

The Asian Classics Institute

 Diamond Mountain University

Master Shantideva's Guide to the Bodhisattva's Way of Life
A Collection of Transcripts



MASTER SHANTIDEVA

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ACI Course 10

**Guide to the Bodhisattva Way of Life, Part One
(RAW TRANSCRIPT)**

presented by Geshe Michael Roach

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Course X: Guide to the Bodhisattva Way of Life , Part One.

Class one : Author Structure and History of the Text

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...When we were trying not to meditate about work, I thinking about work and my work is very interesting nowadays, we started this company fifteen years ago, we started this company and we rented a desk in some guys office for like fifty dollars a month and there were three of us and one guy had fifty thousand dollars and he started. We started making diamond and diamond things and then every year it would double and triple and quadruple and then, you know, we moved into uptown office and we expanded to two buildings and then we bought our own building down town and we had nine hundred people working there, and selling like a hundred and fifty million dollars a year and it was very exciting and very interesting and, and then about three years ago it started to collapse and it started to shrink again and now its just like my work day and again today and this week is very interesting.

Because here you have hundreds of people who have built their lives around this thing for fifteen years and it's just literally dissolving in front of their eyes. And we are all standing around and looking at each other and saying, "What did we do for fifteen years?" And I remember distinctly, I an looking at Celeste Hains who introduced me to Ani la and her hair is all gray, like we are all using all these dye's now and stuff, not me because mine just fell out, but anyway, and we're all looking at each other and saying, "What happened? Where did the time go?" An it literally we are looking at each other and saying, 'You got old.', [laughs] And you know, people are thinking, "What am I gonna do know? I mean I worked all my time here, and I don't know what to do now and people are scared and upset and people are like looking at each other, like, what happened where did the time go? And people are trying to evaluate what they got in fifteen years, like where did the time go?

And some of the very smart people, they have saved up like thirty thousand dollars or something's. The bossess went from fifty thousand to one hundred million and now he owes the bank all this money, like he'll be under fifty thousand and, and he 's like shell shocked, his eyes are like glazed all the time now and he's just walking around like , "Like what's going on? What happened you know." And we're all just walking around, like What happened? you know. And it occurs to me that it's a little bit like dying, it's a little bit like getting old, it is getting old. And everybody's sitting around, saying, "God you really got old,

what did you do with all those years? And we're trying to figure out what we did with all those years. There's somewhere in America, there's about four million women wearing these rings, with our diamonds in them and that's about all, you know. And I only met one in my whole life on the subway one time. And you're just wondering what happened, you know, what really happened? And fifteen years just went like that. And we're all just standing there, it's like a dream and that's the story of everything. That's the story, that's why we're here, that's why you're here.

It's a much different class than any other kind of class. I mean, supposedly, that thing where you're standing around old and wondering what the hell happened to you, is why you're here, that's why you're here. You know, you're here to find out why that is and it's very interesting, Like we could do a language class and I used to, and we could do a textual study class and we could do that too, but that's not the real point. The real point is that we're here, we all share one thing in common and that's that we're all getting old and dying. Like everyone in this room will be dead at a certain point. And you can go to all of Buddhism classes and you can study death meditation and you can study the bardo and what happens to you when you get old and you can memorize all the colors that come and stuff like that. But still the bottom line is that you are here because you are gonna die and I am here because I am gonna die, and, and you have to be in that state of mind to be in this class and there's no other point to have the class, you know, I mean, there's no other reason to be here.

You know, John can talk about homework assignments and all that, but that's just kind of a trick to get you to think about it. But you have to keep the main motivation of why you are here, you are here because you're gonna die. And you're here because you're getting old and you can't stop it, you can't even slow it down. We were talking about it the other night, Friday night, there's this contradiction about going to the gym, That during the three hours you're in the gym to get younger, you actually got three hours older and even though you might look better for awhile after you come back from the gym, you actually got older. SO, and during the time that you go to the health food store to buy vitamins, the more time you spend there the closer you are to death. It's kind of ironic, like you go there to try to get healthier and you cook well to try to get healthy, or you exercise to lengthen your life, but while you're doing it you're dying and you are getting shorter, your life is getting shorter while you're doing it, so you can't stop it, you can't slow down the process, you're dying.

And all the things you've built up in your life, whatever they are, they will just

collapse, you know, everything you are, your job, your family relationships, your family relationships, your spouse, your children, everything you are, whatever money you have, anything that's going right in your life will collapse, you know, everything. And that's just a fact, so it's like we're just trying to do something, it's like a last minute desperate thing to do something about it, because it's collapsing as we talk. At nine o'clock we will all be two hours older than we were when we came in. And two hours close to dying. And that's the point to being here and Buddhism says that that has a cause. You know, Buddhism says that that has a cause and that dying has a cause and that getting old has a cause, and that there are certain forces that there are when they make whatever you get run away from you.

There are certain energies there are certain powers, behind everything that you experience, that bring you the things which you have and then they will rip them away from you also. And the point of Buddhism, the point of this class is to study those, those forces. You know, what are the forces that bring you your family, what are the forces that brought you your job. What are the forces that brought you your own body and your own face and your own name and your own identity, because those forces will change and then you'll lose everything. Everything down to your own name you will lose. People won't remember your name fifty years from now, they won't remember anything about you. What is it that brought you here? And what is it that will take you away? Because Buddhism says, there are forces or energies that cause that to happen and you can change them and you can study them and that's the whole point to being here. You know, a certain number of people in this room will be able to pull it off before they die and then the rest won't and then some number will do it shortly after they die, maybe.

But the point is, how many people in this room can study the instruction book about what to do and then pull it off, really pull it off, before you die, to change those forces. You, according to Buddhism you can change those forces and you don't have to die like that. And you don't have to go through a world like that. You don't have to be in a world like this, where everything changes. I think sometimes Buddhist teachings get corrupted into "What's the most pleasant way to deal with a life that is totally bad?" [laughs] You know, you know, it's like, "What's the best way to suffer? How to be calm while your life is collapsing, because it will collapse. you know, everything you have you will lose. Everything good about your life will die and get old like my company. I mean the company looked very strong and sturdy and nine hundred people and millions of, hundreds of millions of dollars of money and we all looked so stable,

you know. And it changes, it goes away and is there something that you can do about it, so it's really a very deadly serious class that we have.

And I can, I'll write Tibetan funny squiggle letters here and You'll try to memorize them, and you will be doing homework, but the real reason is much more serious. Is can you... I would say that in this group maybe five people will pull it off and the rest will be where? I mean, we can talk about it and we can talk about it allot, but just briefly one thing, your body is made of one kind of stuff, when you hit it with your hand it makes some kind of noise and it's solid. It's made of some kind of meat and blood and bones and things like that and that's obvious. And then there's you mind which is totally something different, and in America and in the West we tend to think of the mind as the brain and since the brain is made of some meat also, we think the mind must be made of meat. But it's not.

The mind if you think about it is clear, it's invisible you cannot touch it, you cannot cut it, you cannot divide it, You can't weigh it. I mean, when a person dies their weight doesn't change, a person dies, but their weight doesn't change. You know, People have tried to measure it. You know, they put a person on a scale and watch him die and ten o five, the person dies, the brain waves stop, and does the weight change? And it doesn't change. There is no change. I mean, the mind is totally different stuff from the body and according to Buddhism, the idea that the mind is a part of the body is totally wrong. It's a big mistake that we have in the west and there are mistakes. Mistakes happen like that in cultures. You know whole civilizations have the wrong idea about something. Don't think it's impossible. You know, fifty years ago women couldn't vote because they weren't smart enough or the couldn't, they weren't stable enough.

They weren't allowed to own money... or property, one hundred years ago. They in this country. That's, a whole civilization believed that that was true and the whole civilization was wrong. And the whole thing about the mind and the body was just mistaken. If you think carefully, and you really truly pretend that you came to this life with a fresh outlook on things and you were not influenced by any of the things that you were told as a child, there's absolutely no evidence that the mind stops when the body dies, there is no evidence. Okay, the body stops and the brain waves which is a physical reflection on the minds influence on the body stop. But that doesn't mean that the mind stopped. There is no logical proof that the mind stops when the body stops, there isn't any single, logical argument that you can give that the mind stops when the body stops. You know and the only argument that you can give is that the body stops

moving, so the mind must not be there. That's true. But did the mind die? Did the mind stop? There's no evidence for that. And it's just something that people told you when you were a kid and you hooked a... you had to hook a wire up to a brain of a rat, on their head and measure something. And then when that stops their mind stopped or something like that, but there's no proof that the mind stops. And in fact, according to Buddhism, it doesn't stop. If the mind doesn't stop when you die, then the whole seriousness of the game is changed on another level, then, "Where does the mind go?" You know, it's, it's one thing to think in your heart that you won't exist here twenty five years from now or thirty years from now, you know, it's one thing to believe in the back of your heart that when my body dies, I'll stop and it's almost a comfort, but there is no evidence that it does and in fact according to logic, it doesn't.

And then, and then you're faced by that big question that Hamlet asks when he is about to kill himself, you know, it's like to be or not to be and what is it? It says, something, "Ah, to dream.." He gets on this dream thing and basically he's saying what if the mind goes on and he stops? He doesn't kill himself because it occurs to him that the mind might go to a worse place and that's a huge possibility. I mean, It doesn't take a genius to figure out that there are other realms beyond what you are experiencing now.

I mean, you've been in really lousy realms, you know, you've been in other states of the United States, [laughs], you know you've been in jobs that were really hell and you've been in emotional situations of your own that were unbearable. That we're totally different than sitting in this room. You know, you've been in totally different altered states. You know, you've experienced altered states. You know you've been in your life you've been in mental emotional situations that were totally different from what you are right now.

And, and it's foolish not to think that there are other realms like that somewhere. You know, that there are not other beings and other minds in the universe that are in some realm that we cannot see and they are experiencing something there. You know, it's like very peculiar to think that the whole world is Manhattan or the whole world is what people in nineteen ninety seven are thinking. Or that CC, what is that t.v. show? What CNN is saying.

It's very foolish. It's almost crazy to think that that's all there is and that there is not some other place where your mind could be right now. You know, it's very unlikely. You know, given trillions of stars, you know, given the whole planet, given billions of minds on that planet that other states of consciousness are not

possible. And I mean from a very frightened state of consciousness to a very enlightened state of consciousness. I mean to believe that the range of the spectroscopy that you see right now is the only one is, is foolish. Your mind is capable of visiting, much different places and you already know that in your life. If your mind doesn't stop when you die, the mind, possibilities are almost endless is what I'm trying to say. there are probably thousands upon thousands of other realms, other states of other ways of being.

And you are faced with those when you die. You know, your mind will go on and there is no evidence that your mind will stop. And you will go by yourself, nobody else will go with you. At the moment of death your mind takes off. You know, at the moment of death your mind takes off it's personal direction and it's unique and it's not like you are going to meet the rest of us again likely. I mean if there is trillions of being, billions of beings that we know about, the idea that you might be with us again in the future is unlikely and the idea that you might be in this kind of place in the future is extremely unlikely.

I mean there's billions of combinations that could occur. So to be in this room and to be alive and to have a mind that hasn't moved yet that hasn't moved from this body yet is extraordinarily rare. You know, to be in a place where you can think straight, where you're semi healthy and where you've got enough food and to be in a class where you're talking about these things is almost impossible. It's very unlikely to happen again and the question is, "Are these books true?" The book that you are going to study says that you can take control of these forces and that you can change these forces. That you can understand them, that you can study them and that you can use them to determine where you are gonna be and that you can change where you're gonna be. I'm not interested in teaching a class about how to be being calm or how to be serene in the face of death. And, and in the face of great suffering. This is not the point. This is not a what do you call it? This is not a calmness class. what?

student: stress reduction.

Yeah, it's not stress reduction. You'll actually get much more stressed and then you'll have no stress at all. But the life that we're dealing with is very serious. There's no way out, apparently, and, and this book says, there is. In all the things you've ever done, in all the places you've ever been, all the books you've ever heard about. This book says you can control those things, you can not only stop the experience of losing things and of getting old and these forces that rip things away from you, you can actually stop them completely and convert them

into some kind of extraordinary enlightened paradise. You can do that and you can do that in the same way as you drive a car. You just get these instructions and you do it and it works. This book says that you can learn the instructions for doing that and if you do it in a sincere way you just do it, you just pull it off and if you don't then if you fail in this class, and I don't mean that you don't do your homeworks right, if you fail in the sense that you don't get it, you know, you don't get the subject, or worse, that you can't put it into practice, then, then, then the consequences, they are , they are really, really terrible, they're like, you cannot keep a single physical thing about your life, every good thing about your life will be destroyed period. By definition, You know, any good thing you have know, within ten years from now, will be torn away from you.

Ninety percent, you may still have your face, you may still have your name, you may still have your face , you may still have a few members of your family. Give it twenty years, and it will be even less and eventually you must lose everything, it must be ripped away from you. So that's in the physical side, I mean the mental we didn't even talk about. I mean the same forces that make you loose everything good about yourself and yourself and your thoughts and you cannot, we cannot in our current condition maintain a happy thought for more than a few minutes, cannot do it. The mind that we have now, due to the same forces is not allowed to have a happy thought for very long, You cannot have a happy though for very long.

You cannot have a happy thought for very long. We have a kind of suffering there is a kind of forces that control our minds and you cannot be contented, period. Your, your life is one long history of trying to find something that makes you happy if you get it which is unlikely as you know it changes or you change and within a day or two it's something else, it's weird. No matter what you get, no matter what you or I get we cannot be satisfied it's some kind of curse in the mind and we have it and it's the same thing that's making you old and it's the same thing that's gonna make you die. I mean the same poison that's gonna cause those things is causing in the mind that we cannot be happy, you or I cannot be happy. The current condition of the mind is that anytime you get what you are looking for, within a short time your mind changes and you want something else and, and it's the nature of our minds and it's driven by the same forces that make you get old and die and you can't be happy, we are not capable of it and if you get everything you dream of you still won't be happy. If you've ever had it happen to you you would know. I mean most people don't get the chance, [laughs].

But we can't be satisfied, it's a curse. We all have it, we all have it, if you are a normal person, if you are a human being in this life. You have it if you think about it for a few minutes you have it. So your body in a sense is cursed by certain forces. Your whole life your career, your family, everything about you, your house the place where you live. Your own health your own looks, everything is cursed, everything is going to collapse and, and on top of that, the mind is not able to be happy. You can't do it, it doesn't matter if you changed your apartment or your spouse or your children or, or if you suddenly got healthy and your bad back went away. I mean there is no combination of external or inner circumstances that can make our minds happy, right now, can't. SO the same forces are driving that. SO the point of this book is to study those forces. SO that is my sales pitch, you know, I you know, there's, I have lot's of doubts about my life, should I do this, should I do that? You know, like everybody.

Then I always think, then I always think, "Did I do the right thing with my life? You know, and then I think, well, Of course, because all these things are true, all these things are true, all the things I just said are true, because there is no question, and that's the test, that's the litmus test. What you're doing is right. I mean there's two possibilities, either this book does work or it doesn't work. And the third possibility is to go out and do what you were doing before, which doesn't work, [laughs]. So it's like that, this book supposedly works let's check it out, you know, just try it. And then if it doesn't work, I don't know, maybe consider suicide or something, [laughs] I don't know. You know, [laughs]. It's like that the condition is like that, it's really like that.

So let's try it, try it. I really believe that a few people in this room will be able to pull it off, I pray that many people, I pray that many people. It's very difficult, but you can, you can do it. You will learn all the instructions you need to pull it off then we have to help each other, pull each other, try to induce each other to do it. You know at least you're gonna learn the instructions here and this is what the class is about.

I'll start, now I'll start the real class, maybe that was the real class, I'm gonna write Tibetan, because it's a blessing, because this tradition was, was preserved by the Tibetans and brought to us by the Tibetans, if they had not worked so hard and passed it down so purely from generation to generation down to our root Lama, Khen Rinpoche Geshe Lobsang Tharchin, then you wouldn't be here, so it's important to study the Tibetan look at the Tibetan, I ask you to repeat things in Tibetan even if you are not interested in learning Tibetan. I would say

that some percentage of students here teaching Tibetan were not interested in Tibetan when they got here. Then they found out that it was easy and it was fun and that there are a lot of books that are written in Tibetan that are not in English yet, and they learned it and it's not very hard. I mean, we like to pretend that we are very smart, but actually it's kind of a simple language, not at all like Russian or anything like that, or English, okay, very simple and very beautiful and it's a big blessing if you can learn a little bit of it.

If you are absolutely new and you want to take it in Tibetan, then I'm gonna put the pronunciation there and you can do the homework and quizzes in the pronunciation and then you work with Tubten Phuntsok and you try to learn the alphabet and stuff like that. You don't have to do it, so don't get scared and don't run away tonight, alright. If you're not in the mood to learn Tibetan, you don't have to. But please make the noises, and we say there's some blessing put in your mind I've never done it with this thing before and is somebody gonna help me? I don't know. Okay. [laughter] Who's Bob? He must be the artist, he's back there. I don't know, what color. [silence] I'll I'm gonna give the Tibetan students some time to study so if there is a little pause please be patient. Say {Jangchub} [repeat], make noise, okay, we got this big place, we didn't know how many people were gonna show up, it's empty, nobody can hear you outside there's all this traffic and stuff, so make noise, it stays in your mind.

We say in the debate ground that the louder you are the more blessings it is because there are beings around us that you can't see, some of them are just within earshot. Seriously, it helps them, you might be one of them tomorrow, so make noise. Don't think it's impossible you know, we had a tie up grading the class papers from a course that we had in California and we sent them out about three weeks ago. About three months later. And I got a card back that said, "Dear Mr. Roach, you know, I'm sure that Frank would have appreciated getting his grades, you know and he died." SO it's a, it'll happen you know.

So, {Jangchub}, [repeat], {sempey}, [repeat], {chupa la}, [repeat], {juk pa}, [repeat]. Okay, {Jangchub sempa}, means "bodhisattva", okay, bodhisattva. {Jangchub}, means, "bodhi", by the way, the thing on the bottom is the Sanskrit, the thing on the bottom is the Tibetan. {Jangchub}, means "Buddha hood, and {sempa} is a beautiful word, it means, "a warrior", "a soldier", or "a warrior", like a warrior. {Sempa}, {sempey chupa}, is how they behave, their way of life, okay. {Chupa}, means, "Their way of life". {Jukpa, la jukpa} means entering into, getting into. Somebody's translated it this way and I like it. You know, literally it's, "Entering the Bodhisattvas Way of Life". But we can call it, "Guide to the

Bodhisattvas Way of Life and that's what we are gonna be studying. I told this story Friday, true story, meeting the Dalai Lama's tutor and have him ask me in Tibetan, "What book are you studying?" And my teacher is standing behind him going, "[b: Bodhisattva charyavatara]". And I didn't know the name of the book and it was really stupid, really embarrassing. So learn the name of the book that you are studying. If you know Tibetan, the short name and the name that this book is know amongst Tibetan scholars in the monastery is, {Chunjuk}, say, {Chunjuk}, [repeat], {Chunjuk}, [repeat]. Okay, the n sound is for the prenasal, ao, okay that's {Chunjuk}, that's the short name.

Okay, somebody says, "What are you studying?" Even if you have no idea what it means, okay. "I'm studying {Chunjuk}. Okay, everybody got that? Okay. [silence] Say, {Shiwa}, [repeat], {Hla}, {Shiwa}, [repeat], {Hla}. In Sanskrit, {Shantideva}. {Shanti} means, "peace", {Deva} means, I like to call it Angel, but I have to explain what Angel means in Buddhism and it's not like in Christianity maybe or maybe it is, I don't know. Anyway, if you are able practice this path perfectly then at some point before you die, your body will start to change and your mind will start to change and actually, they start to support each other. And you actually change, this physical form changes, you enter another kind of body. You might look exactly the same to other people, they might not be at all aware of the change in you. But you see perfectly, another kind of body. And a completely different state of consciousness. Totally enlightened, totally blissful, and the body is totally pure and will never go through any kind of aging or anything like that. What other people see is a totally different question and we'll talk about that sometime.

It has to do with emptiness. It has to do with the emptiness of the body. But that's what I'm calling an Angel, when you become that. The mind is totally pure and your body is changed and you've transformed into something. That's the goal. You can do it and this is the instruction book for it. It really is contained in this book. You know, whether you can pull it off is up to you, but I think the, the inspiration of death is quite strong. [laughs] Hopefully a few people close to you will die in the next few weeks and you'll get inspired. It's hard to do it unless that happens, {Shiwa Hla}. So the author of the book is Shantideva and he lived about seven hundred Ad, we didn't know exactly. Some scholars have estimated about six ninety five to seven forty something.

In Buddhist, we don't normally refer to a very holy being with their plain name. We don't say, "Oh, Dalai" or something like that. We say, "His Holiness the Dalai Lama". SO normally we have to add an honorific or some kind of word

especially it becomes very important in the secret teachings that you have to do this so we're gonna give him his proper title, and I hope I never hear a student in this class go "Shantideva". It's like saying, "Hey, Clinton." Sorry, "Mr. President." {Gyaltste Shiwa Hla}, okay, {Gyeltse}, You could say, "master Shantideva or something like that. In fact the Homework people should mark off, okay you guys, like twenty points or something, [laugh]. {Gyeltse} means, {gyelwey tse} means , "Child of the Victorious Buddhas". Child of the Buddhas, Daughter or Son of the Buddhas.

And it means a Bodhisattva, it's a word for a Bodhisattva, so his real name is the Bodhisattva Shantideva. I'm gonna write the mane, we're gonna study the commentary, normally the early books of Buddhism are very hard to study unless you get an explanation from a later source. It's very hard normally to read something that was written thirteen centuries ago, so there over the time been a great series of commentaries. SO we're gonna study what I believe is the best commentary written on this book. [silence] Say, {Gyaltsab}, [repeat], {Je}, [repeat], {Gyaltsab Je}, [repeat].

Gyaltsab Je was a very famous student of the most famous Tibetan Buddhist Master of all time, that's Je Tsongkapa, I'll spell that for you Je Tsongkapa was the teacher of the first Dalai Lama and he was the person who pretty much started Buddhism as you and I are learning it. Okay, Great Master from Tibet. Dates? I always pretend like I know, you know. Je Tsongkapa was a student of the first Dalai Lama, I'm sorry he was the teacher of the first Dalai Lama. And another one of His famous students was Gyaltsab Je. Gyaltsab means, in modern colloquial Tibetan means a substitute, any kind of substitute. Gyaltsab means a regent or someone who takes over a throne of the teacher who was before. So Gyaltsab Je was the first holder of the throne of Je Tsongkapa after his teacher passed away. And that's what Gyaltsab Je means. Gyaltsab Je means the throne holder, the holder of the throne of Je Tsongkapa.

His monks name was Darma Rinchen, and this Dharma was not "the "dharma". So don't get confused, it's another Tibetan word, okay. It's not the word for Buddhist religion Dharma, it's a different Darma. Okay, it doesn't mean d, h, a, r, m, a, . People mistake that and they spell hid name wrong. Okay, Dharma Rinchen was his monks name, okay, we're gonna do one more, I'll give you the title of his book and then, and then we'll take a break. [silence] So the main text that you're studying is The Guide to the bodhisattvas Way of Life By Shanti, Master Shantideva.

