't stop taking care of her. You and your new partner should adopt her. Make it part of your relationship that she is part of your life. That is a seed that is planted with technique. They are aware that every hour of their relationship is destroying the seeds for them to be together. So if you understand, they would adopt the lady and continue taking care of this person. I do it. She's coming on Thursday. You can see her. I'm quite consciously doing that.

Is that karma, if I continue to take care of her to create new seeds to make my relationship not only not diminish but get better every year. Is that karma? Is it a good karma? I'll ask a trick question. No, it's not. We don't use the word karma. Karma can only be collective ignorantly. So karma and seeds are not the same. You can say pure and impure seeds. Pure seeds are assembling my Buddha paradise.

You will hear the words in the prayer: may all people accumulate the pure seeds that don't wear out. . .

End class 5

Class 6

End Class 6