And you are studying this book called [b: Entry Point for the Daughters or Sons of the Victorious Buddhas] Child of the victorious Buddhas is a code word in Tibetan for Bodhisattva. So it's really, [b: The Point of Entry for Bodhisattvas]. This word in Tibetan is used in Tibet there were no high ways there were no bridges and in Tibet when you came to a river which was frequent in Tibet, is you were going from Lhasa, fifty miles from Lhasa, you had to cross maybe twenty different rivers, very cold rivers and you, you pace up and down the river and you try to find the {jungnok}. The {jungok} is the most convenient place to cross where you can get the least wet that you can you know, so you have to like walk up and down and find the place where your horse can get into the water and get over to the other side with out you getting too wet. In a snow, you know, in melted snow. So {jungok} is very important in Tibet. {Jungok} means that particular point where it's the easiest place to get into it and get on the other side. SO really this books title has a very important meaning, it's like, what's the easiest way for people like you and me, living in the twenty first century to get into bodhisattva behavior and get to the other side, which is getting beyond death, getting beyond suffering and that's the meaning of this books title. Okay, we'll take a break, take about a ten minute break, there's drinks and stuff back there, I don't know if there is a bathroom, is there? Okay, so take a ten minute break and come back if you like. [laughs] [cut]

I wanted to give you a little bit about Shantidevas Master Shantidevas life. All we know is that he was born around seven hundred AD. He was born somewhere in the, by the way you have in the reading which you will get a whole description of his Life, it's al we know, it's about three pages long in Tibetan. The description that you get in your reading , you know we were just sitting around on day the people who are translating the commentary and we were wondering if there was anything about Shantidevas life that we could find and we found a biography by the teacher of the eighth Dalai Lama, who's name was Yongdzin Yeshe Gyeltsen, and he was the personal tutor of the eighth Dalai Lama and then he wrote a book of biographies of the great teachers of Buddhism, especially in the Lam Rim, and in there he gives a Life story of Master Shantideva. SO I thought that in there you would like to hear a little bit about Shantideva's life. He was Born in the area of Bodhgaya, which is like north east India where the Buddha Himself was born and he was born into a royal family,, he was a prince and you have to really appreciate what a Prince was in India. A King in India wasn't like Clinton, Bill Clinton, He was much more. I mean, a king in India owned everything in the country, owned everything. It wasn't like he had power over a certain section of things. I mean like if he cam into your house and said, "I like your horse or I like your kids or I like your wife or I like your house, you gave it to him because he owned it. He owned everything in the

kingdom. ANd this was the nature of a king in the old days. I mean, total control over every object in the kingdom, and that's what it was to be a king and Shantideva was born into this family and at the age of... Oh by the way, his mother was said to be an emanation of Vajrayogini, which is a very high Buddhist enlightened woman Buddha and according to tradition, his mother was, was an emanation of Vajrayogini. ANd at the age of six he met a tantric teacher, a teacher of secret Buddhism and he taught him the practice of Manjushri which is the Buddha of wisdom, it's the form in which the Buddha takes which reflects the Buddhas knowledge. And he was given by this teacher a way to reach Manjushri and the word reach is important, reach means meet and also become. And that's the meaning of sadhana. And so the point is that he was taught So the point was that he was taught by a secret teacher of the secret teachings a practice by which he would first meet Manjushri and then become Manjushri and this teacher gave him the practice at the age of six, he worked on it really hard and after awhile he was able to meet Manjushri directly and take teachings from Manjushri. If someone in this room could meet Manjushri, the nature of it would be that the other people in this room might not even be able to see Manjushri. You know, like some people would be, if you practiced that practice sincerely, you could meet and talk to Manjushri Himself and you would be able to have direct communication with that being. ANd the other person in the room wouldn't know what you were doing, they would say that you were a little bit crazy maybe, probably, anyway, he could meet Manjushri and he could have teachings from Manjushri, anyway, at a certain age his father passed away the king passed away and the people in the kingdom, this is the nature of a very , of a person with very good karma. Like you don't have to go through an election, everybody in the country comes to you and says, Oh, please be King, you know, and it was the nature of his karma that the entire population begged him to be king. This is also true of world emperors in the [b: Abhidharma], in the third chapter. This is also where they describe that people with a certain karma, not only do you become king of the world, but people are begging you to be king of the world, unanimously. So people begged him to be king and he didn't have any interest in being king because he had been practicing bodhisattva way of life for a long time and didn't want to do it, but then he realized that if he refused then people would be upset and bodhisattvas don't like people to get upset. So he said, "Okay, okay, I'll be king." Then, the day before the coronation he had a dream and in the dream Manjushri, who is this incredibly, you know, beautiful bodhisattva was sitting on the throne, his fathers throne and Shantideva, Master Shantideva, he comes in too. ANd he wasn't called Shantideva at the time, he was called Shiwey Gocha? No. Which we are not quite sure about the Sanskrit but that was his monks name, before he became a

monk. He came in and in the dream he's looking at the throne and he's thinking, "Well, I have to get up on this throne, but Manjushri's already there and then Manjushri says, "You can't get up on this throne, Your teacher is standing on this throne. You know and it's very improper in Buddhism to sit where your teacher is sitting. And he says, "You can't get on this throne because I am sitting on this throne." So when he got up he took it as a sign that he should not become a king and he actually ran away, that morning. He ran away from the palace, like, he just split and people were looking for him and he was gone and he ran out into the forest and he searched for an monastery and he found, And he ended up at a great monastery called Nalandra in north east India. This is an extremely famous monastery of ancient India. He began studying there, he took the vows to leave the homelife and he started to study. As soon as he started to study he grasped everything immediately because of his past lives and he was, he became a great scholar very quickly. There were two kinds of, but he never let on that he was a great scholar and a great Master of Buddhism, he would just lead a very quiet life. And in fact he decided that he wouldn't reveal himself to anybody, and even though he had already reached very high Bodhisattva levels and seen amazing things, he didn't want to show anybody, so he pretended to be a big goof off and he basically just ate and slept and went to the bathroom. And so he became known by the name, I like this name, it seems to fit many of us. What is it? {Bu su ka} or {Bu shu ka}? Sanskrit is {Bu su ku}. Okay, there were two kinds of monks living at Nalandra at the time, about half of.. and Nalandra was big it was like one thousand monks. About half of them could read your mind, could read peoples minds and those that could read minds, they know that he wasn't {bu su ku}, but those who couldn't read minds, as far as they could see, this guy was sitting around eating allot, sleeping allot and pooping allot and apparently, he didn't have any other concerns. So they called him {Du she simbawa}, Say, {Dushe}, [repeat], {Simbawa}, [repeat]. {Dushe simbawa}, [repeat]. So he got a reputation for being {Du she simbawa}. Okay and it's often used in monasteries to describe certain kinds of monks, [laughs] who appear to be big goof offs. So they said, "he only cares about three things." Nalandra monastery at the time had a very high reputation, it was like Harvard or something of Buddhist world at the time, and they were very embarrassed by having a monk that all he did was eat, sleep and do the other thing . SO they decided, they had a big meeting, a secret meeting and they decided to get rid of him, and they thought that the best way to get rid of him would be to embarrass him in such a way that he would leave the monastery himself and that would save them the trouble and the bad karma of kicking a monk out of the monastery. So they had this big meeting and they decided, you know, there's certain rituals on the monastic calendar where one of the monks, Sojong is one

of them, Where one of the monks has to get up and recite from a sutra from memory, we're not allowed to take a piece of paper so he said let's let Master Shantideva be the recitor this time and he'll blow it and he'll be embarrassed and he'll leave the monastery on his own and save us the trouble of kicking him out. So they went to Shantideva and said, "Would you like to be the reciter tonight?" Or you know, at the next Sojong or whatever. And he said, "Hey, I'm just a stupid monk, you know, I don't think I could do that, I don't think I would be capable of doing that. And then you know their plan would fail, so he says, "Come on come on, please, please." And he says, "Alright, alright, I'll do it, I don't know if I can do it but I will try. They prepared this temple and you can still see the ruins of Nalandra Monastery, I mean it existed thirteen centuries ago and you can still see that it was huge and they had this huge meeting hall like maybe one thousand, two thousand monks, whatever and they prepared it in advance, they prepared a throne like twelve feet high or something, like something really high, because you are supposed to recite from a high place, but they made sure that there was no way to get up to the throne, like they didn't have any steps or any ladder or anything. They just had this big high throne like up here where you would never be able to get up to it and they were going to embarrass him further like he would spend a half an hour trying to climb up on there. And so the story is

that Master Shantideva came into the assembly and if you've ever been in a huge assembly of monks it's very powerful and all this energy flowing through the temple and, and he walks down the main aisle and he goes to the front and he does his prostrations to the, to the throne, which means I'm only the representative of the Buddha tonight. And then everybody is watching and starting to giggle, which often happens in monastic gatherings and [laughs], he goes up to the throne and then he puts his hand on it like that and then suddenly he's on it and suddenly he's up on top of it and every one's like "How did he do that?" SO suddenly without any effort he's just sitting on top of the throne. And then he began to recite, Oh, I'm sorry, first he made an announcement he said, do you want me to do some Sutra that you heard before or could I recite something original? And they said, "Oh, make a fool out of your self, recite something that we haven't heard before". So he said, "Okay, I know this one thing called Guide to the Bodhisattvas Way of Life and maybe you'll like it. And he began to recite, the Guide is in poetry, it's very beautiful poetry in Sanskrit and it's pretty good in Tibetan and he began to recite, he started from, the book has nine or ten chapters, he recited through the nine or eighth chapter, he got to the ninth chapter and they were just, everyone was totally amazed, you know, it was like incredibly beautiful, the meaning and the poetry both were extraordinary and they were sitting there entranced, you know, they were

sitting there watching him. And the ninth chapter deals with emptiness So he started to get into the ninth chapter and it got harder and harder, you know, people still write commentaries on the ninth chapter, just by itself and they are trying to catch it trying to understand what he is saying and he's slowing down and he's reciting very carefully and he's he's trying to communicate the meaning of it and he's reciting and reciting and then suddenly about a third of the way through the chapter he begins to rise into the air. So he's like rising off of the throne into the air and the monks are just sitting there staring at him and they are trying to understand what he's saying about emptiness and he keeps rising and rising and rising and then suddenly, you know, the history book says, you know, it's as if his mind and space itself were competing for space, you know, it was like his mind was more vast than space and it couldn't fit him anymore and he started to rise up out of sight and people were trying to hear, and you could still hear him but you couldn't see him anymore and then there were a few people who could read people's minds and, and hear, there is a thing called [nawey ngunshe], there's an ability to hear something that's going on a hundred miles away and they were like straining to hear him and he was out of sight and he was still reciting and they could hear him. And then suddenly he's just gone, suddenly it's quiet and there is a thousand monks sitting there and you know, [laughs], And he's gone you know, and they had all these meetings afterwards and they are trying to set piece what he said together, like a good, those monks at Nalanda were extraordinary. Most of them had total recall. So they sat down and they began to write down what they remembered and they began to write out the [b: bohicharyavatara] from memory and the people who had heard him and the people who had clairvoyance were saying oh, wait there was one more line you guys didn't hear it, he said, this, and somebody else said there was four more lines and somebody else says, "No, no, there was a whole other chapter that you guys didn't hear. So there began to be this big fight whether there was nine chapters or ten chapters and there was this group in the monastery, it formed into factions as usual and there was one group that said, "There's none chapters." And one group that said, "No, you didn't hear the last chapter, there's ten chapters." Sometime later we found out that Shantideva had landed somewhere in South India, hundreds of miles away and they sent out search parties try to find him and ask him to come back and they got to south India and found him at a Stupa called [Pelyunchen] and he was just sitting there meditating and they said, "Hey, we're really sorry, you know, for calling you Mr. Three thoughts and everything, could you kind of explain more about this book? And, and there's a chapter in, in this book where he mentions two other books that he wrote. He wrote what's called, [b: Sirtri Samuchaya], which is "A Collection on Trainings" and he wrote a commentary on the sutras called [b:

Sutra Samuchaya] and, and they said you know, "Could you, we're really sorry and could you teach us those other two books too?" And He said, "Well first of all I'm not coming back to Nalandra, I can't come back, but I will teach you again the [b: bodhicharyavatara] and give you more instruction and I'll teach you the collection of training." Which he did in the spot, He taught two monks and they went back and began teaching it and we still have two of those books in the Tengyur, in the canon that He taught. And he said, "If you want the written copy and if you want to know how many chapters there are for sure, I left a copy in the rafters of my room written in tiny letters on these little pieces of paper." And they went back to his room and they found stashed away, two of the books that we still study in the monastery. Then He went through a period of his life where he would be meditating and he would think to himself, "I wonder what would be the best thing that I could do to help other people right now." And then he would see some kind of situation where people were hungry or people were having some kind of a war or conflict and then he would go and get involved in it. So I think that he was really one of the first socially involved Buddhist masters. you know, he, he's famous for having gone to one area of India where there was a famine. He did some miracles to feed the people there and then he taught the people there Buddhism. There was another incident where there was like a conflict and a war and he got involved and he solved it, he stopped it. He stopped that and that's in his biography. And then there was a very famous incident where there was a king that was being endangered by some ruffians and you'll read about it, you can just read the biography. And then he did some extraordinary things, he was in the last part of his life in his biography, he would confront people who were teaching strange things. You know like people would teach some strange thing like, "If you commit suicide you can reach Nirvana, or emptiness means you can do whatever you want." "Everything is empty, so that means that you don't have to be a good person anymore." They were teaching things like that. So He would go to that person and challenge that person to a public debate or a public argument and then they would have public contests of reasoning and actually in front of thousands of people then they would decide these questions. And there's one famous incident where a person was losing, the other person was losing and they got, but they know magic and they started to do magic in the sky and it turned into a magic contest, you know, [laughs], and you know, like that. AND then finally Master Shantideva was victorious and, and there are many stories of Him disguising himself as a beggar or as a know nothing or as, just as a stupid old guy and, and then going to some place and then eventually everyone realizes who he really is. So the purpose of studying his life is I think two fold. One is that, the, the process that you are going to learn, the bodhisattvas way of life is first of all the

tradition from the man who started it, from the man who wrote the book is that it's for you yourself, it's for you to practice quietly, you know, no one has to know that you are a bodhisattva. You know, nobody know that he was a bodhisattva, from all appearances, he was a plain old guy. He was an expert at just appearing like a plain old guy. The point is that, you have to become a Buddha yourself, you have to perfect this path yourself and the arena or the place where you're gonna do it is your office or your house or your, where you hang out, the coffee shop where you hang out. In other words, this book is designed that you practice it in your life as it exists now, okay, there's no change required in your circumstances. The perfecting the six perfections which is the subject of the book occurs where? I mean it's where, where ever. [laughs] Okay, it's mental you can do it where ever you are, that's the whole point, that's the beauty of the Bodhisattvas way of life, It's private, it's interior, it's even secret. I mean, you are doing it inside yourself. I mean, it will become apparent to people that you are a bodhisattva eventually, but not necessarily and they could mistake you for years and the point is that it's interior and the point is that it's going on inside. The bodhisattvas way of life is a, is a way of life that you live inside and I think that's the first lesson that you learn from Shantidevas way of life. I'm gonna outline, just briefly, we're running behind, which is very unusual, [laughter], and there's one more thing on your

homework that I'm gonna put and that's and then we can stop. I wanted you to know the basic structure of the book which is the structure of your life from now on if you chose to try it and as I said, you have a choice, you know, you can either go out and just die or you can try it and I think if you, if you try it you'll find that it works it's very amazing and you're very fortunate to be introduced to this book okay, so, I'm gonna outline the ten chapters for you. [silence] An I in your way, can you see? Say, {jangchub}, [repeat], I know it's getting late, but you gotta make noise. {Jangchub}, [repeat], {kyi}, [repeat], {sem kyi}, [repeat], {penyun}, [repeat]. Okay, the first chapter, the function of the first chapter is a couple of things, it's to get you excited about the bodhisattvas mind state, which is bodhichitta. Okay, bodhichitta is the name for the way a bodhisattva thinks and you can't do any bodhisattvas work until you think like a bodhisattva. and I like to call it a warrior. You know and we'll talk about it more. But basically bodhisattva means like a warrior. And you know, when I say a warrior you think like you know, "I can't be a warrior, I'm just a plain old office worker, you know." But a bodhisattva warrior you can be and the warfare takes place at your office and the enemy is this is your mind, parts of your mind and the warfare will go on in your mind and you will be much greater warrior than all these guys who just go around cutting up flesh., you know, it's much more difficult to control your mind than to go around killing people in a battle,

much more difficult, ten times, one thousand times more difficult to fight with your mind than to fight with some physical enemy, so you are gonna be a warrior like that, the battle field will be your office or your home or your family, especially that guy, [laughs]. And you gotta get into that state of mind another word for it is bodhichitta another word for it is the wish for enlightenment, okay, that's the first chapter. Those of you who know Lam Rim, this also covers the first two stages of Lam Rim, which is the, the steps for beginning people and the steps for intermediate people are all contained in the first chapter. [silence] Say, {dikpa}, [repeat], {shakpa}, [repeat], {dikpa}, [repeat], {shakpa}, [repeat]. {Dikpa}, comes from a word that means threaten, {Dikpa} is a verb that means threaten and this noun has come to mean bad deeds, something bad that you did or you said or you thought. {Shakpa} is the word that is used for splitting wood and what it means is to bury your soul, to open up and bury your soul. And what it means is, if you, if you choose as of tonight to attempt the way of a bodhisattva which is really the only way to get out of suffering, which is the only way to get out of death, you have to prepare your heart, you have to clean your heart and you have to do it by your self, you don't go to some little room and there's a guy behind a curtain or something like that. There's some kind of inner purification that you do that sets up your mind to become a bodhisattva and that's the subject of the second chapter. Okay, it's some kind of inner purification that you do of all of the negative things that you've done in your life, to cancel them or to counteract their energy. And it sets up your mind, it prepares your mind to get into the bodhisattvas way of mind. When the bodhisattva walks through Manhattan, which they do, they don't see anything what you see, if you're not a bodhisattva, and I don't know if you are a bodhisattva. We don't know, you know, who is a bodhisattva, but their experience of life is totally different, and if you learn it, or if you learn even a little bit of it, aside from overcoming death and all of those horrible cosmic things, it's allot more fun. It's just a great way to be alive. It's a lot more fun to go through your day like that. It's extraordinary. Your life becomes very, very happy and very, powerful and very sweet and amazing, literally, things you can't dream of things you literally can't imagine right now will start to happen to you, but you have to purify first, to get into that state of mind you have to purify. That's the, hat's the second chapter, okay. Third chapter, [silence]. Say, {jangchub gyi}, [repeat], {sem}, [repeat], {sungwa}, [repeat]. {Jangchub kyi}, [repeat], {sem}, [repeat], {sungwa}, [repeat]. Okay, acquiring has two meanings here. one is, you know, developing the mind of a bodhisattva you know, getting the mind of a bodhisattva, which comes before you start acting like a bodhisattva. Secondly it refers to a ceremony in which you commit yourself to thinking like a bodhisattva. Okay, there's traditionally in the old days there were

two ceremonies, one ceremony that by which you swear that for the rest of your life you will think like a bodhisattva and then another ceremony that you swear that you will keep certain bodhisattva vows, nowadays they have been joined into one ceremony, but the old way which is still considered the best by Je Tsongkapa, is that there should be two ceremonies. And it's just, you figure out what it is to think like a bodhisattva, and then you decide to commit yourself to it and I would like, I think it would be very cool if at the end of this course if you get into the state of mind of a bodhisattva or if you decide that it's something nice that we could do it here and that we could do a ceremony, you know we could really fix up this place you know, like a Buddha paradise and we could do it at the end, you know, just the commitment to think like a bodhisattva, which is a very unusual way of thinking and very beautiful and if you do even just a little bit of it, your life would be incredible, very sweet life after that. So we'll try to do that maybe I think. that's what that means. And specifically chapter three is not only talking about how to get it, but how to collect good energy, you see, what was chapter two? It's purifying negative energy. And then chapter three is all of these tricks on how to collect good energy. If you're gonna be a bodhisattva or if you are gonna start acting like a bodhisattva, you're have to clean your mind and then you have to collect all this good energy in advance and there are all these special spiritual practices. there's meditations and special practices that you can do to start you know, it's like those ever ready batteries that you stick in the wall and they are ready by the next morning. So, purification is like getting it down to zero and then plugging it into the wall is chapter three is where you learn all these special meditations where you can, you draw on all the spiritual energy of the whole universe, you know, you draw on the energy and you are getting it into yourself and then your ready to be a bodhisattva and you are ready to start acting like a bodhisattva, okay. So chapter three is like again a purification. We're not gonna do the whole ten chapters in the first course we're gonna spread it out over the three courses in the whole year. So probably that's about all we'll do in the first course and that's plenty. If you really taught the [b: bodhisattvacharyavatara] well, which Khen Rinpoche did, it took about twelve years, okay, we're gonna do it in a year because you're so advanced and quick. [silence] That might be misspelled so we gotta check that, no that's right. Say {Bagyeu}, [repeat], {tenpa}, [repeat], {bagyeu tenpa}, [repeat]. {Bagyeu} is a hard word to translate. It's related to Tibetan words for bride, okay, a new wed bride. And it refers to in Asia, when a woman goes to stay with the husbands family and she's like, you know, has to do everything just right or the mother in law screams, right. That's {bagyeu}. So {bagyeu} means, "To do something with great care, carefulness and this carefulness refers to once you learn how to think like a bodhisattva and once you start to get into thinking like a bodhisattva,

which is totally different than anything you've ever did before. It's a whole new skill and no one knows you're doing it it's all inside, but when you start and when you start to grow it, you have to take really good care of it, because it's very fragile at that point and {bagyeu}, means some kind of care that you take with your baby bodhisattva mind that you like being very careful to, to protect it, that's {bagyeu} that whole chapter is devoted to that. [silence] Those of you in the Tibetan track, this is misspelled in the reading, okay. It's missing the first syllable, so be careful, you might want to fill it in. We're using a text that's very old and has a lot of corruptions in it and we're trying to fix it as we go but it's very corrupt, it's a very old manuscript and it has many mistakes in it. So we are trying to fix it as we go. So say, {she shin}, [repeat], {sungwa}, [repeat], {sheshin}, [repeat], {sungwa}, [repeat]. {Sheshin } is a state of mind especially useful in meditation, which I like to call it the alarm button or something like that. It's a state of a mind especially when you're meditating that turns on the alarm when your mind wanders, like you are supposed to be meditating on compassion or something and you start to think about what you'll have for breakfast and {sheshin} is the state of mind that says, "woah",

you know, "wait a minute" you know, "You're supposed to be thinking about compassion and you're thinking about pancakes, which I do all the time, you know. But {sheshin} is the state of mind that catches yourself, but {sheshin} is some kind of awareness, it's some kind of, it's a little corner of your mind, especially during meditation that rings the alarm, when the mind is wandering, but it can also apply to the whole bodhisattva attitude. This rings the alarm when you're about to scream at somebody at work. "Hey, hey wait a minute, you're a bodhisattva." You know. You're starting to get jealous of somebody at work you know, and "Hey, wait a minute, didn't you just commit yourself last week to helping all sentient beings achieve their wishes and you're unhappy that somebody got something, you know, and {sheshin} just goes off. So that's awareness. And there's another state of mind called {drenba}, say {drenba}, [repeat], which is also the subject of this chapter, it's an equal subject of this chapter, but it's not in the name of the chapter, and that's why I put that little "and recollection. " {Drenba}, we call "recollection" and that's the state of mind that keeps you on your subject. Okay, it's two different states of mind in meditation. One of them says, "Hey, wait a minute, you're wandering." That's {sheshin}, that's awareness. There's another state of mind that says, "hey, let's stick on the subject, let's stay on the subject., that's {drenpa}, that's "recollection". So the fourth chapter is treating these two kinds of awareness and they not only apply to meditation, but they apply through out the day, to your bodhisattva behavior. This is the last thing that we have to do so I will try to get you out by nine thirty. [silence] This has been translated, it's a very hard word to translate.

Say {sopa}, [repeat], {sopa}, [repeat], This is the word they mispronounce, the poor Lamas in the world, they say, "Zopa", okay, or something like that. It's {sopa}, and it's very hard to translate into English. You can say forbearance, you can say, "patience". To me patience means, being able to wait for a bus, which I do very often and, or being able to wait. But {sopa} is a very specific thing, it's the art of not getting angry, it's the art of not getting angry when the time comes, when someone yells at you or, when something goes wrong in your life or when there's a traffic jam, it does not have to be a sentient being, it can be a situation, it can be your own life, it's the art of not getting upset or angry when things are not going well. There's a whole chapter devoted to that. [silence] Say, {tsundru}, [repeat], {tenpa}, [repeat], {tsundru}, [repeat], {tenpa}. {Tsundru} means, it's a tough word to translate also, it's defined as {tsun kang gela trowa o} in this chapter, opening lines. {Tsundru} is defined as having a good time doing good things, it's to enjoy doing good things. It's to get off on or to get high off of doing good. Working hard to do good things. Rinpoche, often says, "It's not {tsundru} to go out and work on your car or six hours." Okay, that's effort, but it's not {tsundru}, {tsundru} means, it's time to do some mighty good deed and you're excited. And you have enthusiasm for it. And that's {tsundru} and that's the whole chapter. Say, {samten}, [repeat], {tenpa}, [repeat], {samten}, [repeat], {tenpa}, [repeat]. By the way {tenpa}, through out here means chapter. {Samten} means, meditation, the ability to meditate deeply. Okay, especially as a platform from which to see emptiness directly. Okay, especially for that purpose although not only for that purpose. [silence] Say, {sherab}, [repeat], {kyi}, [repeat], {liu}, [repeat]. Okay, {sherab kyi}, [repeat], {liu}, [repeat]. {Sherab} means, "wisdom", many kinds of wisdom, the ultimate one is how to see emptiness directly. Okay, and this is the chapter. Suddenly they have changed the Tibetan word for chapter. Around the ninth or tenth chapters. The last chapter, assuming you had enough clairvoyance to hear it....[silence]. Say, {ngoway}, [repeat], {liu}, [repeat], {ngoway}, [repeat], {liu}. {ngoway} means the act of dedication, meaning, we're gonna do one after class in about one minute and it's where you, in this particular case, you take some good thing that you've done, like coming to this class and you try to visualize it as an epicenter like the place where you throw a stone in a pond and you try to see the effects or the what do you call that? like the ripples or the repercussions of what we did tonight, spreading out into the universe, like this looks like, a, just a group of people who got together on a night in new York city, it's conceivable that from the activity that we do tonight that millions of people are affected in the future. You know, it's conceivable that among the people in this group there is a person or people who will either themselves or through other people, turn millions of people on to, to ideas which could stop them from dying or, or lead them to some kind of

existence in a paradise or something. It's possible to do that and it's possible that somewhere in this room there's the seed for that, you know, someone in this room, or someone's gonna say something to someone who comes. And, and they get it and they do it and they teach other people to do it. The idea is that you teach other people to come here and I'm not talking about that you teach people Tibetan Language or you teach people one two three four five or something like that. You learn how to stop your own death. You learn how to change this kind of body into some kind of angels body and you learn how to reach some kind of Paradise, personally. And then you pass it onto other people and it's quite conceivable it's even probable that though meetings like this that somebody does it or somebody's in the process of doing it, or someone has already done it. And that though the process of what we're doing, that, that, instructions, those instructions are passed onto other people and they do it. And they actually pull it off, so dedication means that you see this event tonight as a stone being thrown in a pond and you imagine these ripples could, could pass on that knowledge that has been passed to us, I mean, that's the whole idea, and that's why it's important for you to get it straight. You have to get it straight. You know you see people, I have people who say, "He said I'd get kicked out after two classes, now which two am I gonna miss? Did it occur to you? No. [laughs] That's not the point you know, you are entrusted tonight with a very holy, sacred lifesaving thing and you have to treasure it and take care of it. That's the whole idea of a notebook, take good care of the notebook. treat it like the last book of instructions on how to cure AIDS, which is that it's more important than that and, and you're entrusted with that. SO know you have some kind of responsibility, you have to do it yourself and then you have to spread it to other people so that's the idea, so that's the chapter on dedication. Last thing, last question. Did Shantideva, for those of you who have had some Buddhist classes, get all the perfections, sorry, Master Shantideva, did he get all the perfections in his book or did he miss a few. We're talking the six perfections, let's write then down for people who, these are the six, the six high points in a bodhisattva's career. The six things bodhisattvas are all supposed to do. So that we have a chapter called {sopa}, do we? {sopa tenpa}, what chapter?

student: [six]

Six, so we've covered, [unclear], it's covered in chapter six, right? SO we got one out of six, he's not doing too bad. Any other ones?

students: [Wisdom?]

Wisdom is easy, he got wisdom. What chapter?

students: [unclear]

He covered wisdom in chapter nine. He got meditation, which you can also call concentration, in what chapter?

student: [Joyous effort]

Did he miss anything else? He got, what chapter?

student: [Seven]

It's not too bad it's where {du she sim ba wa}. Okay, this is the trick okay, the chapter called, guarding awareness, which is what chapter?

student: [Five.]

Chapter five was it? It's particularly to be applied in keeping an ethical way of life, so that chapter relates to the second perfection. I'm gonna call it living an ethical way of life. It's often translated as morality and I don't know about you, but I always think of Billy Graham. That's a good way of [unclear], to think of Bill Bradley or something. But anyway, you know, leading a good life, leading a good, a good life. Living by ethical standards in your life. So he covered that in chapter five, but he's missing, yeah, what's the best thing that you people here could give to the people in the future, I mean, specifically what was that. I mean, exactly what you're learning here. Really, seriously. If what you said, if I don't say, "It is." If what we've said is true and if, by learning this book and putting it into your life, you can, yourself reach a paradise in this life, and, and get out of that way of life which is being committed in Manhattan right now, apparently, of people just running until they drop dead. Literally. You know, if you could put an end to that, with other people, if you personally could learn how to do it, if you could really learn how to do it and, and pass it on to someone else there would be no greater gift, there is no greater gift than that, you know, people have enough bagels and apartments and clothes, you got clothes in New York, but to give that to somebody would be the greatest gift, so that's dedicating, the act of dedicating is to teach people that, so that's giving. And that's chapter ten. Okay, we'll meditate, just for, we'll do one minute silent, okay, think about the ripple effect, you know imagine, the responsibility. I always think of, I mean, I'm not getting, [unclear], okay, but I think of Buddhist, you know, with twelve

people, in some little town somewhere, effecting millions of people and it will happen, you know, it could happen. So think of the ripple effect. Think of what could happen someday, if it's true that you can really reach those things in this life before your body dies then it's extraordinary. Extraordinary things could start here. And image, try to dedicate what we did tonight, try to imagine that it could trigger something in other people, do that for like one minute. And then we'll do a short prayer and I'll promise not to go so late next time, [cut].

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ACI Course X: Guide to the Bodhisattva's Way of Life, Part I

Class Two: The Benefits of the Wish for Enlightenment

transcribed by: Katherine G. Williams

[cut] And in Tibetan, it's spelled like this.

[silence]

Say {jangchub} [repeat]. Louder, {jangchub} [repeat]. {Sem kye} [repeat]. {Jangchub} [repeat]. {Sem kye} [repeat]. All right. {jangchub} stands for {bodhi}, and it means "enlightenment," okay? {Sem} means "mind," and that's a translation of {chitta} in Sanskrit, and {kye} means "to develop that state of mind." Okay? So "developing the state of mind that wants to reach enlightenment," okay? I'm gonna talk about it tonight in a very special sense, and to understand the way I'm gonna talk about it you have to know something that's called "the five paths."

[silence]

Path in Buddhist philosophy is a synonym for {mundok}, or {dzokpay}, which means "a realization," so say {lam} [repeat]. {La} [repeat]. {Lam} [repeat]. {La} [repeat]. Okay, so they're not really paths in the sense of a way to get to Buddhahood, or something like that. They are paths in the sense of they are levels of spiritual development. They are five levels of spiritual development that every person goes through before they reach Buddhahood, okay? And eventually every living creature will go through these five paths, okay? Some of you may be on path five. Some of you may be on three. I have no idea who's who's who, okay? If you're all like really Shantidevas, you're just pretending to come here, and [laughs], okay?

[Laughter]

And ah, [laughs] okay? But sooner or later you have to go through the five paths, so I'm gonna do a real quick thing about the five paths, and then we're gonna talk about the wish ... I call this, by the way, the wish for enlightenment, [silence] the {bodhichitta}. [silence] Okay, we'll go through the five paths. [silence] [laughs] [silence] Say {tsok lam}. [repeat] {Tsok lam.} [repeat] Okay,

{tsok lam} means "path of accumulation." It's very very hard to get to {tsok lam}. It takes a long time to get to {tsok lam}. It takes a long time to get to path number one. Even if you decide to do it, it takes a long time. I won't say how long 'cause then you'll quit. [laughs] Anyway, you can do it in this life. And that is when you reach real renunciation. [silence] It's very useful if someone close to you dies. Okay? There's a great Tibetan lama, Gampopa, and his wife died and he started to feel, I mean he was at the time a layman he became a monk later I think, and anyway he got real renunciation and he met the wife's uncle and he was saying how lucky it was that his wife had died because he started to get real renunciation and the uncle threw dirt in his face, you know. [laughs] But real renunciation, I I don't think it's it's so ... such a ... I think it's sort of a no brainer, you know? What it means is just what we talked about. If you think carefully for about five minutes ... and it takes ... you have to practice it over and over again. But if you think very carefully right now at this moment and think [cut] any good thing in you life, anything, you know, like you're still rather healthy, or you have some good friends, or you have a lama, or you're studying bodhichittatara or anything good about you, your hair, your face, your children, your husband, your house, your job, anything about you you must lose--period, you know. You must lose it. Something will tear it away from you. There are certain forces at work that will tear it away from you. You must lose it. And it's just a fact of I think reaching {tsowg lam} is just a state where you start to be honest with yourself and see that. You know it's all it's in front of you all day but nobody really understands it. Nobody really internalizes it. It's very difficult. Sooner or later everything that you have down to your faith and your name and then the memory of your name in other people's minds will be totally wiped out totally erased. No one will remember you. No one will remember your name, all the pictures of you will rot. Your body will rot, turn to dust, you know? I was in Arizona last year on retreat and two deer got hit by a car next to the house. And I watched 'em rot for about a month, you know. I went back last month and to see what was left. And there's just a few small bones left. It was really weird. It was really weird, eerie, that these two huge deer, there was just a few bones sticking out of the ground and the hide had shrunk down to like this much, a little patch and you couldn't really tell what it was. And and that's in one year, you know, ah, six month. So like one year after you die there won't be even any trace of you. And and that's your condition, that's our condition. Anything nice you have you're gonna lose. It will be torn away from you. I mean, you can sort of kid yourself and ride it for a while, but when you start to get around forty-three [laughs] you have to admit it. [laughs] I mean you start to see it. And it's just the truth. It's the truth. You can't get anywhere in Buddhism until you admit that, okay? You just have to admit it. It's

actually...somebody I saw interviewed the Dalai Lama and said, "Oh Buddhism is very depressing, you know, you're always talking about this fact that you're gonna lose everything." And the Dalai Lama laughed in his, you know, his big giggle, you know, "Hahahahaha," and he said, "It's liberating," you know, you quit lying to yourself, you know, this is the way it is and this is the way it's gonna be and just admit it. And I don't think it takes a genius. And that's all. You just have to think like that. It doesn't take a genius. It's gonna happen. It will happen. It's happening as we speak. When you get that you get {tsok lam}. When you get that understanding you get {tsok lam}, in general, I'm not gonna go into certain specifics of it, okay? [silence] Say {jor lam} [repeat]. {Jor lam} [repeat]. Ah, {jor} means "prepare," and {lam} means "path." So {jor lam} means "path of preparation," okay? {Jor lam} is marked by four stages, and in those four stages you begin to understand the subject of emptiness more clearly, intellectually, okay? Intellectually you start to understand the idea called "emptiness." And we're gonna talk a lot about emptiness. Ah, so don't worry, okay? It's a little bit of a confusing subject, but anyway {jor lam} is marked by four stages and in each stage you begin to understand more and more about emptiness in an intellectual way, in your mind, Okay, and that's {jor lam}. It's preparing to {tong lam}. [silence] Say {tong lam} [repeat]. {Tong lam} [repeat]. Okay, {tong} means "to see." {Lam} means "path." So {tong lam} means the "path of seeing." Ah, what you see at {tong lam}, in the first instant of {tong lam} is emptiness, directly, okay, in a deep state of meditation, not as an intellectual understanding, but purely as a direct and unconceptual seeing of emptiness with your mind, okay, not with your eyes, okay, but you just...you...for the first time you see emptiness in a direct way, you perceive emptiness directly without thinking, okay, you're not thinking, like "Oh, maybe it's empty because of that or because of that or because of that. It's a pure unadulterated, non-thinking, nonconceptual perception of emptiness. It lasts about fifteen, twenty minutes first time okay? And then there's a second part of the path of seeing where you begin to h...you come out of that meditation. You come out of that perception and you begin to see other things, okay? And the other things you see are some extraordinary, amazing things. And we'll talk about...that's kinda what we're gonna talk about tonight. So there's two stages to {tong lam}. In the first one you see emptiness directly, no thinking, no...you can't even say to yourself, "I'm seeing emptiness," 'cause all you're doing is seeing emptiness and you can't have a conceptual thought at that moment. And you don't even...you can't even say to yourself, "I saw emptiness," until the moment that you come out which is like twenty minutes later, okay, af...after the direct perception of emptiness. That's {tong lam}. [silence] Say {gom lam} [repeat]. {Gom lam} {repeat}. {Gom lam} means "path of habituation." {Gom} is also the word in Tibetan that means "to

meditate." But meditate is called {gom} in Tibetan because when you meditate you're getting your mind used to the object. And the more you meditate on an object the more your mind will get used to it and the easier it will come up in your mind. So the Tibetan word for meditation is {gom} and in this fourth path it means to habituate yourself to something. What are you habituating yourself to? You're getting use to what you saw during the second half...especially the second half, but also the first half of the path of seeing. You're getting used to what you saw in the path of seeing. You are applying the understandings that you got from the path of seeing in order to reach special goals, okay? And that's what {gom lam} is. And it's it's a long process. It's no twenty minute thing. Very typical is seven lifetimes, after seeing emptiness directly, okay? Very typical is for seven lifetimes you are using the knowledge you gained when you saw emptiness directly and right after that to...you're getting used to that knowledge. You're applying that knowledge in your everyday life, and then as a result of of getting used to it, or practicing, you are able to reach the fifth path, okay? [silence] [laughs] Say {mi lob lam} [repeat]. {Mi lob lam} [repeat]. {Lam} means "path." {Mi lob} means "no more study." We are hoping to reach this, path of no more learning. This path is a result, I mean, this is the final result if you have...if you are in a certain state of mind called "bodhichitta," if you have the wish for enlightenment in your mind at that time, you reach total Buddhahood, okay? So if you have bodhichitta equals total enlightenment. If not, it's nirvana. I'll just go over briefly the difference between total enlightenment and nirvana, okay? And [unclear], without any warning, is going to give us the definition [laughter] of nirvana. [laughs] [unclear] [laughter] [unclear]

[student: [unclear]]

[unclear]

[student: [unclear]]

Yeah, okay. Nice. He beat me. [laughs] Say {nyendep} [repeat]. {Mylopa} [repeat]. {Bunba} [repeat]. {Sosor} [repeat]. {Dank gok} [repeat]. {Nyendep} [repeat]. {Mylopa} [repeat]. {Bunba} [repeat]. {Sosor} [repeat]. {Dank gok} [repeat]. The definition of nirvana, okay? {Nyendep} means "bad thoughts," okay, "bad thoughts." {Mylopa} means "in their entirety." {Bunba} {bunba} means "to eliminate them in their entirety, completely." But the real catch is {sosor dank gok}, okay? Say {sosor} [repeat]. {Dank gok} [repeat]. {Sosor} [repeat]. {Dank gok} [repeat]. {Sosor} means "one by one." {Dank} means "to realize." {Gok} means "to stop," okay? And what it means is the stopping of

your bad thoughts depends on realizing one by one, okay? The stopping of your bad thoughts in what we call nirvana depends on realizing something one by one, okay? What's the one by one? Who's in the mood? Margie? {Sosor shok}? No? Elizabeth? {Sosor shok}?

[student: [unclear]]

What are you perceiving one by one?

[student: [unclear]]

Uh?

[student: [unclear]]

Fah. Ah, yeah, {demba she}. Say {demba} [repeat]. {She} [repeat]. {Demba she} [repeat]. Okay. Four Arya Truths, sometimes mistranslated as noble truths, the Four Arya Truths. "Noble" is a mistranslation of arya and it doesn't mean noble at all. Arya is a word that's used in Buddhist philosophy to mean someone who has seen emptiness directly. Anyone who has reached path number three is an arya, okay? Anyone who has seen emptiness directly is an arya. Ah, and I said, remember, there was two parts to the direct perception of emptiness, I mean, to {tong lam}, to the path of seeing. In the first part, twenty minutes long, say, although you are not aware of the passage of time because that's a relative object, you see emptiness directly. Immediately subsequent to that for about twenty-four hours...let's say if you saw emptiness in the morning say around ten o'clock in July of 1975 or something, for the rest of that day you have these extraordinary understandings come to you and those can all be grouped into something called the Four Arya Truths. They are truths because they are facts. They are reality. And they are seen by a person who has just seen emptiness directly. So they can only be understood directly in a direct sense by someone who has seen emptiness directly. And those are called the Four Arya Truths, sometimes mistranslated as Four Noble Truths. That's the {sosor} in the definition of nirvana. What you see one by one in order to stop your bad thoughts permanently and in their entirety is those four facts. And it's not just four, I mean, there's many aspects going on during that day. You see many...you understand many many things. In that one day you understand the contents of the entire Buddhist books, you know. We would estimate it at around 300,000 Buddhist books, okay? In that one day, you understand their contents, period. You know, you understand them absolutely, perfectly, in one

day. And that's that's {sosor} {sosor dok}. You you see the Four Noble Truths and all the incredible details related to those Four Arya Truths one by one. And because of that...and once you get used to that, on the fourth path, you can reach the state called nirvana. And and so to reach nirvana, do you have to change your outward appearance?

[student: [unclear]]

No. Because it's only stopping your bad thoughts, okay? You would start acting differently probably. You know, you might not, ah, [laughs] grimace so much when you're walking through New York City but outwardly you wouldn't have to change, okay? You could reach nirvana tonight maybe you reached it last night. We don't know. Maybe you're pretending to go like that. [laughs] But it's mental thing. If you are able to review what you saw when you saw emptiness directly and get used to it in a very sweet way with bodhichitta, with the wish for enlightenment, then at that moment you don't achieve nirvana. You achieve total enlightenment. What's the difference between total enlightenment and nirvana? In nirvana, you just are getting rid of your bad thoughts permanently. When you reach total enlightenment there's a whole transformation of your body and mind. Your body totally transforms. Actually your mind goes first by about a millisecond, okay? There's a whole chart. Your mind changes into a totally enlightened mind. You are able to see every object in the universe that ever existed, ever will exist, or does exist now in one instant. In any given instant of your life you can perceive everything that ever existed, ever will exist, or does exist in the entire universe. That's the state of your mind. Your mind has an emptiness which is a total...it's difficult to describe but it's like some total peace, I mean, it's a total...it's the emptiness which is connected to the mind which which knows every...Mr. Know-it-all, okay? And every object in the world has it's own emptiness but the emptiness which is connected to the mind that knows everything is a very special emptiness. And in fact when you see emptiness directly for the first time, you are seeing the emptiness of a Buddha's mind and and that's called the dharmakaya, okay? That's called dharmakaya. You are you are seeing that directly, okay. So when you become a buddha you get a very special state of mind. You know everything, and there's hanging off of it an emptiness, okay? And we'll talk about that. But that mind has some kind of emptiness. That emptiness is a very very special emptiness. And we'll get into that sometime. The next millisecond, due to your new state of mind, you are able to show bodies on every planet in the universe simultaneously, if anyone's ready to see them, okay? You could be showing yourself as Dr. Sykes sitting here in New York City if it helps somebody, okay? If they're ready to see it and

if it helps somebody you just show up there, automatically. And and it's not just in one city or one planet in every planet in the universe you are emanating. You are showing up there automatically without any premeditation. You're just there in the next millisecond and that's called the "namanakaya." So you...that's what the path of no more learning is if you have in your mind at the moment that you achieve nirvana, or just after that, bodhichitta, okay? So bodhichitta seems to be rather important. And, ah, and let's go into it, okay? I'm gonna give you...you know, in Buddhism we like to give definitions. Who's gonna gi...I think Margie's the expert on this. No? You ready? Yes? No? Who else? You ready? Laura? {Symge echiny} [unclear] {cheche symge echiny} What's the definition of bodhichitta, by Maitreya?

[student: [unclear]]

{Chan guh duh. Imbat ha.} Dha. [laughs] All right. We'll spell it. This is the definition given by Maitreya. Maitreya is an expert in bodhichitta because he's a Buddha. There's a big debate about whether he's a Buddha already or not and you can learn it one day but the bottom line is that he is, in a special sense, okay? And this is the definition he gives in the [bk: Abisamalamkar]. [silence] And it's good to memorize it. It's not a big deal. Kids in the monastery memorize this whole book at age twelve. Okay? It's just two lines. [silence] Say {yangdak} [repeat]. You guys are sleepy, or what? [laughs] {Yangdak} [repeat]. [laughs] {Dzokpay} [repeat]. {Jangchub} [repeat]. {Du} [repeat]. Ah, I'm sorry did I miss the first part? {Sem kye} [repeat]. {pa ni} [repeat]. {Shendun chir} [repeat]. {Yangdak} [repeat]. {Dzokpay} [repeat]. {Jangchub} [repeat]. {Du} [repeat]. The long definition is {[unclear]}. Something like that. Anyway this is the short one. {Sem kye pa ni} {sem kye pa ni} means "bodhichitta," okay, the wish for enlightenment, {semkye pa ni}, the wish for enlightenment. {Ni} means "is," okay? {Ni} means "is." {Shendun chir} means "for the sake of all other beings," okay, "for the sake of all other beings." {Yangdak dzokpay jangchub} means "total enlightenment," okay? {Yangdak dzokpay jangchub} means "total enlightenment." {Du} means "want to reach," okay? Want...you want to reach it, okay? So the definition of bodhichitta, the definition of the wish for enlightenment is "the desire to reach total enlightenment for the sake of all other beings." I want to describe what it feels like. And, okay, it's extremely difficult to reach real bodhichitta. If you did it in this life it would be a tremendous achievement. It's extremely difficult, okay? Maybe one person in a million gets it in this life, okay, extremely difficult. You you all have to do it so there'll be lots of...there'll be eighty million others who won't. [laughs] [unclear] Now I wanna describe what it's like at the path of seeing, okay? So we went to

path number three. We're describing not general bodhichitta. We're describing the bodhichitta that you feel just after you see what?

[student: [unclear]]

Emptiness directly. Okay, this is a very special instance of bodhichitta, okay? And to know that you have to see this. [silence] Can you search for the spelling of {nyamshak}.

[student: Okay.]

{Nyamshak.} The first one. Make sure the second syllable is right. Okay, say {nyamshak} [repeat]. {Yeshe} [repeat]. {Nyamshak} [repeat]. {Yeshe} [repeat]. {Nyamshak} refers...{nyamshak} means "deep meditation"...an extremely deep state of meditation. To see emptiness directly you must be at a certain stage of meditation called [unclear], okay? You must be there. You have to get there. You can't see emptiness directly if you are not on that platform, okay? And to reach that platform is very difficult. It's totally impossible to see emptiness on oth...any other...any lower platform than that. You must reach that level of meditation to see emptiness directly. You must be practicing one to two hours a day meditation every day in order to reach that platform. If you want to disqualify yourself permanently from seeing emptiness directly don't meditate one or two hours a day, 'cause you cannot. You never will. Impossible. Totally impossible, okay? You must reach that level of meditation to have the mind in the clear state it has to be in to see emptiness directly. It must be, according to every Buddhist school, okay? {Nyamshak yeshe} {Nyamshak yeshe} is the first twenty minutes or so of the path of seeing, that's that that's that direct pure total non-conceptual perception of emptiness, okay? And all you can see at that moment is emptiness. You can't be aware of anything else. You can't be aware of even yourself seeing emptiness, 'cause that's not emptiness, okay? You can't say, "Oh, I finally did it." You you don't have that thought at that moment. You are totally unaware of the passage of time. It could have been a million years. It could have been two minutes. You don't know, because the perception of time is not...time is not emptiness. Time is a positive object. Emptiness is a negative object. You cannot be aware of the passage of time. You are in the total, direct, and singular perception of emptiness and that's all you can be aware of at that moment. Say twenty minutes later you start to come out. And I think the first...the first feeling or perception that you have is some kind of feeling...a a sense of descending, okay? Because you are...your mind is actually coming back to the desire realm. Your mind when you perceive emptiness directly is in a

different realm temporarily, okay? It's on a completely different level. And you have this sense of coming down. That's not coming down from seeing emptiness. It's coming down from the platform that you had to be on to see emptiness directly. But you have this physical sensation of coming down. Then you get this very joyful thought, "I did it. I saw emptiness directly," okay? It just hits you, okay? And you remember what you just saw. Then you're conceptualizing again, okay? You're not seeing emptiness directly. You're seeing it as a mental picture. But you remember what you saw and you are aware that was the dharmakaya of a Buddha. You are aware that you have seen one part of a Buddha's be...being and then you in the next moment you're thinking, "Great, Buddhas really exist," you know, because up to that moment you don't know, okay? Up to that very moment, you have never seen a Buddha directly, okay. Even if you could see ...go to India two thousand five hundred years ago, meet this guy walking around with the big bump on his head. You would not have confirmed the existence of a Buddha. But with this experience you are confirming the existence of a Buddha. You are aware that Buddhas exist. Yeah?

[student: With the direct perception of the dharmakaya, is that [unclear]?]

No. There can't be any [unclear]. There can't be any perception or awareness of your feelings because that's not emptiness. All you see is emptiness. You cannot be aware of any other object, impossible unless you're a Buddha, okay? So you're not aware of any other object. You're seeing emptiness directly. And when you come down, you start to...then you think, "Buddhism is a...is true, you know, of all the paths that exist in the world, Buddhism is true, okay? You have this very strong emotion that Buddhism is the way. And I'm not being sectarian, okay? You actually confirm it by seeing emptiness directly. You also have a perception of your future lives. You see your future lives. You know exactly how many lives it will take you to reach Buddhahood. And seven is very typical. So I think for...that is also the first instant typical that you really perceive your future lives. And it's very typical that you have seven more to go. But you know. And you are aware that on the...in the seventh life you will achieve Buddhahood. And they won't call you "Mike" anymore. And that's a very important realization. And you have to cook that one. You have to think about that one, you know? They will not call you "Andy" anymore. You...it'll be something different, and that's an important thing, okay? You get this...you get a very important side perception that what you saw was true, that you're not crazy. And that's very important. You get what we call a {promenah} or a {tsimah}. You perceive that what you perceived was correct. You are aware,

totally, purely, perfectly that what you saw was for real. Like there's a second perception that comes during that time after seeing emptiness directly which confirms the the perception emptiness so you're never gonna doubt it again. The the feeling of doubt...the emotion of doubt is one of the few mental afflictions that you can never have after the path of seeing. On the path of seeing, when you see emptiness directly, you are no longer capable of doubt, no one could ever talk you out of the Buddhist path 'cause you saw it, saw Buddha, saw your future lives, saw your future enlightenment, perfectly, and you know you're not crazy. There's a second perception that confirms the first perception. And and so you have this total elimination of...doubt is one of emotions that you can no longer have. Doubt about the Buddhist path cannot occur after the path of seeing. It's one of the few {tongpaks}. It's one of the few mental afflictions which is totally destroyed at the path of seeing. Why are we talking about the path of seeing? If you are on a mahayana track, meaning if you've had some familiarity with bodhichitta already if you've already developed it to some extent, when you see emptiness directly, in the aftermath, okay, number two...during that twenty-four hours subsequent to tha...to the...and it's a very amazing twenty-four hours, I mean, it's just twenty-four hours filled with incredible things. You can read other people's minds very clearly for the first time, and and things like that. It's a very extraordinary day. But if you're on the mahayana track then at that moment {in je tob yeshe} you get the experience of bodhichitta. You have, I I I don't wanna use a dirty word, but it's like an orgasm, okay? It's like a...it's like an experience...an extraordinary experience that lasts maybe a minute or two minutes of bodhichitta and there's some kind of a...you get almost a physical sensation of a of a stream coming out of your heart. Okay, like a...you can't see anything...I'm not saying like white light's rebounding off the walls. I'm saying like there's this emotion or this feeling of a clear stream, like crystal, coming out of your heart and just reaching out to every living being. And you have that direct experince of bodhchitta at that moment. And you know that for the rest of your life you will spend your life for that...for other people, okay? And that's bodhichitta. You know, at that moment you you know that you will spend your life that way...the rest of your seven lives that way and and every moment after that. And you see it directly. And then after that your whole being is aimed at helping other people. You know, your whole activity everything you do every experience you have, every...money you get, every relationship you form, it has only one point and that's to help other people. And it's extraordinary. It's extraordinarily sweet. I'm supposed to get up here and talk about the benefits of bodhichitta tonight, okay? And there's this long list which I'm not even gonna do. Okay, you can read it in the reading and you have to fill in your homework, okay? [laughs] But that emotion...what

happens at that moment to know that the rest of your lifetimes...and you see the...some details of your future lives. You know that you will never want again, you know. You will never need anything really in your...in those seven lives you will be taken care of, dharma teachers, you will have everything you need, you'll have great parents, you'll have perfect schooling, you'll live in the parts of the world that have dharma. And and you see...it's like a big cradle. You see that that's gonna be your future. And and there's this emotion of knowing that you will spend every moment after that helping other people. And it's a great...like...it's a...it is the ultimate feeling you can have to be aware that you're just gonna live for other people after that. And it's some kinda great release. It's some kinda great release to be released from the opposite of that which is watching out for yourself, okay? There's some kind of extraordinary release, or relief, from the attitude of watching out for yourself, just taking care of yourself. You know, any kind of selfishness is destroyed at that moment. And and it's some kind of very blissful release that you know from that moment on you won't be a prisoner of that attitude anymore. And it's worth all the things you ever did in your life to have one minute or two minutes of that feeling. Because, in your heart, you know that even if you haven't had that experience you know that it's a...you know...you can get a inkling or an intuition of what it would be like to stop being selfish completely, you know, if you never had another selfish thought in your mind, you can imagine...I mean the human soul...the human heart craves and wants this emotion, you know. We all do. And we all get frustrated 'cause we can't have it, you know. Until that moment that you get bodhichitta you can't have it. And everything you do is sort of infected by some kind of selfishness. But at that moment you get some kind of liberation from that. And it's sweet. And it's some kind of a...your heart has been seeking it your whole life. And everytime you did something right, like you saw somebody in the hospital, or you helped somebody, or you gave money to somebody, or you kept your patience, or something like that, you...you know...you gotta taste of the sweetness of it. But now, at this moment, you know that you will spend the rest of your existence that way. And you will spend the rest of your existence taking care of other people. And it's just an extraordinary experience. It's that experience which has many fallout effects, you know. Any kind of powerful bad deed you've ever collected to go to a lower realm, you just don't have anymore. They are destroyed. They are destroyed by this emotion, okay? So if all you...I mean, if all you ever wanted to do was not go to hell, [laughs] or something like that, [laughs] this is that solution, you know? You won't. It's impossible after that. And you know it. And that's some kinda very comfortable thing. You know, it's like this feeling that for the...you know, anyone can say anything to me, anyone can do anything

to me, it doesn't matter. I know what my next seven lives will be. I'm over. It's over. You know, I'm on my way out. That's why it's called "stream enterer." You know, I'm on my way out and I know it. And it's some kind of release. And then you feel this urge to show other people that path. You know, you feel this intense urge to show other people that, and to protect the books. Because at that moment you see that all the Buddhist books are correct. It's a very weird feeling. You know three hundred thousand books, you know three million pages or whatever, they're all totally correct. They are a guide map to enlightenment. And you know it. And so those teachings in those books become some kind of obsession that you must protect them in the world. And that's...these are all the emotions that you are having when you when you feel that bodhichitta. So I just wanted to try to convey the emotion of it or the feeling of it that you overcome selfishness if only for then, you know? [laughs] It's powerful experience of that few minutes at that particular stage is something extraordinary. It destroys all the negative karmas in your being, period. You know, you cannot go down again. And you know it. And that's some kind of amazing feeling. You know, that's some kind of extraordinary feeling. And to be aware that you will become a Buddha, you know, to be aware that you will become a being who can sit there and show bodies on every planet in the universe and help people, and that you will do that is some kind of extraordinary feeling. It's some kind of...it is the highest form of bliss, to know that you'll be able to do that. And that occurs at that moment. So one moment you're aware that you...this...what happened to you is going to destroy every negative thing in you. And you're also aware at that...what happened to you it going to allow you to become this being who is just this big apple who's feeding everyone in the universe. You know, if someone needs a friend, and if they have the right karma, the Buddha is appearing there as their friend and and trillions and trillions and trillions of friends and then you to know that you're gonna be like that is very cool. You know, to know that you're gonna be that kind of being instead of this grubby little selfish guy, [laughs] you know, is very, ah, extraordinary. Nothing like it. So those are the...roughly...now, we'll take a break. And then we'll do the list of the benefits. Yeah? You have a question, [unclear]?

[student: You said this was a very important point [unclear]]

Yeah.

[student: [unclear]]

Yeah.

[student: [unclear]]

Ah, when you become a Buddha. The day you become a Buddha.

[student: [unclear]]

Other people, okay? People can perceive that Buddha, okay? It's very important. There's something very important about the process of naming, and how it stops at that moment. So...

[student: [unclear]]

That...yeah. Yeah.

[student: [unclear]]

[laughs] Long story. I I...he wanted to know why it's so important that one of the perceptions that you have as you see the Four Noble Truths, after the direct perception of emptiness, is that the day I become a Buddha they won't call me "Mike" anymore, whatever. Why is that so important? Partly because, anyone who sees your dharmakaya will no longer, at that moment, be conceptualizing. And they'll be seeing your...if someone sees you...if someone sees your emptiness, your Buddha emptiness, they will be perceiving...they they will not be naming or labeling at that point. It's a it's a state in which the only perception is the absence of anything else in labeling. You asked for it, okay? [laughs] Okay, take a break and come back in ten minutes, okay?

[student: [unclear]]

Oh, great. Is that extra? [cut]

[cut] All right. [laughs] Here by half an hour. Ah, two kinds of bodhichitta, okay? Two kinds of the wish for enlightenment. Ahm, [silence]. Say {mun sem} [cut] When you first get real bodhichitta, which is very difficult, {mun sem} means that feeling that you had at that moment of "I'm I'm going to devote the rest of my lives," because...by the way that's the only...I mean, you're not really sure there's future lives, directly. At that moment, you are. At that moment, you know there's gonna be future lives. And you...{mun sem} is that is that

emotion that I described. It's that understanding, that very clear knowledge that you will spend the rest of your existence helping...ded...dedicated to other people...devoted to other people's benefit. And that's {mun sem}, okay? In the scriptures it's called like "the desire to take a trip," like "planning to take a trip." It's sitting in your house...here it's like sitting in exactly the same spot where you saw emptiness directly. I mean, it happens to occur before you get up. Okay, there's actually a third part of the path of seeing when you get up and start walking around. That's another part. But this occurs even while you are still seated on that holy ground...on that place that becomes holy ground where you saw emptiness directly for the first time. And that's that emotion. That's called {mun sem}. So that's sort of the wish for enlightenment in the sense of wanting to do it, and knowing that you're going to do it. {Juk sem} say {juk sem} [repeat]. {Juk sem} [repeat]. {Juk sem} is that day to day bodhichitta that gets you through all your days after that, seven lifetimes of days, working for other people. That's the state of mind you're in when you're actually working for other people. And that's less conscious, okay? It's sort of a undercurrent of your entire day that you are constantly looking...your day consists of watching out for opportunities to help other people, naturally. You know, you just naturally attracted to doing from the lousiest little kindnesses to other people up to teaching them how to do it which is the greatest kindness you can do for other people. And and you...all through your day you are just skipping from one event to another. You're thinking, you know, "What could I do at this moment that would be the most help to people?" If you read the biography of Master Shantideva this is like how he spent his day, right? He's always stopping and using his clairvoyance, you know, "does somebody in Kansas need me right now," you know? [laughs] You know, and that comes in his biography. So this is this the state of mind through which you are spending your days after that moment, okay? That you are actually watching out...you just naturally spending your entire life...you're prioritizing, you know. If you have a choice between two good deeds, you are naturally attracted to the more important one, which ultimately is reaching Buddhahood yourself and helping other people to get there, okay? So that's the state of mind that you're in, and that's driving your whole life...for the rest of your life you're gonna do that. For the rest of the life, the day will be spent getting up and just looking around and seeing like Master Shantideva, you know, what's the best thing I can do for people right today? And you start doing it. And that's called {juk sem}. Okay, technically speaking, you can have...there's a ceremony by which you can commit yourself to {mun sem}, where you can say I commit myself to the idea of being a bodhisattva, okay? Is that bodhichitta? No. I mean, if it was it would be easy, okay? If it was, it would be really easy. That's not real bodhichitta. But obviously, it's a

seed for real bodhichitta. And if you keep doing that, then then you'll be able to get real bodhichitta. So it...there's a ceremony by which you commit yourself to the idea of committing yourself to helping other people. And we're gonna do that ceremony in the last class here. It's a very sweet...it plants a seed in your mental stream that will one day become that perception that I described, okay? And that's that's {mun sem}. {Mun}...{juk sem} is that...there's also commitments you can make that are related to {juk sem}, and those consist of the bodhisattva vows. Okay, there's a ceremony by which you commit to the activities of a bodhisattva, and that's like sixty-four different commitments that you make in a ceremony. And the flavor is very cool. First {a doc tu shin ma} which is not to praise yourself and put down other people, {a doc tu shin ma}. What's the next one?

[student: [unclear]]

{Chun a mea desh yea}, yeah, you know, you never fail to give other people whatever they need physically or whatever they need spiritually. You commit yourself to that, and that's the flavor of the bodhisattva vows. And then you commit yourself to six kinds of activities called the Perfections. So in the second...in the second part of bodhichitta you're committing yourself to doing specific things. In the first part, you're committing yourself to the ideal...on a concept of spending the rest of your life helping other people. And and those are the two divisions which are on the homework. There's another two divisions that I'm not gonna do because people always mix them up, okay? Maybe we'll do it next week, okay? It's mentioned in your reading and you'll see it. Let me see if it...I'm gonna go over two other points on your homework. There's a...this class is 'sposed to be...this 'sposed...the class is supposed to get you excited about getting bodhichitta. I mean, I think you sensed it from that other first part what it would be like. And that's the main...that's all I have to say about it, okay? There's a...there's another thing that that happens if you're able to reach that state. If you are able to reach the state of that experience called bodhichitta, real bodhichitta, of getting it, there's a certain effect on your mindstream, and I wanna talk about that, okay? We've been talking...we talked in the first class about suffering, and we talked about how there are certain forces at work which destroy your life, okay? And and they're not evident. They don't...they're not very obvious. There are certain forces at work which rip out every nice thing that ever happens to you. And you finally meet the man of your dreams, or the woman of your dreams, and you spend a few years together, and then these forces will kill one of you, or both of you at the same time, or something, but they will separate you, inevitably, it always happens, okay? These forces will

separate you from this person you found. These are the forces that make you get old. Okay, and if you don't feel it yet, you will, okay? [laughs] And it's not fun, [laughs] I guarantee ya. Russians say [unclear]. What's it mean? [laughs] "It's no...getting old is no fun." [laughs] It's very bad. And and and it's some kind of cause that's making it happen. There's some kind of forces at work when you're born, they are created along with your body and they are destroying your body as you live. You know, they are tearing your body down as you go through life and then sooner or later they destroy your body. If you don't get hit by a car, or cut up by some stupid surgeon, your body will kill itself. You know, the organs are...they...the organs of the body, according to Tibetan medicine, have contradictory functions. They are working toward different goals. The lungs are trying to cool your body down. The stomach is trying to heat your body up. And sooner or later, one of them has to leave town, okay? There are two function in contradiction to each other. And one of them will overwhelm the other. If you live long enough, your organs that exist inside the skin will will kill each other. One of them will kill the others. If the lungs get...if the power of that...of cooling gets too strong you get pneumonia and you die from that. If the power of heating of the stomach gets too strong you get fevers and you die from that. And Tibetan medicine divides it into broad areas of...it's just a question of which one wins out. But if you don't get hit by a car, or cut up by some stupid surgeon, then your body will k...will nicely kill itself. One of the organs will will overwhelm the other organs and ya...kill ya...it'll kill you...your body will kill itself. And that's the that's the condition we're in. There's some kinda forces running that. There are certain forces dictating that. There are certain energies in the world which are making that happen, and they exist when you are born, and they start working on you and then sooner or later they kill you. And every kind of good thing you can get they they are at work to destroy it and they do if you don't practice dharma, okay, they will destroy it. These forces are karmic imprints, okay, in your own mind. They are the effects of karmic imprints, okay? What is a karmic imprint? All right. When you do something nice or something bad, when you say something nice or something bad that hurts another person or helps another person, or even if you think something good or bad for a millisecond, it puts an impression on your mindstream. It puts a a very distinct impression on the mindstream that stays there. And and we have a course on karma. You can study it. There's a special presentation on how the imprint stays in you mind. How it's created and how it is replicated until it gives its result. But basically, every time you have a thought, and in the space of a finger snap you have

[student: Sixty-four.]

sixty-four discreet karmas of the mind, {deni sempa} fourth chapter [bk: Abhidharmakosha], opening lines, "Karma is thought." Karma is the movement of the mind. The mind moves at the rate of sixty-four instant...sixty-four mental actions per inst...per finger snap. You are creating sixty-four separate imprints in you mind every time there's a finger snap. And each one of those will have its own result. Okay, right now in you mind those imprints are ripening into the perception of this place, and me, and you. You see me standing here, and you hear me because some kinda imprint in your mind is giving...it's it's flowering and it's creating a perception in your mind. And and you see me and you hear me at the rate of...there are sixty-four discreet karmic results going off in you mind in the time it takes to watch me or hear me snap my fingers. There are sixty-four perceptual events happening. And madhyamika says it's like ah...you...they put flower petals on a target on an arrow target and they they glue flower petals out like two or three inches. And then you...a strong man, it says, a str...a very strong man pulls the bow back and shoots the arrow. And when the arrow hits the flower petals, it looks like it does it in one smooth flow. It looks like all the flower petals are being penetrated at the same instant. But yo...but but but logically you understand what's really happening, right? I mean, you can't see it with your eye. You can see it with microphotography or whatever. But you can see that...but you understand that the first flower petal is being penetrated before the second flower petal is being penetrated before the third flower petal and even though it's one plop and you just see the arrow penetrated all the flower petals you know mentally you understand that it must have gone through them one by one. Your perception of this world is the same thing. There are discreet...it's like a motion picture. And there...they are discreet scenes going off, imprints giving their result. And you are...you have the impression of time passing, you know? They are going off so fast and at such a smooth rate that you have the impression of time passing and and of events happening in your life. And everybody in this room, according to Buddhism, which you don't have to accept now but you can prove it eventually in this class, was together in the past at some point. We did some extraordinary virtue in the past and because of that we are all empowered to have the same general perception right now. We are all perceiving the Quaker House at this moment. We all have the karmic imprints in our minds that force us to see the Quaker House at this moment. And "force" is a very important word. Okay? It's forced on you. You don't have a choice. You can't say "I'd rather not see the Quaker House right now." You know, you might say you'd rather not see me right now. [laughs] But in order...I wanna I wanna emphasize that it is not will power. You cannot choose. These perceptions are force on you. And and when you are

getting cut up by the doctor, or when the car hits you, or when you have a headache, or a cold, or something like that, you are very aware of that. You are very sensitive to that point that by will power alone by wanting it alone you cannot change that condition. Those perceptions are being forced on you by events going off in your mind at the rate of a cert...a certain number per second. And it looks like life. It's called you life. It also applies to your thoughts, okay? Your thoughts are the same thing. Thoughts are going off in your mind. You are perceiving your own thoughts. You are thinking your own thoughts. You are also thinking the thinker of the thoughts because they are going off in a smooth flow in your mind due to due to karmic imprints, due to what you did in the past. And they are...and they are being triggered at a certain rate. The laws of this process are very, very cool and it takes a long time to study it. You have to study the laws of this process and then you can really catch it happening. You can see it happening. But the bottom line is you and I have to learn how to plant good imprints. You know, knowing that your life is a series of imprints going off in your mind, it would be prudent to with...to with...what do you call it, to take out all the bad imprints if you could, and fill up your mind with good imprints, okay? If you filled up your mind with a lousy little good imprint, you would have a lousy little good experience like, you know, a good cup of tea or something. And it would last about three or four minutes or something like that, okay? If there's a certain kind of minor imprint in your mind from thinking about offering somebody some hot tea on a cold night or something and never doing it, just thinking about it, that creates an imprint in your mind which flowers in the mind as a perception of a cup of tea. So Starbucks exists, for you [laughter], if you enjoy it because of your good karma. Because you were either thinking about or you were promoting or you were actually engaged in the activity or giving people something nice to drink, period, you know. And your...every detail of your life is like that, every single detail. So once you know that, and you can prove that, and you can study that and you can start to manipulate it and that's fun. That's really cool, you know. Wanna get rich? You can do it. Wanna get a million dollars? Set up the causes, in advance. Somebody give you a million dollars. It's very cold and very calculated. You can do it, if that's what you're interested in, okay? But there's another thing about the imprints, and you can guess. They wear...they wear out. Okay? As they flower, the energy which makes them flower is limited. You know, you only thought for a few minutes to give somebody a nice drink, so you only have a five minute imprint. And wh...and the imprint flowers. You perceive a cup of tea. You feel a cup of tea on your mouth. You feel it go down your throat. And then about four minutes later, it's over. And that imprint has just disappeared from your mind, okay? The imprint is

impermanent. Yeah? Hector?

[student: [unclear]]

Ah, partly. Yeah, partly. It's called...there are four karmic results. And one is the tendency to enjoy doing it from having done it a lot in your past life. Like, you see certain children, I...we were talking about it the other day. You go to them...their parents' house and they walk over to you with a cookie and they they wanna feed you. There's like these special kids like that. And and these are children who have in their past lives have been giving a lot and they don't have that normal child's thought of being possessive. And and that...the habit or the attr...being attracted to goodness is a past...is a result of a past karma. Yeah, it's one of the four results of doing good deeds or bad deeds. So we have to try to imagine a karma...like if you wanna set up your future, you know, you can actually choose what you want. You know, you have to study the...how to plant imprints, and you have to study how to accelerate imprints. And then, actually, you could conceivably, in this very life, consciously and purposely plant certain imprints in your own mind and then use special methods, called tantra, to accelerate them, and then cause them to flower before you die. You know, you can do that. And that's that is the process. You can study karma. If you understand what imprints are most effective and then you can study the methods for accelerating their growth, you know, and also the methods for eliminating all bad imprints. And you can do it quite consciously, and quite coldly. You know, I mean quite...you can design your future at any point in your life, if you understand dharma, you can design your future. You will be limited by the attitudes that you spoke about. You know, if you have bad attitudes from bad karma, you will be limited. For example, if you don't have the capacity of great faith, if you are not capable of feeling extreme devotion, because of some bad karmas in your past, then you might not be able to pull off that process in this life because that is one of the accelerators. You know, that is one of the...that is probably the primary accelerator of a good karma in the higher teachings. So you have to study what are the best imprints to put in your mind. Why am I talking about all this? One of the benefits of bodhichitta...one of the selling points in Master Shantideva's text...and I'm not gonna give you all of the questions on the homework tonight. You have to study your reading, okay? One of the selling points is that...you tell me, what would the...what kind of imprint would create an entire world of bliss for you in the future? You know? Okay, get this, if you give you're gonna get rich. If you give...if you keep your morality, you're gonna be happy. If you keep your patience, you will have a beautiful body and a beautiful face, and and like that.

So you tell me, you know, what's the ultimate imprint? If you have to sit here and just arrange imprints tonight, you go home and say, "Yeah, I don't wanna just have a coffee for five minutes. I'd like, oh, the bliss of an ultimate Buddha paradise for all time, how 'bout that? You know? [laughs] I mean you can decide. You can decide. What is the imprint which creates that?

[student: [unclear]]

Pardon me. [laughs]

[student: [unclear]]

It's bodhichitta. Okay? That's one of the selling points of bodhichitta. Because bodhichitta is interesting, from the point of view of quality of the bodhichitta and from the point of view of the scope of the bodhichitta, it is perfect karma. It's a perfect imprint. In fact, at that point, we don't call it karma. We call it collecting the two collections, okay? The the name changes. But you are designing your future paradise with the with the best way of all to do it, because the scope of bodhichitta is how big? It's infinite. Okay? Can you help an infinite number of beings right now? No. Do you have to start with the people around you and, particularly, the person sitting next to you that maybe is the last person you'd like to start with? Yes. That is all sentient being for you right now. That's all the...that's all the all sentient beings that you can reach right now. And, unfortunately, that's the one you have to work with, okay? Those are exactly the sentient beings that represent for you all sentient beings. So so bodhichitta has to be directed from the beginning at the people around you, and then it then it based on the people with whom you have a direct experience you imagine or you you you expand the the idea out to other living...all other living beings, okay? And at and at the moment that you get real bodhichitta, that emotion is aimed at at every living creature in the universe and and you really...I don't know if you can really even imagine it until that moment what it would feel like to aim it that way, but intellectually you can do that now. You know, as a exercise at collecting good imprints, which is of great importance for anyone, you can do it right now. Now what...that's the scope that would create...by the way, if you leave out one person, what happens? If there's one asshole at work that you just do not want to include.

[student: [unclear]]

Yeah. [laughs] It's not true bodhichitta, but what a...what's the karmic result?

[student: [unclear]]

By the way, you gotta understand what a Buddha paradise is like. Every single detail of every single perception from seeing the corner of the of the railing up there to seeing some guy's window sill up there on the other side of the street and hearing some traffic noises outside and having some subliminal thoughts about what you'd like to eat after you get outta this place, all of them are bliss. Every single perception is total bliss. Imagine the most pleasant moment you've ever had in this life. Imagine the the ten or twenty seconds of of extreme pleasure you've had in this life, and and then multiply it times everything you perceive. The stripes on Hector's shirt, the details of the design on his tie, each one gives me that feeling all the time, okay? If you leave out one person, one stripe won't. [laughs]

[laughter]

And that's not a Buddha field, okay? That's not a Buddha paradise. Really. So really it's the only way to get to a Buddha paradise. What I'm trying to say is this is a selling point for bodhichitta. You cannot and you will never reach Buddhahood if you don't have perfect bodhichitta. Impossible. Because the imprint will be defective. The imprint will be one dollar short, one day late, you know? And it won't create it. Do you have a question?

[student: [unclear]]

Un huh.

[student: [unclear]]

Yeah.

[student: [unclear]]

Un huh.

[student: [unclear]]

Un huh.

[student: [unclear]]

Ahm. He asked a...basically, he asked it...what if you...what if the exercise of trying to get bodhichitta was infected by the desire to win the lottery or something like that...you know, what if it was infected by the limited desire to win the lottery or something like that, okay? To rephrase your question, that's okay, right? You'll read in your reading...and you might miss it if you don't look carefully...that that one of the selling points for bodhichitta is that it accomplishes all your desires, all your wishes. And those wishes start with lousy, short-term, this life wishes and trying to stay out of the hells in your next life for your own rear end all the way up to the desire to bring each person to a perfect paradise like the one we described. But none of them is exclusive. None of them is contradictory. I think that's a...it's a problem to think like that. They're called "shared." Okay.

[student: [unclear]]

Yeah. No. That's obviously bad. Yeah. But we call in Buddhism "shared." And in your first reading you might have noticed the word "adjunct," okay? Adjunct means "shared," means "the highest bodhisattvas in the universe would like to have a nice coffee, and they would like to not suffer in their next life, and they would also like to reach a higher birth in their next life, and they would also like to reach Buddhahood for all sentient beings," and those are not contradictory goals but the lower ones are only shared with people of lower motivation, you know. They are not exclusively that. We are not allowed...you are not allowed anymore as a bodhisattva to limit your vision to coffee, or to limit your vision to your own happiness. It's it's it's destructive. Yet, as you said, it's a great...it's a very bad thing. It's a great danger. But we are encouraged to practice it as an adjunct. You know, Buddha would like to have a nice cup of coffee. Buddha would like to live in a nice apartment, and will. Buddha would like not to go to a lower birth in his next life. Buddha would like to stay in the upper realms, if he had to. But on top of that, and always, it's encompassed by a much broader thing. And if you don't have that vision, if your vision is limited your future will be limited. So what Shantideva is pointing out in the verses you'll read is that if all you care about is your own happiness it's still the smartest thing to do, okay? It's still the best thing to do is to work for other people's happiness, you know. And you will not be able to reach ultimate...you will never reach any kind of real happiness in this life if you don't care for other people...if you don't work for other people, impossible, it won't happen. You cannot collect the proper imprints. Imprints are always collected relative to

other people, mo...I mean, most often. Imprints are always impressed on your mind through your relationships to other people, almost always. I mean, there are some exceptions. If you scream in a traffic jam, you can put a bad imprint in your mind. If you stub your toe on a rock and you get angry at the rock, you can you can put...you will put a bad imprint in your mind. But mainly you cannot do great good or great evil unless there's other people around to whom you're focusing. And that's just the way karma works. The imprints work like that. So the selling point for bodhichitta is that if if you want to to transform your life, bodhichitta, it says in the text, can take this body which is doomed. I mean, all of our bodies are doomed. They are defective, you know? They are just time bombs waiting to go off. Your body will destroy itself sooner or later, probably sooner than later. Probably already started, as you may have noticed. And and if you have real bodhichitta then you can actually transform this body to another body before you die, okay? You have to get bodhichitta and then you have to...you have to accelerate it, and most preferably with the secret teachings. If you can get instructions in the secret teachings then then that is the process of how to accelerate it so that it is more certain to happen before you die, okay? And and you must have bodhichitta to get that. You you must get get that or you...it won't happen. We're talking survival, right? We're talking the choice between dying like a plain old person, or or moving to another kind of existence before you die. Last question. If I move to my other existence before I die, will you see it?

[student: [unclear]]

Hm?

[student: [unclear]]

She...Maria said, "Not necessarily." I would say...I would say, "Almost certainly not." I would say, "Almost certainly not, until you yourself are at the karmic point where your karma and your own mind are so pure that you are about to enter that state or close to entering that state, you won't see a thing," you know. The Dalai Lama will look like he reached his sixty-first birthday, and he's a little bald and getting wrinkles, you know. But what does the Dalai Lama experience about the Dalai Lama, okay? What is his experience of his own body and his own mind? If you don't...if you're not close to that experience yourself, you cannot see it. You will never see it. There could be, and there certainly are, beings in this room who are enlightened and you just can't see it because you're not close enough. And you see them as normal people. And that is the great

lesson of Master Shantideva's life. You know, mister three thoughts. Okay, until you reach that...close to that state, everyone around you will look pretty similar to you. [laughs] So it's quite possible that people around you have attained some kind of a...this state, and and you wouldn't even...not only you wouldn't see it but you can't see it 'cause you're not good enough. It's nine. Somebody had one question. [unclear] Yeah?

[student: [unclear]]

Oh, okay. I won't...they won't go home without it, okay? The rest of the questions on the homework you can figure out from the reading, okay? Now last selling point that Mary asked me to [laughs] to do. Ah, there are many many people in the United States who want to learn these things. And ah, and the number of qualified lamas like Khen Rinpoche out in New Jersey is about zero. I mean, I won't say zero, but I'd say you can count them on one hand, you know. I mean, the good lamas, the really...even any kind of lama [laughs] in the United States. You know, I can't say good or bad it's not in my my...I I don't know. But if I was to try to name to you ten lamas that I know in the United States, I don't think I could do it. I don't think there's more...I'm not aware of more than ten good...I mean, I shouldn't say good. I'm not aware of more than ten Tibetan lamas who've had a lot of training who are teaching in the United States. I'm just not ah...I'm I'm not aware of them. If they exist somewhere, I don't know about it. And there have been hundreds of people who have written to us, and they said, "We want to learn these things." And they're very very devoted and they really want to know and for different reasons they can't come here. Some are in pri...a lot of them are in prison. A lot of them are just like family people with a with a descent job and they have five kids and they can't move. And then a very small precentage moves here. But it's difficult for them. It's very difficult to move to New York, especially if you're from any other place which I can tell you. 'Cause I came from Arizona and it was like a disaster when I got here. So there are many people interested in these classes. There are hundreds of people taking these classes by by correspondence. And they really really want to have a personal connection. They want someone to look at their...what they wrote on their papers, to to make a comment, to say something. And and it means a lot to them. We get we get dozens and dozens of letters from people who really say, you know, "This saved my life." I had a guy call me from North Carolina. He was crying. He's a doctor. He was crying on the phone, you know. He was just crying for like five minutes. And I'm like, "Okay, okay," [laughs] you know. And ah, and ah, it's like that. I mean it's a very important...ahm, so I'd...I want to...ah, we need people to

help grade them. We don't have enough people, okay? Ah, I'd say anybody...anyone who's taken two courses? If there's any...the people here who've take at least two courses. I'd like...John, can I talk to you? Mary. Put your hand up. That's Mary. Mary's like struggling to...she just did like her seven thousandth audiotape, okay? And and she's struggling to keep up with all this stuff. And she's in the dungeon over at Three Jewels, [laughs] down in the basement with all the dripping water and stuff. And we really need people. We really need people. And I'm not gonna say anything else. If you're sitting here in a bodhisattva class, I don't think...I'm not gonna say anything else, okay? We really need people. Talk to Mary. Sign up. If you don't I'll come after you. [laughs]

[laughter]

Okay, it's not hard. And it's very sweet. And it means alot to people. You know, especially like prisoners and stuff, and it means alot to them. So so don't be don't be crazy, you know. D...d...you have to do it. We have to do it, okay? And you find some time and you do it, okay? And that's my sales pitch. You should tell me next week. If not, I'll break some arms. Do you have a question?

[student: [unclear]]

Excuse me.

[student: [unclear]]

Okay. And then we'll then we'll stop.

[student: [unclear]]

That's secret teachings and and I can't a

[student: [unclear]]

I can't I can't I won't teach that. [laughs] Okay. Any...okay, we'll meditate for just one or two minutes. You know, try to think about the a...I think, try to imagine the day that you perceive emptiness directly, if you have not already. And imagine from the description what it might feel like. Okay, just for one or two minutes and then you're actually going home pretty much on time this time so, okay? I re...I repeat there's no class on Tuesday, okay? It'll be on Thursday.

[cut]

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COURSE X: Guide to the Bodhisattva's Way of Life, Part One

Class Three: How to Make Offerings

Geshe Michael Roach

March 6, 1997

(Transcribed from audio cassette #161 by G. Durgin, 8-9/98)

There are certain things...Anila, [unclear]?

[student: [unclear]]

There are certain things that are like necessities for human beings, I think. One is food, Arizona Iced Tea, things like that. You know? I mean those are obvious necessities. Like after you go for about a day or two days without them then you start to feel the need for them. And then I think that the motivation behind bodhicitta, the motivation behind that, that kind of compassion, is sort of a human need. And, you know I've been in, recently in Russia and in China. And in Russia they used to have religion and then it got stopped up and then it got replaced by communist morality, which is pretty strict. And then recently, I was there in ninety. And then I've been going every year since then or a couple times a year. And then, we have monks working there and it's very, its very noticeable, that people are starving for something, you know. Like they have enough to eat. In nineteen-ninety you couldn't get anything to eat in St. Petersburg. And now you can get anything you need to eat but now people they have some other kind of hunger and you can really see it, I mean I'm not like Billy Grahaming, you know. You can really feel it. You walk around with robes on or something and at least twenty people will stop you and start asking you. Because they don't have anything. You know, like communist morality is gone, whatever they had before that is gone, and people are like starving. And its very noticeable. If you, I mean, in this country there is like people doing semi-spiritual practices and things like that. I mean we have something. We have churches and temples and things like that. But in St. Petersburg there is nothing. There is nothing to go to and when they see a monk they like mob you. And its really strange. And like in the subway and everyone's reading every kind of imaginable new-age spiritual book, you know, and its... people are starving. Its very interesting. And when you go to China its the same thing. There are all these underground presses that we're working with in China. In

China, not in Tibet. And they're cranking out like truckloads of Buddhist texts everyday and night, sneaking them around. There's like six of them going. And they produce, I don't know, like 500,000 books a month or something, and they just go, because people need something. You know? And I think the capacity to love people, or the capacity to have compassion is, is a human need. And I think you feel it when you, when you come to this class I think you're expressing some kind of need. You know, its like hunger. And you need...I mean people, when you hear about the idea of a bodhisattva, and then you've heard about it for a while and then you've heard about bodhisattvas doing incredible things and giving people their bodies, or giving people their eyes, or just living their whole lives for other people, there's something very attractive about it. They say if you have certain seeds in your mind then you'll be very attracted by that idea and you would even like get goose-bumps and chills up your spine when you hear about this. [unclear(Banivatara?)] says that in the opening chapter. And there's some kind of attraction to the idea that you could get compassion. You know, like, you don't have it. Like I get irritated on the way here. [laughter][laughs] You know its like people on the street, people, stupid people on the street. I was on the bus the other night and there's stupid people on the bus and the last thing I was thinking about was, was to be good to them or be nice to them but there's some kind of human need that you have to do it. And, and you know it. And you feel it. And you sense it. That you would like to be like that. And you're attracted to the idea. You can't do it right now but you're very... if you're.... I think everyone in this room in the back of your heart you would really like to be like that. You know, you would like to be so compassionate, that if someone asked you for your eyeball you could just reach into the socket, without hesitating and just hand it, you know, take it out and hand it to them, or something. I mean, you're very much attracted by, you know, if you saw Braveheart, you know the guy at the end, you know, he has... someone is able to just overcome all the hesitations and just give their body, or give themselves, to somebody. It's very attractive. Like it's a very exciting idea. I mean, it's really something wonderful about it. And you sense it and you would like to be able to do it and you'd like to have that kind of compassion. You know, you hear about... there's this bodhisattva in the eight-thousand verses called the {daktamula} and he's always crying. He's like, crying all the time. Why he's crying we'll talk about tonight. It's not what you think. [laughs][laughter] But anyway, I mean you hear just the name, the name, the bodhisattva that couldn't stop crying and, and it's just attractive. You know, it's just something that, kind of like, "Gee, I'd like to learn to be that." It's like, seeing some great dancer, or seeing some great singer, and thinking, "Well, I'd really like to be able to do that," you know. And I think everybody in this room... you get the smell of it, you get

the sense of it, you.... its attractive. There's something very attractive about it. But there's no, like, school for compassion, you know? There's like no, like, you can sign up at NYU or FIT. And, [laughter] [laughs] you know, Compassion 101, you know, and you can go and, you know, they'll start you off and then you get a masters in it and then you get a Ph.D. in it. And, there's no school like that. You know, there's nobody teaching it like that. And you're kind of wondering, you know, "how could some... I would like to learn to be like that. I would like to learn, to love another person as much as I love myself." You know? And that's like some kind of holy grail. You know? It's like some kind of goal that would be really nice, if you could care about other people as much as you care about yourself. I mean theoretically there's no reason why you shouldn't, you, they just have a different body than you have. I mean theoretically there's no logic to taking care of yourself more than taking care of others. But we all do it. And is there any way to stop that? I mean is there any way to reach the opposite where you can just care about other people as much as you care about yourself? It would be some kind of liberation, I think. It would be some kind of {moksha}, you know. I think it somehow be very great release, or somehow great liberation to escape the desire to take care of yourself more than other people. Some kind of illness. And I think we all sense that and we're all like wondering how, how you could do it. How could you pull that off. And, and that's the subject that we're starting tonight. Okay? So that the benefit of the idea is so that, is that, by the end of this process you could care about other people as much as you care about yourself. And that that would be some kind of great, incredible liberating experience and, and something very beautiful. And I think you hunger for it. I think you know it. I think you have some hunger for, for being like that and it's very frustrating not to be able to do it. You know, its very frustrating to encounter your own selfishness from time to time. And... or just your lack of compassion for people. You know? Its very...I don't know about you, but for me its very depressing. You know. So I... Shantideva, Master Shantideva, has a, he has a plan. You know, he has a strategy. And he s... he has a suggestion about how to get this compassion. And we're gonna start that process tonight. So that, that's the goal. That's the idea. And maybe, two or three people in this room, if you haven't got it already, which I don't know, will get it. Maybe, maybe couple people get it. But you... but the bottom line is you have to follow the plan, you know, you have to study it and then you have to put it into practice. You know, you have to try to bring it about. And, and that part, you know, I can't do, you know that part... I can repeat what Master Shantideva says is the method. And then, I've met people who, who seem to have accomplished this goal and then I've met other people who seem that they haven't accomplished it. And maybe they have been studying and doing dharma for the

same amount of time and then you just wonder about the difference between them and how... what happened to the one person or what didn't happen to the other person and it seems... I think it's just doing it, it's just trying it. It's just trying to do it. Something like that. And the, and the second kind of person is just not really serious. They don't really want to do it, you know. So, so we're gonna start that strategy and there are certain steps and you have to do them. And so, you know, you can learn the Tibetan, and you can learn all your outlines and you can get a hundred on your homework and ace the quiz so...but that's not the point. I mean, the point is you have to try it and you probably won't get another chance, you know. I mean, this classes will go on and maybe not and things will happen but its... its safe to say that most likely you won't hear this whole outline again very soon. And you really ought to do it now. You have to start tonight. You have to think about it and start doing it. Okay? [unclear]

[silence]

If it's hard to see or you cant hear just make noise, okay. If anybody can find us a nice, beautiful, big, free place to have classes we are open to suggestions. Can you...?

[silence]

[student: unclear][laughter]

Say {gelken}[repeat], {gelken}[repeat]. Its good, or maybe its the room, I don't know. [laughs][laughter] Okay. Say {tunken}[repeat], {tunken}[repeat]. Okay. We have to get rid of the {gelkens} and we have to collect all the {tunkens}. Okay? {Gel}, {gel} means "something that works against something", and {ken} means "a condition." So {gelken} means...I don't know what you want to translate that as. I mean, its like, you want to make enchiladas but you don't have any cheese, that's a {gelken}. You know.

[student: [unclear]]

It's something that works against what you want to pull off. It's a factor or a condition which is against what you want it... What would you... word?

[student: [unclear]] [student: Self-defeating causes.] [student: ..."Obstacle?"]

I don't know. It's not really an obstacle, there's another word for that. {Gel} means "works against, contradictory", I don't know. [unclear]. You can just put the Tibetan [unclear]. {Tunken} is the opposite. {Tunken} means "a conducive condition." Okay? "A conducive condition." Like, you wanna cook a nice meal and they stick you in the cafeteria of the Quaker Church, you know. 'Cause there is key lime cake. And, and you know, that's a {tunken}. So those are too good. We're gonna study the... we're starting the second chapter of the [b:Bodhisattvacharavataṛaya]. The first chapter was the sales pitch. You know, the first chapter was, "This is what compassion is like. You can get it if you want. And this is how it would feel..." You have some kind of hunger. I mean, you maybe recognize it or you didn't recognize it yet but you will not be happy until you get bodhicitta. You know, you will not feel contented or full until you get bodhicitta. You need it. You want it. And that's the whole... The first chapter was describing what it feels like when you get it. And to, and to love other people as much as you love yourself, basically. And that, that is totally liberating experience. It's a totally different way to walk through Manhattan, if you have that. So first we have to study {gelkens}. What is it that prevents us from reaching that stage where we care about other people as much as we care about ourselves? You know, what is it that blocks us? Like, there's certain things that block you and there are other things that you have to get together. There are certain conducive conditions you have to get together. But first you have to study the things that block you. You have what we call spiritual obstacles. You have inner obstacles that you're not even aware of. It's not like a tumor or a, you know, inability to digest, or something. I mean, it's inside you and you have it and it's holding you back and you don't even know about it and, and no one's ever talked to you about it and even if you believed it you wouldn't have any clue about how to get rid of it. And, and that's a {gelken}. Those are inner obstacles that prevent you from reaching your spiritual goals and you must study them and learn how to remove them. You must figure out what they are and then you must remove them. And then, like, half the battle is over. You know. If you could learn how to identify the internal obstacles or blinders that we have and then if you learned how to eliminate them then without any trouble at all you'd be halfway to the goal of reaching bodhicitta, of being able to have bodhicitta. So, Master Shantideva describes how, in the opening part of your reading tonight, first you have to get that intention, and then, you know, I think we all realize how sexy it would be to have compassion, you know. How nice it would be. And how, how much different it would feel if you really cared about other people as much as you care about yourself. I mean you, you understand that. So, in a way you've got {munsem}. You know. You have the wish. You feel the wish, in you. And then you have {duksem}. {Duksem} means

you know, you have the intention to do something about it. You're coming to class. You do have those two intentions. They're not real bodhicitta yet, but they're kinds of a form of bodhicitta. You have those. Next you have to study the {gelkens}. You have to study what it is inside you that holds you back that you don't even know about yet, you know. It's inside you, it's been inside you your whole life and you have to identify it and then you have to learn how to get rid of it. And that's the whole thing we're going to talk about tonight. The second chapter is the, is the art of {dikpa shapa}. Say {dikpa} [repeat]. {Shapa} [repeat]. {Dikpa} [repeat]. {Shapa} [repeat]. {Dikpa} means "bad deeds" and as we said it comes from a Tibetan word that means, when you {dik} somebody, "Hey! You!" You know, it means, wise people would say, "You. Bad." {Dikpa} means "bad deeds". Shapa means... Tibetan word meaning "to split yourself open." Like, just admit it. Just open up your heart and say I did it. And this is the purification process. We're going to get to that in the next class. Because, to even get to {shakpa} you have to do three other things first. Okay? We are not even good enough to start the purification process. There has to be some mini-purification to start the major purification. [laughs] Or some mini-good karma collection. Okay? And there are certain actions that are very good for collecting the necessary good karma to get to the point where you can do a purification. So this is like a bridge to get you to purification. The ch.... the subject of the second chapter, the name of the second chapter is "How to Purify Your Heart." But there are certain preliminaries that you have to do even before you can do that. You can't do a proper purification without these preliminaries. You must do a proper purification of the {gelkens} if you want to get bodhicitta. You will never be able to love other people as much as you love yourself if you can't do the purification. You'll never be able to do the purification if you don't do three other things first. So we're gonna study those three tonight. Yeh?

[Student:] In the homework it said that the wish for enlightenment bodhicitta destroys your bad deeds. And the reading it wasn't clear to me, are you saying that just getting bodhicitta destroys negative karma or do you have to do purification in conjunction with that or what is... ?]

There are a lot of questions about that question on the homework and it wasn't very clear and I am sorry and we won't be too tough on you. Basically, if you ever got to the point where you had real bodhicitta it would be extremely difficult to collect any bad deeds and whatever bad deeds you had already done would be short-circuited or their energy would be lowered. There's a point you reach before you see emptiness directly called {jorlam sopa}, "The Third Stage of the Second Path." Once you get there you can not take birth in a lower realm.

Period. Impossible. Because certain bad deeds... in fact, that's the first kind of cessation. When you say Buddhist cessation, you get a cessation for ever taking birth in a lower realm. You cannot, after that point. And... and that's... basically the answer to that question was: bodhicitta is so powerful. True bodhicitta, not, not thinking about it, and not the intention. Like, some kind of intention. The real emotion, reaching real bodhicitta, which is what we're studying now, we're studying how to get to the real thing, ... is so powerful it would destroy your bad deeds.

[student: unclear]

Yeh. There's a technical term called ultimate bodhicitta which is seeing emptiness directly. It doesn't really have anything to do with bodhicitta. It is the direct perception of emptiness. And that is the real antidote to bad deeds. But that's another story.

[student: Geshe Michael, does bodhicitta then prevent the negative karma from flowering or does it destroy it?]

They say both. Prevents the old one from... they say burns it up.

[student: So without the four-pointed powers?]

With... by doing the four powers.

[student: So you have to have those?]

Yeah, yeah. Okay. First one. We're gonna go through three activities, which are for what? Just to get you to the point where you can do purification.

[student: So the three acts are needed to expel {gelkens}?]

Purification is the real expelling of the {gelkens}. These are just to get that far. These are preliminaries to getting rid of your gelkens. It's like creating some positive energy so you can get rid of your... your {gelkens}.

[student:[unclear] [laughter][laughs]

We're gonna have a patience meditation. [laughs] We're gonna shrink this room smaller and smaller and make it more and more lousy and then we're going to reach the fourth chapter. [unclear] [laughs][laughter]

Say {chaktsawa}. [repeat]. {Chaktsawa}.[repeat]. {Chaktsawa} means "prostrating, or bowing down". "Prostration." Prostration. {Chak} means "hand", it's the honorific word for hand. This is a {chag}. I mean, you talk about the Dalai Lama's {chak}. And you call your own had a {lakpa}. So it's the honorific word for hand. {Tsawa} means "to look for something". Those of you who were in Philadelphia this weekend we said, {kha nay tapay tsawa tsena ma nye}. Tsawa means to look for something, okay? So what does it mean to look for the hand? It means the Lama has something in his or her hand and when you do a prostration you are asking them to grant you that. And that's the etymology of the Tibetan translation, for {chaktsawa}, {chaktsawa}. I... it's not my intention, and the main thrust of the reading for this class is not to go into {chaktsawa}, you know. But I'll just say a few words about it. You have to do it. Okay? I... I'll tell you about my experience with {chaktsawa}. I went to India to study Buddhism. I looked all over for Buddhists. They told me, "You're a thousand years too late." [laughs] [laughter] And I was very depressed. I went to an Indian monastery and meditated and I was like, ... And then finally I bumped into a Tibetan monks and, you know, changed my life. But, anyway, I remember, they said, "Go to Dharamsala." You know. "You can study there and they speak English." And, and I went to Dharamsala, and I remember being on the bus and I remember the bus stopping at a rest stop. I remember getting out. I remember standing and land looking at the mountains of India. You know, and I remember thinking, you know, "I'm gonna get to this class, everyone else is gonna know what's going on except me and I'm gonna feel really stupid. I don't know what I'm doing." You know? And I, and I remember the bus got into Dharamsala, I went up, you know, tried to find a place to sleep and the next day go to Buddhism class. You know, and there's this class, like this, and, and there's a really great Lama there and some great translators, Tibetan monks and... And then everybody gets up and starts doing this thing and I said, "Yeh, see, they all know what they're doing and I don't know what they're doing." You know. And they're all prostrating, you know. And, like I grew up a very good Christian, and I, and I was a good Christian, and I was, you know, I did all that stuff, and it was very good. I mean I had a very fine time and... There was this commandment about not bowing down to graven images and I was like I had waited my whole life to see... to get a chance not to do it, you know... [laughter] [laughs] And, and 'cause I didn't know, and I'm waiting for the gentleman to show some picture and say, "Get down [unclear]." And, these

guys had red robes. It just...the whole thing seemed like, "here it is. They're asking me to get down in the gutter and I refuse." And I refused for weeks, you know. And, it just... I couldn't get into it. It just seemed really wrong to be bowing down. Especially to a person, you know. And it just didn't seem right to me... and to get down in the ground. And I wasn't going to go along with just what everybody else was doing if I didn't think it was right. You know, if I didn't understand it I wasn't going to do it. Because I went through that, you know. And, so I didn't do it. And then,... I think you have to talk about prostration. Prostration... you can see it's some Asian custom. You know, I've heard this story too. People say, "Oh, you know, that's just an Asian thing. We don't have to do that. You know, that's just something they do in, you know, east of the Euphrates, so, whatever, you know, that's just something people do there. You don't have that kind of eyes. You don't have to do that, you know. You don't have to get down and do that. That's just an Asian thing, you know." And you can think that... I mean, I thought it for a long time, but I'll tell you... and I tell you the whole story of prostration in one sentence. You know. A few sentences. And that's all I have to say about prostration, really, is that on the day that you see emptiness directly, you know, on the day that that happens to you, you meet the dharmakaya. I mean, that is the body of the Buddha. You perceive directly the body of the Buddha. And the immediate, as you come down out of it, the immediate reaction is to get down on the floor with your face down on the floor. Period. You know? And that's real prostration. I mean, that's the source of all prostration. The real thing that's happening in prostration is that a presence is before you with which you must get down with your face in the dirt. Period. And it's the natural, it's the most natural thing in the world. You couldn't imagine... there's no hesitation, there's no thought, "How do I look?", you know. There's no thought about anything. The most natural reaction, and it, and it will happen, is that you get down and get your face in the ground. And you do not look up. You know. I mean, I'm not saying that you can see the dharmakaya...the dharmakaya you saw a few minutes before when you were in the direct perception of emptiness. But when you come out and then you realize what happened, you just, the natural reaction is to get down, face-down, on the floor, you know. And I can't say more about it. If a Buddha or some similar being walked into this room and if you really understood who they were, which you probably wouldn't, which you're probably not capable of, ... you would just get down in the dirt, you'd get your face down in the dirt and you would wait until they said "get up" or something, you know. And that's a real prostration. If it ever... you met one of those beings, which we don't have the {kelwa}, you know, we don't have the goodness to meet a being like that, that we, that we are aware of. But if it ever happens to you that you meet one of these beings, you...

there is no other reaction possible. You just get down and you put your face in the floor and you wait. And that's a real prostration. Now, what are we doing. What do we do when we do prostrations? I mean, what I'm saying is, try to get that frame of mind in your mind, okay? I mean, in the monastery if you sneak out and see a movie and they catch you, the {gieku}, the debate master, you know, he the... he's the also the disciplinarian, so he, he, he'll get up in the middle of, you know, a thousand, twelve hundred monks there,... he'll say, "Jampa so-and-so has been identified, he went to a movie, he snuck out to a movie last night, in Balykuppe." You know. [laughter][laughs] And, and, "Jampa, come up here." And they have to come up and they have to hold a movie poster up like that, you know... [laughs][laughter] For like an hour, you know. [laughs][laughter] And then they have to do like a hundred thousand prostrations ,or something, you know. And, and I remember the {giekus} always screaming at them and saying, you know, "Don't waste the time." You know, like you're gonna have to do some prostrations now and don't waste your time. Meaning, prostrations are a wonderful opportunity to waste your time, you know. I'm not, I know myself that when I do prostrations I'm just normally thinking about some... almost always thinking about something else. And I'm not thinking, "I'm in the presence of the dharmakaya and I must get my face on the floor." You know. I never think like that. I'm just thinking, "Oh, yeah, its... we're gonna start class, and I wonder what page he's on, and you know, I mean, it rarely comes into my thoughts that I'm, that I'm bowing down to the dharmakaya, or something like that. It just doesn't come into my mind. And then when you do that you've wasted a good opportunity and it will not act in the way that its supposed to act. and then, you know, ten years later you'll be one of these pitiful, middle-aged dharma students who didn't get it, you know. And they're like, "Gee, I do all my things every morning, nothing's happening, you know, I'm not very happy, I sort of, you know,tired all... getting older, and nothings happening, you know I, I... nothing's happening in my life. I don't feel much happier than I did ten years ago. You know. I know some more Tibetan words or something, you know." Or something like that but they're... it's a failure. It's a real failure. And it comes from failing to use the time when you're doing things like prostrations. It comes from wasting the time. Prostration is a sacred... it's a chance to do something totally different than going to work, you know. Its as chance to do something completely sacred. Its a chance to assert your... your spiritual life, right there. You know, you get like one minute to do something which everyone thinks is crazy, you know. You get to do one thing that you're not getting paid for and you're not, you know, getting...and its not any kind of social pressure to do it, especially for Buddhists in America. And, and its one opportunity in your life to say "I'm a... I'm following a spiritual path," you know,

and "I want to reach those goals." You know, its like some opportunity to do something which is not commercial and which doesn't have any connection to your worldly life. It's crazy to prostrate. It has no... it has no function. It doesn't produce any wealth, you know. It doesn't... nobody will pay you. Nobody will admire you, much. You know, there's no, especially if you're doing it alone there's just no possible non-spiritual motivation. You know. Its just... it's a chance to state, "I'm on a spiritual path." You know? And its, its a chance to, to make a gesture - and this is very important - in which you are saying, "I believe that the dharmakaya exists and I believe that the dharmakaya is in this room" And you're stating that when you do a prostration. [Unclear], "I believe the Buddha is here." You know, its like a statement that, "I believe the Buddha exists," you know, "and I want to reach that thing." And that's, that's a statement. And, and prostration is that. And the day that you see emptiness directly you'll just get down on the floor. You'll be down on the floor. Charleton Heston in the Ten Commandments when he meets the burning bush. If you ever get a chance check it out, you know. [laughter] He's like, down on these rocks. [Unclear]. [laughter][laughs] No, its really like that. It really is like that. They did it pretty good. He doesn't get all the way down. He should get all the way down. He's like, like a foot off the ground, or something. But, but like that, it really is like that. I'll go through the mechanics, but that's not the point. The point is: don't waste the time. If you do waste the time you will never get to bodhicitta. You know, and you'll be one of those very sad people who, who tried and didn't do it, you know. So, I mean Buddhists are supposed to not... These are all "supposed to's", okay? When you do your {tamil jawa}, when you bring your hands to you chest you're supposed to put the fing..., the thumbs inside, okay. This is said to be not a Buddhist gesture, okay, although you see it in some Buddhist countries. So we're taking Tibetan custom, or whatever. Indian, Buddhist, Buddhist custom. You put your thumbs inside. And then the... you put, you put it once up here. Okay. This is supposed to be a cause for the parts of the physical body of the Buddha later. Okay. Like the Buddha has a special... In the eighth chapter of the [unclear] whole chapter, the Buddha has a special way that he or she looks in what we call the classic nirmanakaya, in the classic Buddha form. Okay. Why do, why do I say classic? I mean, don't, don't discount...we say, {khordepa}, "don't put down the Buddhas, don't be stupid." You know, I mean, they don't have to look like bumpy head, long ears, you know, thing over here. They don't have to look like that. That's called {chokitruku}. Which means the classic nirmanakaya. But they have zillions of other forms they can appear in and they don't have to have Asian face. They could be anything. They could be anybody. The could be a tree. They could be a chair. They could be a dog. They could be the person sitting next to you.

What's the problem? You know. Why not? I had an opportunity in the Hermitage in Russia to see the wall painting from Kotan and this is before Buddhism entered Tibet and all the Buddhas, like Vajrapani, he looks like Gowinka. You know Gowinka, he looks western. You know, they all look like Americans, actually. Seriously. This is before Buddhism went to China or Tibet. And they, they all look like, like nice little greek guys, you know. And,

[student: unclear]

what I'm trying to say is that there's no, there's no.. nirmanakaya can show any way it wants, no problem. No problem like that, okay? But anyway, if you want to get the {chokitruku}-the classic nirmanakaya-you have to do this, okay? [laughs] The first one is up here, okay, at the top of your head. There's also some significance in the, in the secret teachings which I... which are secret. Okay. Then you put it here. This is called {minsam}. This right here is called {minsam}. That's your {minsam}. And then later it acts as a cross for the {sogtu}of the Buddha which is a special mark of the Buddha. And then once at the throat, which means like the mouth area, okay. Which means that someday you will be able to speak like a Buddha and say the things that a Buddha says. And then once at your heart, which means you'll learn, you'll, you'll gain the mind of a Buddha, you'll learn to think like a Buddha. And those are the... ts four points like that. Then the, the custom is that you get down slowly. Okay? And, and that has a symbolic meaning. You're like saying, "I do not want to go to lower realms." Okay. If you were in Philadelphia this weekend, we discussed the possibility of going to lower realms, which, since its only a shifting in mind, is a lot easier than like getting on a bus and going to lower realm, you know? In other words, you could be in a lower realm thirty seconds from now, no problem. If lower realms were self-existent, if they didn't have emptiness, it would, it'd be kind of hard to get there. Since they are empty, and since they are projections, basically, you can get there in about thirty seconds. There's no guarantee that one of us in this room won't be in a lower realm in thirty seconds, okay? And, and so you get down slow. It's a statement: "I don't want to be there!" [laughs] [laughter] Okay? And you, and you get down slow. When you reach the ground your palms should be flat and not, you should not have the thumbs inside. Then the palms are flat on the ground. The custom is to; you touch your two knees, you touch your two hands, two palms, and you touch your forehead on the floor. That's a symbol of a... that's a, called a short {chag}, a short prostration. {Gang... Gangchag} is your whole body out, okay. And on the day that you see the dharmakaya, it'll be, trust me, you know, whole body out, face down. [laughs] [laughter] You know. And you'll be rubbing your face

in the floor. Really. Natural reaction to meeting one of those beings. And then, on that day you'll understand prostration. But in the meantime, try to visualize certain objects in front of you. Okay. What, what are the objects? I'm gonna go over that quickly, then we'll take a break.

[student: unclear]

Yeh?

[student: [unclear]...hands together again?]

Yeh, I think I've seen that. It seems to be a good custom. I don't...[laughs] Actually, I don't know much about that. I believe that's a custom.

[silence]

[student: Can you pull it down a little bit?]

Sorry.

[silence]

Say {konchok} [repeat]. {Sum} [repeat]. {Sum} For those of you who know Tibetan its not {kun}, it looks like {kun}, right? And its just one of those words that has a different pronunciation, okay? {Kon... konchok}[repeat]. {Sum} [repeat]. {Konchok}[repeat]. {Sum}[repeat] {Kon} means "very rare, very hard to find.". {Chok} means "highest, or supreme", "highest one." {Sum } means "the number three". This is the three jewels. Okay? In Sanskrit: "tri ratna", okay? {Konchok}, "supreme hard-to-find", was the Tibetan, the early Tibetan translation for jewel. We can say "three jewels." And this is the most important objects of your prostration. Okay? And this is gonna be true of offering that we're gonna cover and also its true of going for refuge. We are covering the object, the ultimate object of all three preliminary activities. Before you get to purification you have to do three activities. All of them are aimed at {konchok sum}. Okay? And that's Buddha, Dharma, Sangha, okay?

[silence]

Say {Sangye}[repeat]. {Konchok}[repeat]. {Sangye}[repeat]. {Konchok}[repeat]. {Sangye} means "Buddha". {Konchok} means "jewel." And we're going to talk

about... there's a, there's a, there's a slight difference between Buddha and Buddha Jewel. Okay, they're not exactly the same thing. Buddha and Buddha Jewel are not exactly the same thing. We're gonna talk about Buddha Jewel, what is Buddha Jewel. Like when you do a prostration, who are you doing prostration to? When you make offerings, who are you doing offerings to? When you go for refuge, who are you going to refuge to? We're gonna cover that, okay? {Sangye konchok}. There's two kinds of {sangye konchok}. One is called "the one that's not real", and the other one's called "the one which is real." Okay? [laughs] {Kundag} and {dhundam}. You know, so-called Buddha Jewel, and the real Buddha Jewel. The so-called Buddha Jewel is those pictures and statues that are, that are sitting on those altars, okay? That's the so-called Buddha Jewel. It's not the real Buddha Jewel, okay? I mean, we don't prostrate that way, we prostrate this way. Why, because there's more Buddhas over here than over there? You know. No, there's a picture of a Buddha over here. You know, there's just a representation of a Buddha over here. Another thing that happens to you on the day that you see emptiness directly. When you come down and when you are looking around a temple and you see a thangka, a picture of a Buddha, you're seeing someone that you saw. You see what I mean? It's not a picture anymore. It's a photograph. You're seeing... you're looking at something... you did not see that particular nirmanakaya, okay. That's not the point. But you met the dharmakaya. You saw the dharmakaya directly. You met the essence of the Buddha and, "Oh, here's a picture of what I saw." You know, "Here's the outer expression of what I saw." And so your relationship to those pictures takes on a totally different face. Totally, absolutely, completely different. They're not pictures any more. They, they... You know, you look at it and you say, "somebody saw what I saw and they taught somebody to paint it. And then somebody taught somebody else, and somebody taught somebody else, somebody taught somebody else,. And then here's this painting here." You know? And it's some kind of... your relationship with these pictures changes. All right? You're looking at a picture of someone you know. And, and it's totally different, absolutely different. And your whole relationship to the pictures changes. So we prostrate to pictures, but they are not the Buddha Jewel. What is the Buddha Jewel? The main Buddha Jewel is the dharmakaya. The main thing in which you are taking refuge, the main thing to which you are prostrating, the main thing to which you make offerings, is the Buddha Jewel, is the dharmakaya. Dharmakaya, roughly, is the emptiness of the other three bodies of the jewel. And we'll talk about it sometime. It's basically the emptiness of the jewel. The dharmakaya is basically the emptiness of the Buddha. The main point here, the main refuge, the main object which is worthy of getting your offerings, the main thing which is worthy of being prostrated to, and the thing to which

you will get your face down in the ground when you see it, is dharmakaya .- is the dharma body of the Buddha, which is the emptiness of the Buddha. And, and you, you have to study it. That's the real Buddha. That's the real Buddha Jewel. And then, about one milli-second after you achieve a dharmakaya, a dharma body, you are able to send out all these pictures of yourself. You know, "Hey, I'd like to look like Helen McHale to tonight." Send out Helen McHale, in Manhattan, you know. [laughter][laughs], Its not like that, I mean, after that you have a choice to look like anything. But at the first instant of enlightenment you become the dharmakaya.. And actually you achieved also the, the ultimate, the Sambogakaya, the... we won't get into that. Basically, your physical form could be anything. The main essence of you is your emptiness. And that's what you're prostrating to, that's what you're making offerings to and we'll talk about it. You know, what's the point of doing that? Should I open up my closet and prostrate to that emptiness in there? [laughter] Or my wallet? Or something like that? You know, I mean. [laughter][laughs] You know? Does it have to be that particular emptiness, or... you know, what's the point? What's the benefit of that? What's the benefit of prostrating to something that seems like it doesn't even exist, you know? All right? We have to study that. But that's the essence of the first jewel.

[silence]

Say {chu}[repeat]. {Konchok}[repeat]. {Chu}[repeat]. {Konchok}[repeat]. {Chu} means "Dharma." Okay? {Chu} means "Dharma." And {Konchok} means "jewel." And this is the Dharma Jewel. Not the same as "the dharma". Dharma basically, you could... it has many different meanings. One meaning is "the teachings", one meaning is "any existing thing", and then as the, the Jewel of the Dharma, is something different. The Jewel of the Dharma is the one that you're prostrating to. The Jewel of the Dharma is the one that you're making offerings to. The Jewel of the Dharma is the one you're taking refuge in. If you do it well, you'll be ready to purify yourself. If you don't do it well, you won't be ready. If you do it well you'll get a kind of love which is as great as the love for others that you have for yourself. If you don't do it well, you'll end up just the same as you are now. Probably worse. You... people tend to degenerate as they go through life. [laughs] Spiritually. All right? Gotta do it. You know? Or you can do it half-ass and you'll get a half-ass result and you'll be a half-ass spiritual person and you'll die. And you'll go to some half-ass place. [unclear][laughs][laughter] Seriously! I'm very, very, deadly serious. Deadly serious. I mean, we will die . We'll all be a bunch of corpses and a few people will go to such sweet thing. And the rest of us will say, you know, "Wow, what'd I do wrong?", you know. And

this is what you did wrong. and you have to know what you're bowing down to. And its {Chu konchok}. Dharma Jewel. What is the Dharma Jewel? The Dharma Jewel, which is not really the Dharma Jewel, okay, {konchog}, is the books. You know, all those nice books. And the teachings themselves. You know, the verbal teachings... when His Holiness gives a lecture that's not the real Dharma Jewel. Its Buddhist dharma - its not the Dharma Jewel. What is the Dharma Jewel?

[student: [unclear].]

[student: Realizations... [unclear]?]

Two things, okay?

[silence]

Realizations. For example, those five passages we talked about last week are all real Dharma, the real Dharma Jewel. And seeing emptiness directly is, is the ultimate Dharma Jewel, the real Dharma Jewel. When you bow down and get your face in the floor, you're bowing down to the perception of emptiness, the direct perception of emptiness. Okay? When you make offerings, you're making offerings to the direct perception of emptiness. When you go for refuge, you're going to refuge to the direct perception of emptiness We'll talk about it.

[silence]

Cessations: I'll give you two examples. Once you reach, as I said, a certain point in your understanding of emptiness, which is at the third level, {sopa}, of the second path, {jorlam}, you can never take birth in the lower realms again - totally impossible, can't do it! That's called a cessation. Meaning: you just can't do it anymore. Something won't happen any more. Never, ever. When you see emptiness directly, and come down out of it, two things won't happen ever again. You will never doubt Buddhism ever again. Totally, perfectly, purely impossible to doubt Buddhism again. Never will happen! Doesn't matter - someone could shoot you, burn you, threaten you, try to talk you out of it, doesn't matter. You saw emptiness directly, you know the Buddha exists, you saw your future lives directly... tell me anything. I mean, tell that person anything. They saw their future lives. They saw the day that they're gonna become a Buddha, so what're you gonna tell them? It's like somebody knows all the lottery numbers like three days in advance. Seriously. [laughter] So what

are you gonna tell them? You know, you gonna give them a money-making scheme? You know, who wants to hear it? There's, they have no reason to listen to anybody. Period. They're smart. You can't talk 'em out of it. You get a cessation for the emotion of doubt. That's an example of cessation. Those two things... for example, seeing emptiness directly and, for example, never doubting again, cus you saw directly, yourself... those are, those are the Dharma Jewel. When you bow down, when you put water bowls out in the morning, these are the things to whom you're, you're presenting them. Okay? Can the absence of doubt, in your mind, drink water? Its like putting out cookies for Santa Clause, who is not even a person. You know what I mean? Can they drink the water? Its not even a 'them'. I mean, an the absence of doubt in your mind drink water? [laughs] Can a direct perception of emptiness drink water? Eat cookies on {tsog}? You know? [laughs] Lose [unclear][laughs], you know? [unclear] I mean... And can the dharmakaya ... it's just a... I mean, the sheer emptiness of the Buddha's other three bodies, can it drink water? It can't. It's a permanent thing. It's an unchanging thing. It can't change from not drinking to drinking. It's unchanging, totally unchanging. Cannot drink water. Cannot be aware of your offering water. Okay. Can a lack of doubt in your mind be aware that you've offered water today? No!. Okay. [cut] you're making offerings.

[silence]

Say {gendun}[repeat]. {Konchok}[repeat]. (Gendun)[repeat]. {Konchok}[repeat]. {Gendun} means "sangha". Okay? Sangha. In Sanskrit, Sangha... Jewel. The Sangha Jewel, which is not the Sangha Jewel {konchok} is all us dudes and dudesses running around in red robes. Okay? People in red robes are, you know, [unclear] people who have taken one of the eight praktimoksha vows. I'm sorry, one of the five higher praktimoksha vows. Okay? I call "nominal Sangha Jewel" - "so called Sangha Jewel." Allright? The real Sangha Jewel to which you prostrate, to which you make offerings and to which you take refuge is anyone who has seen emptiness directly. That's a {Pakba}, that's an Araya, that's {Gendun Konchok}. On the day that you see emptiness directly, you become two of the three jewels. You could open a store called "Two Jewels." [laughter][laughs] And you can sit there. Okay? Cus you're now worthy of the prostrations, and offerings and refuge of the entire world. Okay? You can sit there in a chair, you know? Because when people make offerings, when people take refuge, when people prostrate, they're prostrating to you. You are two of the three jewels. You are the, the... what people are seeking protection in. They are looking to you for help. It's very interesting. You know, at that moment you become two of them. I mean, you have the Dharma Jewel

in your mind and you are the Sangha Jewel, at that moment. We're gonna take a break there. Come, try to come back in ten minutes and we might finish remotely on time. So... we will, I think we will finish on time, probably.

[cut]

[unclear] No Tibetan says {kyapdro}. Sorry. Paul? [unclear] And,... its {kyamdo} and not {kyapdro}, okay? This is taking refuge, going for refuge, all right? When you take refuge in the three jewels... And speaking of the three jewels, [laughter][laughs]

[student: Okay, I am none of the three jewels. But that's what we are learning today. Anyway, I'm here today to make a short announcement. Okay. Okay I'm here today to make a short announcement... [cut]

Taking refuge. I mean everybody talks about, everybody talks about Buddhist refuge. And this is another one of those things that I was told, you know, in Dharamsala, "You gotta take refuge," you know? And you'll get a name, you know? And so, that's about it, you know. After they graduate then I'll get a name. Who'd I take refuge... ? The Buddha, dharma, sangha. Not all Buddha, no dharma, no sangha. And you learn this whole thing and you get a name. And its like, okay, but what does it mean? And, and I think, I think, I think its very possible that we never learn what refuge means. You know, its supposed to be the thing that differentiates a Buddhist from a person who is not a Buddhist. You take refuge, you know, you're a Buddhist. You don't take refuge, you're not a Buddhist. Okay? There's a joke in the monastery that there was an abbot of a major monastery up on a throne teaching thousands of monks and he was not a Buddhist, yet he didn't have refuge. He didn't take refuge. So you have to know what refuge is. Okay? And, and its one of the three preliminaries before you can do purification. Okay? If you don't take refuge correctly, if you don't know what refuge is, the worst thing is you won't get it. And refuge is protection, so you won't get any protection. What do you take refuge in? The three jewels. Those three jewels that we talked about. The trick question is, "How can they protect you?" You know? And we talked about it in Philadelphia the other night. Now Buddha - his other name is Shakyamuni, right? Lord of the Shakyas. Not to be confused with Sakyas. Okay? Sakyas are Tibetan Buddhists. Shakyas were the tribe of which the Buddha was the head. He was the head of the whole Shakya tribe. And there was a point when his village was attacked, and all the Shakyas were attacked by these people. People ran into the Buddha, and ran into the Buddha's house and actually, physically hid behind him

and touched him and grabbed him, and said, "Protect me." You know? And then soldiers came in and chopped them down with swords. You know. Standing next to the, a fully enlightened being, holding on to the fully enlightened being's robes, in his house, seeking protection, they were cut down and murdered, right next to him. Okay?.. And, and... so what's protection? You know? So, I mean, you have to keep that in mind. If you came from the same background I came from, its kind of a Judeo-Christian thing. There's a thing called god: he likes you, he'll take care of you. You know? [laughter] Seriously. I'm not making fun of it or I'm not putting it down. I'm just saying we come from that background. we believe subconsciously, in the gut, that there's this thing and if you want it bad enough they'll take care of you. So what's the sense of having somebody to take care of you when you could stand next to me and get murdered. And he can't help you. What's the point? You know, what does refuge mean? And, and that's the whole point. You know, when you take refuge. We're onto the second... we finished prostrations right? But, basically, its all for the same beings or the same one, I don't know. I mean, the dharmakaya is not a being. The dharmakaya is the absence of a self-existent thing that never existed in the first place. Okay? And the Dharma Jewel is some thought in some guys mind and the Sangha Jewel is some guy who's seen something that we maybe haven't, you know? So, so how're they going to help you? You know, what's the point? What's refuge mean? It's supposed to be the most central, basic, important, Buddhist concept. What's it mean? How can they protect you? And you have to study it. It takes a long time. In the monastery, its like, we do a twelve year course [unclear]. The basic thing is this: You can't really get protection until you understand emptiness. Period. Buddhism will not help you much... I mean you will not have assured protection until you can understand emptiness pretty well.

[student: unclear]

If you see it directly you're, you're coked. Absolutely cool! I mean, on your way out you, you know how many lifetimes, you've seen your future lives, you've seen your own enlightenment, you know all of these thing directly. And you will never have a bad time in any life, major, again, period. And you know it. So what's that feel like? What's it feel like to know your rent's always gonna be paid? [laughs][laughter] You know? What's that feel... ? That's protection. What's it feel like to know you'll never die and go somewhere strange? Never, ever. You know? It just won't happen. It just won't happen. And you see it. You know. And to know that, that you will be this eternally compassionate perfect being in a certain amount of time, and you know it. That's protection.

That's real protection. And you, you, you have to try to get that protection. That's real protection. And that's why all these three jewels are linked up with what? There's one word that keeps happening in all the three jewels.

[student: Emptiness.]

Emptiness! In dharmakaya, the Buddha - emptiness. In Dharma Jewel - seeing emptiness directly, and what happens to you after it. And then Sangha Jewel - becoming a person who has seen emptiness directly. This is the real protection. The guru... that picture can not help you. Trust me. Come up here, let me drill your teeth. We'll ask him. You know? I mean, our image of the Buddha, some statue cannot protect you, you know, it can't. The Buddha himself cannot protect you. You know? So you have to... it's the understanding dharma that protects you. And that's, that is the refuge. That is taking refuge. I mean, you have to have that. Otherwise, these pictures won't help you. You know. People have been slaughtered next to the pictures, you know. People have died on altars, you know. It's not protection. You have to understand dharma. You have to understand karma, for example. And that's protection. Understanding karma is great protection. Okay? And those are all kinds of taking refuge. So you have to study refuge. You have to learn about refuge. Mainly, when you bow down in the future you have to be thinking about emptiness. Okay? And you have to be thinking about people who have seen it directly. "If there was one person in this world who has seen emptiness directly, I'm bowing down to that person, right now." And if you're not thinking that, you're not doing prostrations, you're not doing it. You know. You're just not doing it. It's not some picture on a table. It's a, it's a being who has seen emptiness directly or a being who has reached enlightenment. Basically, those two things. Sha... , Master Shantideva throws in bodhisattvas, okay? That's okay, we'll throw in bodhisattvas too. Okay?.. Those are the objects of you... when you bow down, when you do prostrations, you must think of them. You must think of those three jewels. The real meaning of the three jewels. And then you have to take refuge in the sense of, okay: respect the pictures, respect the statues, bow down to them because they represent those things, respect sangha, you know. Sangha, we are, you know, special emergency sangha. We'll fight all people. And you know that. But you must respect the robe. It doesn't matter who the robe is on. It really doesn't matter at all. You must respect the robe. The robe represents... The Buddha said, "This is my representative in the world." You know. People who have those vows, who wear those robes, I mean, you have to imagine that they are representing the Buddha. And, and it's, it's not at all the point to think of their personal failings or, or what's wrong with them personally

and, and then not respect the robes. You must respect the robes. At all costs. You know, you must. And that's, that's taking refuge in the nominal {sum}. And you, and you must respect the books. And you must care for the books. Take care of them. And that's, and that's, that's a reflection that you are really going for refuge in emptiness, in the understanding of emptiness, and compassion. Those are all symbolic actions that you're doing to show that you know what's, what's going on. You are representing people who have seen emptiness directly. Okay? And that's taking refuge. Okay, third thing, we have four minutes to cover the entire homework. [laughter]

[silence]

Say {choepa}[repeat]. {Choepa}[repeat]. {Choepa} means "making offerings." Okay? Making offerings. Again, its a statement. Okay? Making offerings, I think a lot of American Buddhists, me included, I mean, I like the philosophy, I like meditation, I like thinking... I'm not particularly into, you know, going out, buying a cake, taking it and putting it on some table in front of a picture. You know what I mean. It just doesn't... I don't get that urge. You know? It just doesn't... I don't get that urge, you know? It doesn't... its not something that, that I'm driven to do, like I'm driven to study, or meditate or something like that. Like, I'm not... it just doesn't do it the, in the way that the other things do it. But, but you have... its because you don't understand offerings. You have to make offerings. You will not reach the state we're talking about, you won't see emptiness directly, you won't develop that love for others that is greater than or equal to the love for yourself. You'll never do it unless you make offerings. You must make offerings. You have to learn the art of making offerings and then you have to make offerings. And if, and if its some kind of obligation, like prostrating is an obligation, or meditating in the morning is an obligation... "{Chay mare)" in Tibetan, they say. The giekü, you know the debate master, says, "Stupid end." Prostrating is not an obligation. Its an honor. Its some kind of thing that geniuses do: they make offerings. And, and you have to understand what's going on when you make an offering. So we're gonna talk about offering for the next three minutes. Okay? [laughs] Its, first of all its an action which is totally useless. Okay? Nobody cares if you make offerings. I mean, we don't live in a Buddhist country, so people are not gonna say, "Oh, Tasha... You should see what Tasha put out yesterday. [laughter] Man, she got moolah." You know? "She's imp... that's really impressive... that she would spend all that money." I mean if you go to Thailand you see, you know, people competing to who, who can make the biggest offering. Something like that. So, nobody's gonna do it in this country, nobody cares. Okay? What I mean is a

selfless act. It should be totally, purely, uninterested. I mean, do not buy the kinds of rolls that you like to eat two days later after you take them off the altar. [laughter] You destroy the power of the offering. Seriously. If you want to destroy the power of the offering, if you wanna make sure the offering is totally wasted, then turn it into something worldly. You know... Buy, buy something that you want to eat, or think about how its going to look to other people. You know. And you'll just destroy it. It won't be an act of offering. It'll be just some worldly thing. A pure act of offering should be unknown, pre... I mean, ideally people wouldn't even know about it. You know, I mean, go sell your car, buy a diamond, take it to the temple and put it in some corner of the altar where nobody'll ever find it. Or throw it in the ocean. Or something like that. That's an offering. That's a real offering. And it, and it should be something meaningful, you know, it should be something... give it your best, you know. Because what you're doing when you making an offering is you're stating that these beings exist. You know, you are making a statement that, I believe there's something beyond this world. That everything else you do is, is worldly. You get up, you put on your clothes, brush your teeth, comb your hair, eat your breakfast, go to work, walk home, do... , watch TV, read the newspaper, do the magazines, you know, eat, sleep: the whole day is spent wasted. I mean the whole day is something wrong. And its just... It'll only cause one thing. Its called death. You know? [laughter] I mean, its only, its only an activity which will lead to one thing only. Its death. You know? There's no other result of that activity. Its just wasted time. You know, you want to make it something... Offering should be something that's not like that. You know? No one's gonna eat it, no one's gonna see it, the lack of self-existence in the Buddha's three bodies does not need your cake. [laughter] The, the direct perception of emptiness cannot eat your cake. [laughter] Okay? And those beings who have seen emptiness directly aren't in the room. And they can't eat it either. Okay? Like, like when you're offering it... , I mean you tend to offer things that are worldly objects but you have to imagine how that being is, is, is taking that thing. They do get something. They suck something out of it. Something happens. It does make contact with those beings. When you put a, flowers on your altar they see it, they experience it. Now, what happens to them, you know, is... Yeah?

[student: [unclear]

We'll talk about this, okay? How will they experience it? They experience it exactly the same as they experience their thumbnails, as they experience the tip of their shoes, as they experience, you know, Pluto, or... for them its all the same. They experience it as total bliss. And you can't offer them anything that they

don't experience as total bliss. And if you didn't offer anything they'd still experience that as total bliss. [laughter] You know? That's the way they are. That's all they know. That's all they're capable of experiencing. So what's the point of offering something to somebody who's not even a person, who can't ever experience it in any way different than if you didn't offer it? They don't need your cake. [laughter]

[student: [unclear]]

You are, you are working up to purification. You're trying to set up your purification. You're tryna, you're tryna make yourself ready to try to get compassion. And if you don't do it, you won't. So, so it's all just for you, really. And when you read Master Shantideva's verses you'll see. It says, he's begging the three jewels to accept his offering for him. "Please help me out, please. Could you take my cake, please?" You know, and begging the three jewels to take his cake. You know? and they will. And they can. And, but the main, the main thing that happens is something changes inside of you. You know, when you make offerings something changes inside of you. If you wanna be a dharma idiot, [laughter] you know, if you wanna be dharmically retarded, [laughter] then don't make offerings. You know. Just put that in the category of devotional, peripheral, stuff that Tibetans do because their mother and father did it, you know. You wanna stay where you are, then don't make offering. Cus, cus we... Making an offering requires spiritual genius. You know. You have to have a high spiritual IQ to make an offering, you know. To want to make an offering, and to understand why you should make an offering, and then to, to do it, to actually go out and spend good money on somethin' that's gonna rot on this table in your room, you know, is, is an act of genius. And, and as you get better at it you'll go out and you will spend everything you have. You know? And, and you'll know why you're doing it. You know. You have to think of it like that. If it feels like an obligation, or prostrating feels like a pain in the butt, you know, just some stupid custom that Buddhists do before they have a teaching, or something, then you didn't get it at all. And you won't, you will not purify. And you will never find those things. And you'll be one of those... you'll either quit, or you'll be one of those boring, and bored dharma students ten years later who didn't get it. You know. And... you have to make offerings, you have to study it and make nice sweet offerings, okay? And you'll start to get the results. Something will change in you. So do it. Okay? What should you offer? Very briefly, ... Yeah?

[student: Just a quick question. If, if everything is blissful experience and you're

perceiving, you know, you're understanding what you're offering is empty, why does it matter if you offer more and more expensive things all the time?]

Its just an act of giving everything you have. Its, its, its very important.

[student: Giving it up.]

Its like saying that, "I choose not to be in this mortal worl... I will not just go die quiet..." What's it? "Go quietly to that..." You know, [laughs] [unclear] space, or whatever. No, I'm not gonna do that, you know. I'm gonna be different, you know. I'm not just gonna die like a sheep." I mean, use a, well, the resources I have on something that has real meaning. Instead of a house, or a car, or a wife, or a family, or some stuff. I'm gonna use it for something that has meaning. You know. I'm gonna use it for offering. Its gonna sit there on that altar and rot. You know. Or I'll throw it in the ocean. You know. And then you've used your money meaningfully. Okay? Because you've stated, "I believe in the three jewels. And I want to get [unclear]." And that's a statement of [unclear]. You know. And, and that's powerful. That's very powerful. You have to do it. Okay? Okay. Three kinds of offering. The first one we call, "the offering of things that nobody owns." Okay?

[silence]

By the way, I don't mean to put down family life and all that, and things like that. [laughter] That's not the point. What I'm trying to say is that, offer your family something meaningful. You know, if you love your family, and your kids, and your husband or whatever, offer them enlightenment. Because to offer them food or, or a place to stay, or a new car to drive, then those will all die. They will all go away. And then the effort is wasted. And that the energy of that money is wasted. You know? Try to do something that will get them out of dying. You know. Try to give them a real gift. It doesn't mean that you can't offer people smaller gifts - you have to. What I'm saying is that, if you really care for someone give them something that's more lasting than... a car, or a house, or clothes. You know? Give them something that will keep them, like, for a zillion years, or so. And you can. And you have the capacity to learn to do that. I'm just saying use your energy for that. And use your resources for that.

Say {dakpa}[repeat]. (Nasuway)[repeat]. {Zay}[repeat]. {Dakpa}[repeat]. (Nasuway)[repeat]. {Zay}[repeat]. This is the kind of offering you do when you imagine things that have no owners. Okay? Mountains, oceans, flowers, the

sky, just anything you can imagine. There's a list in Shantideva's... we're gonna get it... Master Shantideva's reading. We're gonna get a whole list. Okay? But basically, all those things in the world which nobody claims, and you can offer them. Walk through Manhattan, offer them the sunset. You know? Offer it, the sunset to your lamas. You know, offer the stars to the three jewels. You know. Very inexpensive. [laughter][laughs] Shant... Master Shantideva gets into, "Why would anybody want to make this offering?" He says, "Well, I didn't have much virtue in my past life. I don't have much money." You know? "I really don't have much available cash." "I [unclear], can I just offer you the stars and the moon and, you know, things like that?" And th..., and they say, "Fine." That's... they would love to have that. [laughter] Okay? I mean, I used to go out on tsog day and sit on a surf board and offer Geshe Dhargye the ocean and the sunset and all that. It's fine. No problem. You know? Offer it. Offer all those beautiful things. You know? Think of beautiful things... when you see a beautiful thing, you know, offer it. Offer to... Its very, very sweet. Once you get into it its very, very cool. It's very easy. You're walking down a street in Manhattan, you see a particularly beautiful cloud with a red, red hue on it, and you just offer it, to you lama. You know? Just, you know, like just for a second close your eyes think of... that they can see what you just saw and offer it to them. And it will change your inner being. And certain things will start to change. And you'll start to get ready for bodhicitta. And if you don't do it it won't happen. Its fun and it, and its extremely important to do. So just do it. Then Master Shantideva says, "Hey wait. There is something I own." Even us credit-card, bankrupted people. [laughter]

[silence]

Say {rangee}[repeat]. {Nu}[repeat]. {Khulwa}[repeat]. {Rangee}[repeat]. {Nu}[repeat]. {Khulwa}[repeat]. {Rangee nu} means "your own body." Nobody in here doesn't own there own body. Unless maybe its been [unclear], I don't know. {Rangee nu} means your own body. {Kulhwa} means "to offer". Offer you own body. There is a story of the bodhisattva who's called "Crying All The Time." {Taktungha}. He heard this voice in his head that said, "Go east young man. Don't go west, don't go south, don't go north." I think it was east. "And, don't do anything else. Just go." And he just dropped everything and went. And he just started walking to the east, you know. And, and he keeps hearing this voice, "Go. Go, go, go, go" And he's walking, walking, walking, you know. Then he starts to hear... he starts to see this lama - this is in ancient India - and he starts to see this lama teaching. And he keeps walking and walking, walking. He's getting closer and closer and he starts to hear the lama, he's te... he's

teaching emptiness. This is the eight-thousand verses [b:Prajnaparamita] - very famous scripture. And he's hearing, and he's hearing this lama, he's getting closer and closer, and he starts to see the lama, and all these students sitting in his room, teaching and he's like, he's like entranced, you know, and he can't believe it. He's walking, walking, walking. Finally he gets to this town and he says, "I got to buy some offerings for my lama." He figured out that he's in such-and-such a house. And so he stops in the marketplace to pick up some offerings. And he realizes he's totally broke. He has no money at all. So he's looking around for something he could sell. And he decides to sell his arms and his legs. You know, as meat. Like he just decides to... if anyone wants like a hamburger, you know, he will offer some fat part of his arm, or some fat part of his leg or something like this. He actually sits down in the market and he starts to scream out, you know, "Meat for sale!" You know, "Human hamburgers. Anybody want meat for sale?" You know. And they say that there are these demons blocked the sound. Now, he's screaming at the top of his voice and these demons are blocking the sound. No one can hear him. He's a crazy guy sitting there with his mouth You know? And nobody can hear him. So, out of frustration he starts to cry. You know, he just starts to weep, out of pure frustration. And that's how he got his name. He's called "Ever-Weeping." Very famous example of a bodhisattva. It has a nice ending but I won't go into it. [laughter] This is not... Okay, okay. [laughter] This fair damsel, the daughter of a rich merchant, sees him from the rooftop. She's like out on this parapet and sees this guy, you know... and he's crying, you know, and she feels sorry for him, so she goes down and finds out what, that he needs money for offerings. So she goes and talks dad into [laughter] paying for offerings. And he gets the offerings and sees emptiness and all that, meets the lama, sees emptiness. Nice story. This is not that kind of offering. This just means I give up myself to the service of the three jewels. I give up my life to the service of the three jewels. And that is the offering of yourself, of your body. Okay. "I will be... I put myself at your service. Just use me." Okay? It's like that. Last offering, then we'll stop.

[silence]

Say {lhu}[repeat]. {Chulway}[repeat]. {Choepa}[repeat]. {Lhu}[repeat]. {Chulway}[repeat]. {Choepa}[repeat]. {Lhu} means "by your mind" or "with your mind." {Chulwa} means "you emanate them" or you "send them out" just with your own thoughts. You close your eyes and you do it in your own mind. And {choepa} means "a offering". This is the kind of offering that you do in a fantasy. Okay? Its fantasized offering. And here are twelve different kinds. And I'm not going to go through them all. It's in your reading. Okay? But I'll

give you some typical ones, okay? One is that you imagine some beautiful bodhisattva, or Tara, or anyone you want, and you're offering them a bathing - you're bathing them. Okay? Offering them a bath. Okay? And, and there's a whole process, you know? You have to bathe them the right way and then you have to dry them the right way. Then you have to prostrate the right way. And it's very sweet. And you do it all in your mind.. There's one where you offer them a beautiful palace to live in, or you cover their body with beautiful silk. You know, you can do that, you can sit there and change it, you know. Make it one, you know, dress them in one way and then just dissolve it and dress them in another way, and you can keep offering all sorts... flowers, every kind of flower you can imagine. The point is just, it's this huge fantasized offering. And it has profound effects on you, on your mental continuum. Okay? It has profound effects on your being. It sets you up for purification. If you can do these,,, it, it sounds like something worthless, but you know how powerful fantasies can be. You know how powerful dreams can be. You know? There's some kind of thing about visualizing something and really getting into the fantasy. You know, don't just do it as an obligation. You know, get into it. Pick a bodhisattva that you really think is cool and just go through the whole thing and offer them everything. Go through the all twelve offerings. It's your meditation for this week, okay? You're going through all twelve offerings and just have a good time. I mean, that's {drowa}. That's perfection of the [unclear]. Having a good time doing a good thing is one of the six perfections. And just enjoy it. You know? Get off on it. And what will happen is that it'll act itself out, eventually. You'll be able to make real offerings to these bodhisattvas. And, and you'll find that it starts to affect your behavior. Just like all the bad fantasies that we have about saying something to somebody at work and stuff like that. You know. Like you go home and you fantasize about how you're gonna say it. What, what, how to finish [unclear] [laughter] and what a joy it will be, you know... and, and stuff. These are gonna be like real fantasies that you can, that can carry out in your mind. Last note, and we'll stop. You will see names of bodhisattvas in the reading. Some of them are; Manjusuri, Avalokiteshvara, Vajrapani is in there, Samantabhadra, like that. These are beings that you normally think of as tantric deities or angels, or something like that - fully enlightened beings. In the sutra teachings - in the teachings which are not secret - they are bodhisattvas. Okay? They were bodhisattvas in the time of Buddha and later. And they were specialized... they specialized in these offerings. They were like known for their ability to do these offerings. Especially the last one. And you'll find that there's a form of the last one, which is called "the unsurpassed offering." And you have to learn to do that. Okay? You'll see that. So don't get confused, okay. In the open teachings they are bodhisattvas. In the

secret teachings, I can't tell you anything. Okay? It's kinda late so I think we'll just go straight to mandala offering. But do the fantasizing at home. You know, the twelve offerings, they're listed in there. And [unclear], what we're talking about is actions that prepare your mind to learn compassion. If you do them you can learn compassion. If you don't you never will. And you'll be one of those very sad, frustrated dharma students who couldn't do it and really didn't change much. And you don't have to be like that. You know, you have the information. And just do it. Okay. And this one you can't say, "I didn't have time" You can do it on the way to work. You can do it on the subway. You can do it while you're on the phone at work with your friends. [laughter][laughs] You can do it all the time, right? No problem.

[student: You could tell them that get there readings and homeworks on the way out by the door.]

Please speak up [unclear] and the homework. On the... well. By the way, the people doing that, they did two all-nighters last week, one all-nighter this week, its Ora, Elizabeth, couple other people. So you should thank them if you get a chance.

[Student: You can pick them out by the door.]

By the door.

[prayer: short mandala and dedication]

TRANSCRIBERS NOTES, Tape #161: These words were used, and then repeated by the class:

gelken
tunken
sangye
dikpa
shapa
chaktsawa
konchok
sum
gendun
chu
rangee
nu

khulwa
nasuway
zay
lhu
chulway
choepa

This is a list of non-English words which may be good to have in the list for reference:

nirmanakaya
dharmakaya
sambhogakaya
gieku (sp?) (debate master)
Samantabhadra
Avalokiteshvara
Vajrapani

These are additional non-English words:

moksha
chokitrulku
munsem
duksem
jorlam
sopa
kelwa
tamil jawa
khordepa
chag
gangchag
tsog

Geshe Michael Roach

Course X: Guide to The Bodhisattvas Way of Life, Part One

Class Four: How to Purify Bad Deeds

March 11 1997

Okay, I think Buddhism is like allot of other things in that, often times the preparation is more important than the real thing. And I think that especially in terms of meditation, you've seen that. I think if you want to meditate properly, I mean, I know allot of older middle aged Dharma students who say their meditation doesn't go very well. Normally I ask them if they are doing it or not, [laughs]. You know, that's one possible problem. It's like I had a friend whose mother was in the hospital and the bed wouldn't work and they called the electricians, but then he was there and he just plugged it in for them. You know, [laughs], but Buddhism is like that, so if it's not the lack of doing it in the first place, it's, it's often times the preparation, like you don't set up things right, it's like trying to go and dance some very difficult dance without trying to warm up first and you're likely to pull something or it won't come off very well in the first place. And preparation is everything. In Buddhism, they say that if all the causes and conditions are come together which is called {duchepa, guy dang gyen duchepa}, then the thing must happen and you can't stop the thing and there's this huge debate in Buddhist logic, if all the causes and conditions come together, can you stop, is there any force in the universe that can stop something from growing and we debated it in the winter debates. It's a very, very heavy debate. Like if a seed is planted and watered and fertilized and the sun shines on it and everything's ready, could any force in the universe stop that sprout from coming up. And it's a really heavy debate, it's Master Dharmakirti, first chapter. And what we're doing is the same, bodhichitta is the same, you need all these special preparation all these special causes, to get bodhichitta is very, very difficult, maybe there are only a few people alive in the world at any given moment who have Bodhichitta, so it's very difficult to get and you have to work very, very hard and you have to understand what the warm-up is and you know, what are the causes and conditions that you need, because if you could get all the causes and conditions together, then it would just come and you couldn't even prevent it if you wanted to prevent it, so if you set up all the causes just right, it'll happen, but you have to know all the cause. So we've been thorough some of them already, we talked about learning how to prostrate, it occurred to me that I forgot to mention a few things, we talked about how to do it, you know putting your thumbs inside, you know, going up here one time, two three four and then going down slow, which represents, you don't want to go to the lower births.

You know, there's these discussions in the Lam Rim that say , "If you did a prostration wrong would it cause you to go to the lower births? And Geshe Drolungpa, in his, Ten Rim Chenpo, says, "I think so." So, [laughs], it's kind of depressing, so you've got to go down slow , put your hands down flat and do the prostration and the idea is to get up fast, you get up fast, and the idea is that you don't want to ...that you'd like to go up after you die and not go down. So those are some things, to remember. Come up fast like that. So there is a custom in some scriptures where you could genuflect, you know, on your right knee, you know, you could, you could go like this and I think that for some Westerners that's a little more natural, but you can check it out, you could see, like, and I think it's important to do it, to practice prostration in your own home, when you're alone and no one is around and it's sweeter because it's a statement that I believe in the thing I'm prostrating too. So try it, try doing it at home, try doing it when you're alone. See what kind is more comfortable for you. I have these monk friends that like to flatten themselves out and I kind of like a half prostration, [laughs]. And then I know some people who prefer to get down on your right knee. And you won't be able to do it and it won't seem very interesting to you and it won't seem like very much fun and it'll seem like an obligation if you do not picture some holy being in front of you, you know. You have to have the capacity to imagine a holy being. And if you can't them sooner or later you'll stop prostrating, you know it'll be on of those Buddhist things that you say, "Oh, that's for other people, I'm not into that ritual stuff. You know, and that means that you just don't understand what is going on, you don't understand why you're doing it, you don't' you're not visualizing the being in front of you right. If you keep visualizing properly, then one day, you'll be there and you'll be ready, because you already know how to get down on the ground and it'll happen some day, but don't think that it's not important, it is important. If you don't do all the warm up stuff right, you won't get bodhichitta and master Shantideva says it's important. And the second thing we talked about last time was taking refuge and that's mainly just committing yourself to this path. Partly because there's nothing else. I mean there's two reasons to commit yourself to this path you know, the negative one is that there ain't nothing else, you know, you could try other things, try 'em. Try them, you know, try other things and see if anything works, we're talking about something that addresses your problem of having to get old, to get dead, to get sick and to have everything nice in your life dissolve, you know, I'm talking about that particular problem. If you find any other resource to go to for that particular problem, you know, let us know, you know, but taking refuge, means, "I'm aware of the problem. You know, you don't take refuge to be serene, you don't take refuge to have a good marriage, you don't take refuge to work better at work, that's not the function,

you take refuge because you have to die, you take refuge because every good thing in your life is gonna dissolve. You take refuge because your body is gonna get sick and get old and it will happen, it's just a matter of what kind of sickness, like you can read these insurance forms, you know, like thirty percent chance of breast cancer, twenty five percent heart attack, You know, you can see your odds check out your parents and see what they died from, or your grand parents, you know, you can check it out. But it's just a question of what it's not a question of whether and it doesn't matter how strong you look and it doesn't matter how healthy you look and it just doesn't matter. I was translating for the Tibetan doctor like twenty years ago at Nancy Carin's house and it was like there were fifty people in the room and he said, "Anyone who's seriously ill should come tomorrow and I'll do some personal appointments and the next day there were like fifty people there, it was really weird. It means everybody has something and it'll just kill you. It's just a question of what. Alright, it's not a question of whether and it'll come and that's the reason for taking refuge. refuge means in your mind, you're putting some kind of hopes in this path. You know, you say, when I'm hungry I go to the diner, you know, Cooper Square, you know, when I'm, when somebody robs my room of something, I call the police. If a fire breaks out in my room I call the fire station. But when I'm alive and I'm dying, I think about the Three Jewels, you know, like that, I think about refuge. And that's, that's the function, that's the whole point. Refuge has to be like that. It means some kind of commitment, not because the three Jewels need your commitment, but because you need them. And they offer some hope, now whether the hope is for real or not, we have to check it out, by trying it, and we don't know yet, maybe it's not true but frankly there's nothing else, so you might as well give it a shot, you know, it could be true and there's no body else saying, "Hey look, I'll fix your death for you." Okay, you know, so check it out, try, that's refuge, refuge is deciding like that. Third one we talked about last time is offering. And if you've tried it and I tried it in a very wimpy way this week, and I wasn't very serious about it, I did some of... I did more than I usually do which is not very much and it was really, first of all it was really fun. Second of all it felt, I don't know about you, I don't know how many people tried, should I ask, no, no, nah, how many people tried? Some, oh, nice. DO it some more, I mean I think you feel it in your heart how good it feels. It feels very, very good, it feels very very right to make some offerings, it gets you out of a selfish mode, you know, selfish mode is what can I buy for myself in this store? You know, offering mode is like what is there in this store that my Angel would like, or something like that. And you're looking around and you're looking around and you're seeing what I would buy for them or for that being. You know and that's a whole state of mind and I think if you try it it kind of puts your mind in some

kind of a sacred mode or some kind of a holy mode. It's also again a statement that you believe in enlightened beings. You don't go to the store to buy perfectly good stuff and waste it on some table in your room called an altar if you don't believe that there's an enlightened being that's getting it. And if you aren't into offering, if offerings seem stupid to you or offerings doesn't seem like necessary. Or you can't really see any great benefit to going out and buying some really beautiful flowers or something really good to eat and leaving it on your altar and just letting it go to waste, if you think like that, what it really means is that you don't really believe in enlightened beings, or you don't understand what an enlightened being is. And then there is no way that you can get bodhichitta, cause bodhichitta, totally impossible, because bodhichitta is the wish to be an enlightened being to help other beings. So when you don't make offerings and you, and you just say, "I think it's important to study, I think it's pretty important to meditate, but that other stuff, that devotional stuff, I'm not really into that. It means you don't really believe in those beings. And it means you don't really understand what they are, you don't really appreciate what they are and you don't meditate on it, and then you're not acting on it. Cause if you really appreciated them then you would be filling up your room with flowers and inviting them to come and experience them. They don't need your flowers, they can experience every flower in the universe before you buy it, but it's for you and it's a statement that they are there. It's a statement that you're waiting for them. It's like putting out cookies for Santa Clause. Nobody puts out cookies for Santa Clause unless they believe in Santa Clause, so put it out and see what happens. You know, sometimes they disappear, those are the three warm-ups we did so for. Those were supposed to be warm-ups, those were not even collecting good deeds supposedly, Those were, we didn't get to collecting the conducive conditions yet, those were just supposed to be warm-ups for something else, what was that? Name of the second chapter in fact, which is purifying yourself of bad deeds, purifying your, your mindstream of bad deeds and that's what we are going to talk about tonight. We're gonna actually go to the guts of the second chapter of the [b: bodhisattva charyavatara] and we're gonna talk about purification. You have to do the other three just to get here. You know, if you don't do the other three, you don't get to purification, okay, so those three that we talked about last week, prostrating, taking refuge and making offerings, you have to do those first. And, and I don't mean like some obligation that you get out of the way so you can get down to the real guts of meditation, it's not that, they are absolutely necessary preliminaries, they are like warming up before you jog or something like that, and if you try to jog without it, it just, you won't, something will go wrong, it won't work, you know and you'll be one of those, there's nothing more sad than

one of those middle aged Dharma students, you know, they're nice people and they're sincere people and they kind of tried and nothing happened and they're kind of, they're kind of, depressed or something, you know. They're like, I tried and nothing really happened, but they didn't try in the right way. And they didn't try sincerely because if you do try something will happen and if nothing's happening, than you've left something out, if nothing's happening, then you're probably not. You know check it out, you've left out something, you're not doing something. People think that spiritual things are not like cars. You know, like if you get in a car and you turn the key and nothing happens and you look inside and the battery's gone, people say, you're a fool, you know, the battery's gone, what do you expect, but in spiritual things, people leave out two or three important things like a battery or like the carburetor and then they get frustrated when nothing happens. It's the same thing. You know, in spiritual things getting to Nirvana and enlightenment is like a car engine, turning on a car engine, and if there are any major pieces missing, it won't work, it just won't work, and you'll be one of those pitiful frustrated people, you know, who say, I tried it, you know, I've been trying it for four years, I've been reciting that thing for two hours a day and nothing happened you know, and in fact, I'm just getting bored of it. It means that something's left out, don't think that spiritual things aren't like a car. They are and we're gonna talk about purification today. And we're gonna talk about the practice, it's called the Four Forces, like they're called {tob shi}, Say, {tob shi}, [repeat]. If you think about the practice of getting enlightened, of creating your own Buddha Paradise, which is what we are here for, you basically have to stop doing any bad karma, new bad karma, which would make you see the world in a dirty way, then you have to take care of all of your old bad karma and then you have to collect some fantastic new good karma. Okay, basically those are the steps that you have to talk about. Purification is the practice of primarily, initially, of wiping out your old bad karma and then secondarily, collecting new good karma. But and this is interesting, because in the lower schools of Buddhism, in the two lower schools of Buddhism, they say that it's impossible to wipe out old bad karma, they say that you cannot do it. Once you lie, once you hurt somebody else, once you steal something, once you kill a creature, that karma is planted in your mind, imprinted in your mind and you cannot get it out unless you experience it's full karmic result. Meaning, like a birth in the hells of something like that. They say it's impossible, they say that there is no such thing as cleaning out bad karma. In the Mahayana schools, we say there is a way. And then people say, "Oh those Lamas in Tibet, they made up something new, you know, we don't believe it. And I'm gonna, I'm gonna put the name of a book, it's a sutra, it's called, it's a sutra and I think it's important that you know where the four forces came from.

they were taught by, by the way, who teaches sutra? It's a fully enlightened beings, okay. Sutra means, a book written by or spoken by a fully enlightened being. So I'm first gonna go over, I'm first gonna give you the name of the sutra. [silence] Say, {chu shi}, [repeat], I'm sorry, questions?

student: [unclear]

Alright, alright, we'll try, I'll try. Okay, {chu shi}, [repeat], {dempay}, [repeat], {ndo}, [repeat]. {Chu shi}, [repeat], {tenpay}, [repeat], {ndo}, [repeat]. {Chu}, means "dharma". Dharma can mean thing, "Dharma can mean teaching, in this case, "dharma" means practice, a certain spiritual practice called "chu". {Chu shi}, {shi} means four, number four, {tenpay} means, which teaches and {ndo} means sutra. So this is a book called the Sutra which teaches the Four Practices and this was taught by the Buddha and it is in the Kangyur, it is in the Tibetan Canon. You can read it, it was translated from Sanskrit and in that sutra which Gyaltsab Je quotes in his commentary and you can read it in your reading. In that Sutra he states the four powers, the four forces, he gives them, there. In fact, he's speaking to this dude called Maitreya, alright and he goes through the four forces, he's teaching the four forces and then you can see it in your reading in the first few pages. And that's the four forces, {tob shi} is spelled like this, [silence]. Say, {tob shi}, {tob shi}, called the Four Forces, so when the Buddha teaches the four practices they end up to be the four forces and they are the four forces. It's called, {chu shi, tob shi tsangwey gonay, dikpa shakpa}, if you have these four elements, if you have these four forces, according to the Buddha you can purify old karma from your mind, you can wipe out karmic imprints from your mind. There's another description from the diamond cutter sutra where it states again, that if you, if you follow this practice, you can actually, it's not totally wipe out, but you can reduce the effects of old bad karma and in the Diamond Cutter Sutra, the Buddha says, 'If you do this properly, then a karma that would produce a hell birth, it would make you go to hell, would become the karma to feel a short headache in this life. And that's the Buddha and he's not exaggerating. A karma that was going to make you have a million year lousy life becomes a small headache in this life. And then the Buddha warns his disciples that if you follow this practice, you can expect a lot of headaches, okay, okay, so if you have some minor disasters in this life after learning this practice and following it, then don't be surprised and I have seen among sincere dharma students, this, this exact thing. You will have some problems, you know, you will have some illnesses, you will have something happen, it's purification and you should be absolutely joyful about it. Okay, you can't identify the exact karma that's ripening, but you can be sure that, if it's a result of this practice, it

was something very major and you should be happy. Like if you have certain problems come to you, like, the Buddha says, in the Diamond Cutter, "you will suffer." Then you should be happy about it. It's a purific.... it's cleaning out some old dirty bad karma. It's like you know, when you first learned to exercise or something, and all these toxins are coming out of your body and you feel them coming out of your body. And, and you know that and when they're out then you'll be, it'll be good, you'll be pure and you they can be very heavy. I've seen very heavy ones, but they are real. It's the real thing, it's purifying, so you should be happy, okay. If nothing disastrous happens, you are either totally pure from the beginning, or you're not doing it very well. Okay, {tob shi}, Four Powers, we're gonna go through the four in a general way which is what Master Shantideva does and then he goes through the four in a very leisurely way. We were gonna have to go through all four tonight in a general way and then I don't think that we'll have time to go through all four in more detail so we're gonna save half of them for next class, okay. So we'll go through the four in a general way and then we'll go on the first two in some detail, okay. By the way, if you've already studied these four forces, you'll get allot more detail this time and you'll also see that the order is different. In the Lam Rim it's presented in one order, in the sutra itself it's presented in a different order, you'll see that Master Shantideva goes through it in two different orders and don't worry about the order. And by the way, there's a homework question which is wrong. I got the homework order confused myself. It says, "List six practices for power number, for force number two, it should be force number three. Okay, but just remember that. Six practices, we'll get to them alright, because I started to get confused I learned it like three or four different ways and it comes here three or four different ways, but you'll, I'm gonna give you the way in which Master Shantideva goes through it in detail, alright. [silence] Say, {Nambar}, [repeat], {sun}, [repeat], {jinbay}, [repeat], {top}, [repeat], {nambar}, [repeat], {sun}, [repeat], {jinbay} [repeat], {top}, [repeat]. Okay, {top means force, the last word becomes force, one of the four forces. {Nambar sun jinba} is one word, okay, {nambar sun jinba} is a very, it's a little bit special word and it's unusual in Tibetan. In one common usage, {jinba, sun jinba}, which is not the same as our {jinpa} okay, it means, "TO rip something out". Like to rip out the heart of something, like if you were going around a yard and ripping up weeds and ripping up the roots, that's called {Nambar sun jinba}. It can also mean, "To totally destroy something". "To deface something", "to ruin something, " the word, "rape", has this, this word in it. It means to just rip out something, and just very nasty way. really in a very powerful nasty way, {nambar sun jinpa} I call it the force of destruction, in English. I think destruction gives you the sense of some very nasty destroying of something. Destruction force. Very briefly, it's

called "destruction force" because this is the one that has the energy that destroys the bad karma. This is the one that really damages the bad karma, badly. So the {nambar sun jinba} for us, is a good thing. You know, something is being damaged, and that's the bad karma in your mind, the bad imprint in your mind. The thing behind the destruction is called, {gyupa}. Say, {gyupa}, [repeat], {gyupa}, [repeat]. {Gyupa} means, regret, okay, regret. Feeling sorry about something. In the scriptures, it's always a funny story, in the scriptures they always give this example. Three guys go into a bar and older students heard this story already. Three guys go into a bar and they all sit down on these stools. The bartender's says, "What do you have?" And they all say, "We'd like the same whiskey." And they all point to the same bottle, the bottle of brown stuff. So he pulls the bottle down and he pours it out in the three shot glasses and they all say "cheers", you know, and they clink glasses and they all down it in one drink, you know. In one {hoop}, in Tibetan, they call it, one {hoopchik}. You know, one like {hoop}. And in one shot it's all gone and they're like, it's all gone and then they're sitting there and talking and then the guy on the left starts, you know he's [cough], and he chokes and he's down one barstool and he's just flat down on the ground and he's dead you know, and then the other two guys are ...and then the second guy is going [cough], and he goes unconscious and he falls off the bar stool and then the third guy starts feeling queasy, you know and he's looking at the other guys and they're both dead and apparently, there was something in the bottle that was like this incredible poison and he already drank it and the feeling that you have right then, the stupid feeling, you know, like, "Oh man, really stupid." [laughter] Like it's already in you and it's gonna be over. I mean like you got ten seconds to get it out and, and it's dead, you're over with, so you just feel stupid. {Gupa} means regret in the sense of, I don't think you can have this properly unless you are a well educated Buddhist. I would say it's the regret of a well educated Buddhist. It's the regret of a person who knows, who's been trained to understand how karma is planted in the mind. Karma is very inciduous, karma is very sneaky. You know, in one minute, you can assemble the karma to be born in the Hells with a bunch of friends, just with a group of friends over a cup of coffee. It's very, very terrible. Karma is planted in the mind in a very subtle way. It slips into the mind very subtly and if you know that, then if you do something that's very powerfully wring, you feel this very sick feeling inside or this very bad, you feel somehow very bad inside and that's {gyupa}. Okay, there's no word in Tibetan for guilt. I'm not aware of any word in Tibetan for guilt. You know, it's not like this hopeless, despairing, self esteem lowering, you know, it's not like that. It's the intelligent regret of a well trained Buddhist who then goes and does the right thing about it. It implies action. {Nambar sum jinbay top} means, regret which leads to action, you know, I

screwed up and know, I'll do what I have to do to fix it. It's not like this, "Oh man, I'm so bad you know." Cause that doesn't help, it's will not remove the bad karma if you sit there and whine about yourself. It doesn't do anything to the bad karma . So guilty is not in the picture, it's some kind of intelligent understanding you know, like a soldier going and doing the right thing that you have to do, with guts. You know, and that's {Nambar sun jinbay top}. {Nambar sun jibay top} is like some kind of very intelligent understanding of the trouble that you just put yourself in and it's you can get very "schizophrenic " later on and you know like you can be like half way through a sentence criticizing somebody and then you're like, [gulp] and your friends are all like, "Yeah, but what did he say next?" You know and it's like you know you just collected a karma, or half of a karma and you know you're gonna get half of a suffering out of it and it's like, your like just frozen. And then like five minute later you're in this conversation with these people and you start to say the same thing again and then you stop again and they're like thinking, "Is this lady getting crazy or what? It's some kind of an ability to, the regret comes up very quickly, the better you get, the faster the regret takes. And then you become a little "schizophrenic", so expect it. Expect it. If you get to this point where you're like walking down the street and suddenly you can't, you can't look that way, you have to look that way you know, or you can't finish that sentence, you have to shut up. So that means it's working so don't be depressed. They also say that as you start to get better at this you will start to think that you're getting worse, like you will start to think that you're really a bad person, like you'll get into a normal conversation, a normal twenty minute conversation and you'll be aware that you said like ten bad things that were really bad karma, and then you start to have this despair about yourself, you start to say "If I can collect ten very serious karmas with my friends at the cooper square diner, then what have I been doing my whole life? You start to get really depressed about the quantity of bad deeds that you start to notice. And the scriptures say, "You're not getting worse, you're just noticing what was always there, for the first time. And you'll get this feeling, like, "I'm a bad person or, or you'll think you're even getting worse. Like you think you're trying to be a Buddhist and the more you study the more you find that you're doing wrong and then you'll start to feel like you're getting worse, but you're not, you're actually just noticing what you were, okay, and before you just never noticed it, before it was like ignorance is bliss, but it ain't bliss and we're gonna cover that. And know you're just noticing so don't be surprised when you're just starting to practice this, you think you're degenerating, you 're not, you're just noticing for the first time. So {gupa}, I would translate as intelligent regret, of a trained Buddhist, of a person who understands karma. Say, {ten gyi}, [repeat], {tob}, [repeat]. {Ten}, is, I like to

translate it here as foundation, okay, foundation, it means the thing upon which something else is resting. Like a house is standing on it's {ten}. Those of you who are interested, there is another {ten}, which is the thing that's resting on the thing, so it's very confusing. The {ten} which means the thing which is resting on the other thing, is spelled with a b prefix letter and I used to always remember it by saying that the thing on top was heavier. It's got one, just for those of you who are interested in the Tibetan language. {Rten} is the thing resting on top. {Rten} is the thing upon which it is resting. {Rten} is the thing upon which it is resting and it can be really confusing in a debate because they are the same, they sound the same. Both are {ten}. {Ten} means foundation, {tob} means force, the force of foundation. This is explained in two ways, the lineage says, foundation means when you fall down, meaning when you do something that's bad karma, you need, you need some solid ground to get up from, you know, like if you fall down in quicksand there's no {ten} to push yourself back up again, it's all oatmeal, There's no place to put your hands and legs to stand up again, so they say, you need this foundation, this ten, this solid ground upon which you get back up again, and what it means is to go back to the basics of Buddhism, go back to the basics, and the basics are two. The basics here are two. and you know them, because everyday before class you say , '{sangye cho dang tsok kyi chok nam la, jangchub bar du dak nyi kyab su chi, } Okay, what is that? Yeah, okay refuge and bodhichitta, two things going on there. Okay, take refuge and think about bodhichitta, think about the wish to get enlightened. that's called going back to the basics and that's a {ten gyi tob}. that's the four forces. I repeat, you must have all four forces present, [chu, shi, sangwey, goney], you must have all four forces present if you were gonna wipe out the old bad karma, all three must be present. Okay, like if you leave out one or two don't expect the karma to get cleaned up. [silence] Say, {nyenpo}, [repeat], {kuntu}, [repeat], {chopay}, {tob}. {Nyenpo} means a fix an antidote a counter agent, okay. {Nyenpo} means all those things, some kind of a counter agent force, okay. {Kuntu chopay} means some kind of activity, {tob}, means "force". You could translate this one as some kind of force of doing something to make up for what you did. Okay, the force of doing something to make up for what you did. And by the way, I don't want to be I mean, I'm not, how to say, remember the thing about intelligent regret, you know, I'm not like saying, "Bad boys and girls." You know, "Very bad, very bad, you're a very bad person", you know, blah, blah, blah, you know, it's not like that, it's very cold and calculating, every time you had a bad thought today, you planted an extremely powerful thing in your mind stream, this is the science of removing them, you know, this is the art of destroying those and you must learn it, because we can't control ourselves, forget it. You know, do you think you cannot, do you think you can keep your

mind from having a single irritated thought in the next ten minutes, it's not true, you must, we must become masters at the art of removing bad karma, because we can't stop ourselves, okay, I mean this is , extremely important, this is why Master Shantideva goes over it so quickly. We're gonna list six different activities which are listed in the sutra, Okay, which are listed in the classical text, alright. These are all parts of number three, okay, these are all makeup activities, great makeup activities. Say, {dode}, [repeat], {sabmo la}, [repeat], {tenpa}, {dode}, [repeat], {sabmo la}, [repeat], {tenpa}. {Dode} means, "sutras", okay, sutras. Books that were spoken by the Buddha, records, teaching, the actual Buddha Himself gave, {dode}. {Sabmo} means, "profound", and it's normally a codeword for? Emptiness. It's normally a code word for emptiness, {sabmo}. {Sabmo l tenpa} means, "To study the scriptures which treat emptiness." {Tenpa} here means study. And that's the first classic makeup activity. And it has to be very conscious. You have to think, "I'm gonna do this to make up for that thought I had about my boss when he criticized me for not showing up on Monday cause I had to translate the class for the next day, [laughter], okay. "I'm gonna use this for that", you know it has to be very conscious, you have to say "I'm gonna use this for that." It doesn't have to be very long, it could be like, "I'm gonna do fifteen minutes of study to make up for wanting to yell at my boss and being so wimpy that I didn't and actually I criticized him all day. Say {tongpa}, [repeat], {nyi}, [repeat], {gompa}, [repeat]. {Tongpa nyi}, [repeat], {gompa}, [repeat]. {Tongpa nyi} means emptiness, {Tongpa nyi} means emptiness. {Shunya ta}, emptiness, {tongpa nyi}, {gompa} means meditating, meditating on emptiness. This is the single most powerful antidote you can do. And those of you who studied the Diamond Cutter you know why. And it gets into the dynamics of bad karma. If you study emptiness carefully, then you understand bad karma perfectly, okay, if you really understand about emptiness, then you can understand bad karma, and you will never understand bad karma if you don't understand emptiness and if you want to stop doing bad karma, you must understand emptiness, so emptiness is really critical. And that's why it's such a good make up activity. The books say, meditate on emptiness to the best of your ability, which means that if you don't understand it very clearly, that's okay, if you haven't understood it directly yet that's okay, what ever you understand, review it think about it, study more. Okay, did you have a question?

student: [unclear]

And doing something else? Oh, it, the scripture is very careful to say, "To the best of your ability." Okay, I mean maybe we don't understand emptiness much,

but as much as you understand you have to study it and you have to try to improve it everyday, and that's a, that's an antidote activity. [silence] Say, {depa la}, [repeat], {tenpa}, [repeat] {depa la}, [repeat], {tenpa}. {Depa} is a difficult word that comes, it's adjourned here. Which comes from the word {Da} which means to repeat something. And what's {dawa} mean? The moon, cause it's the double of the sun, okay, so {sla, sa la tak la nda}, it always means to do something double or triple or quadruple, and it means to recite over and over again, {depa} means to recite over and over again. {Depa la tenpa} and this is specifically reciting mantras, secret mantras. I can't tell you about secret mantras because they are secret. If you want to get a secret mantra you have to have an initiation, if you want to have an initiation, you have to study sutra. Which is what we are doing right now. But I can tell you because it's covered in the second chapter of the [b: Pramanavartika] by Dharmakirti, which is a logic book, he explains why mantras work, and I think it's really cool, he says a mantra works. Some secret words that you learn to repeat over and over again, they work. There must be two conditions present for a mantra to work, it's in the description of it and I can tell you because it's not a secret book, okay. He says, "First of all, the mantra must have been composed by an enlightened being or some very holy being. In other words, you can't make up your own mantra. Okay, unless you already are enlightened or some kind of incredibly holy being. And the mantra has to come from some authentic source according to Dharma kirti, Master Dharmakirti, sorry. The second requirement is that the person who is saying the mantra must have a pure heart, must be living a good life. Like if you are thinking crummy thoughts and you have this incredibly powerful secret mantra to do, but you are just allowing your mind to be crazy or, or uncontrolled, or not holy, it won't work, nothing won't work. But if those two conditions are present, then that mantra has incredible power, you can do almost anything with that mantra. Okay, you can do miracles with that mantra, and this is one, I mean, removing your bad deeds is one, removing your bad karma is one of them. So if you have those conditions, it should, then if you use a mantra it can have that result. What number are we on? To do four? We did four? Sorry?

student: I would say that it wouldn't work if you were even neutral, except, the ability, I can't get into the details. Certain scriptures have said that even if you don't have a great motivation, but just sort of a wimpy good motivation, then it can still be extremely powerful. You're supposed to be thinking about the bad deeds that you were doing and try to purify it. In this case, in this case, okay. Okay, four. Yeah, hang on one sec. I'll put this up and then while they're writing we'll talk. Yeah, go ahead.

student; [unclear]

You know, we checked that, because the people who were helping me translate this, by the way you should thank those people, we spent like, we did an almost all nighter, we worked eighteen hours straight, I think or something like that and we checked all these commentaries and it did say, secret mantras, [laughs]. Because we were curious if it mean the heart sutra and stuff like that, there is a secret mantra and it's in the middle of the heart sutra, I guess it's not secret but that one's pretty cool. Gate Gate Para Gate Para Sam Gate Bodhi Soha. Say, {kusuk}, [repeat]. {la}, [repeat], {tenpa}, {kusuk la}, [repeat], {tenpa}, [repeat]. {Kusuk} means, "Holy Body", okay, Holy Body. {La Tenpa} means, "The practice of the Holy Body. And we weren't sure what that meant and we went digging around in all of these commentaries, these old Sanskrit commentaries in Tibetan and it said in one place, Je Tsongkapa mentions is as building altars, you know, and other objects like that. And another scripture said, you know, making statues or paintings of the Buddhas, so what it means is painting, sculpting, you know holy beings. Building altars, you know anything that has to do with enlightened beings, you know, the form, the image of an enlightened being, okay. Sorry? Yeah, for sure, that would be small one. Okay. number five and then we'll take a break after that. Say, {chupa la}, [repeat], {chupa la}, [repeat], [tenpa], [repeat]. {Chupa}, means offering, you had it last class, the practice of offering and {chupa} means, to do that practice, Okay, {Chupa la tenpa}. I don't have to explain that, because we went through it. I guess we could do those twelve, right. We could start with the twelve. How many people gave away the sunset and stuff like that? It's fun right? [laughs]. I mean that you can do just walking.....[cut]

[silence] Say, {tsenla}, [repeat], {tenpa}, [repeat], {tsenla tenpa}, [repeat].

question: [unclear]

No, because you're purifying in order to get bodhichitta and in order to get enlightened and in order to help beings. It's gotta be a thing like that. I repeat, it's not self serving to reach enlightenment, because you are doing it for other people, you must reach it first yourself. But it's also a grave error and it's breaking your bodhisattva vows if while you make an offering you don't reflect, even briefly on helping other people. It's breaking your bodhisattva vows if you don't that, even when you eat, even as you buy a piece of clothing. Even as you use a subway or a street, you are supposed to be thinking, "I'm doing this

for other people". And, you know, you actually break the advices of the bodhisattva vows if you don't do that. Some how you have to be thinking, I'm brushing my teeth for other people, I'm eating breakfast for other people, I need to get fuel into this body so it can serve other people, you know, like that. Okay, Excuse me" [laughter]. You could say, "I'm purifying my karma so that I can get to be a Buddha faster so that I can help other people", that's alright. But normally, it needs to be something, something voluntary, [laughs]. Alright, {tsen la tenpa}, {tsen} means "name". A persons name. {Tsen la tenpa} means to practice names, and it means to learn and to recite the names of Holy Beings. I mean, just to recite the name of a holy being, is a great virtue. And if you find your special holy being in your life, you know, supposed to be that every person has one, you know, every person in this room has a particular enlightened holy being who is taking care of you, or has a special connection with you. It's called a {yidam}, and then you have to find them and you have to learn their name and just reciting their name is a great good karma. You know, just saying their name is a great good karma, just saying it over and over again. When you find then you'll know, okay. That's a good one two, like the lineage names of the Lamas of the lineage and we memorize it and there's allot of them like that and we go through them and memorize them. Okay, we'll take a break for ten minutes and we'll come back at eight thirty, okay, one more question. It's a holy, it's a pure being, it's a perfect being, you know, yeah, it's a holy being, it's a pure, being, a perfect being you know, just reciting their name, in devotion, with devotion. I don't think you would say it unless you had some devotion, you know, I mean, not very long, okay, [laughs]. Ten minutes. [cut]. I mean the four forces in detail. And then he covers, he begins to cover the first one, which is what in this order. Yeah, {nampar sum jipay tob} which is the force of destruction, So he gets into allot of detail about what destruction is. What's the guts of destruction? Oh, wait, I didn't do number four, I'm sorry, I gotta give you a brief overview of number four. Sorry, maybe you won't get home on time, I don't know. Huh? No number three was fixing up right? Number two was foundation, number three was destruction, Oh, by the way, the regret is the destruction. Okay, okay, number, four, where is number four? Number four, where was number four? [silence] Sorry, there's two different ways to spell the {dok} here. Some people spell it, some modern scriptures say, {la na tak da naro do ga dok}. And this is the ancient spelling, but you see both, you do see both. The prenasal is from the {sla}. Say, {nyepa ley}, [repeat], {larn dokpay}, [repeat], {tob}, [repeat]. The {n} comes from here, from the {sa la tak da, nda} and it's, it's very noticeable when a Tibetan says it. {Nyepa ley larndokpay tob}, okay. {Nyepa} means "bad deed". {Ley larndokpay}. {Ley larndokpay} means, "to restrain yourself". Literally it means to turn away from." {Tob} means "force". {Tob} means "force". So this is

the fourth force, okay. Force number four. this means some kind of resolution not to do the thing again and this is the hardest one, and this is the one that makes the four work. People always tell me, "Oh, you Buddhists, you know, very convenient". You can do whatever you want the night before and then just get up the next and just do your four forces, wipe out. I mean if you think about it, this could be very dangerous thing, you know, like you could go to a bar, do whatever you want and just make sure you do the four forces on your way out, you know, I mean, basically, if this is true, it could be very destructive, I mean, you could have Buddhist all around New York doing whatever the hell they want, because they know they can do their four forces the next morning, you know. Force number four, I mean, people have accused me of this is the Buddhist morning after pill. You know, but, but if you really do number four, then you're not doing the thing again, you're not doing it again, number four means, a decision that you are not going to do this thing again. And the older student's know, I mean, I always quote Geshe Dhargye in Dharamsala nineteen seventy three or four or whatever and when he got to this part he said and all the Lamas of the lineage, when they get to this part, oral tradition, they say, "You don't want to add lying to whatever bad deed you're purifying, [laughs]. In other words if you swear, "I'm never gonna yell at my boss again, you know, "I will never be jealous of that other student again, because they get more attention than I do, then, you know you're gonna break it, it unrealistic, you don't have that kind of self control. So, they say, set a time limit, you know, be more realistic, you know. say, "I swear, I will not do this thing again for, and I say if it's very heavy, like abortion or something like that, I swear I will never be involved again in that for my whole life. Period." I mean, that you can swear for you're whole life. If it's something like yelling at a particular person you can say, "Okay, for the next two days until Thursday afternoon, you know, I will not scream at that particular person", "Friday, I might do it, okay, but for Wednesday and Thursday I swear I won't do it." And then you keep, you know you can keep your awareness for about two days, you know, you can be sensitive for about two days. The mental ones, I would say, five minutes, ten minutes and I say with truth, that I have personally broken one before I got finished with the four forces. You know, I have done it again, before I got finished with the practice of the four forces like two minutes later. You know and I set a time limit of thirty seconds or something you know. I won't be obsessed about that bad guy at work you know, for thirty more seconds, I won't think a bad thought about him, cause that's about all the time that you can focus on can concentrate on your mind. The mental ones are very delicate, very difficult. But the point is, don't lie, set a time limit. Okay, by the way, in general, the more classes that you come to the more practices you pick up, you know, like, "I gotta do my long mandala,

that's like twenty minutes". And then he said that I have to do this prostration thing that's like another ten minutes. And then I gotta offer all those things. that's at least twenty minutes. I gotta prostrate and take refuge, that's at least another twenty minutes. You know, and, and I once tried, I was in Arizona, I tried, I woke up at four am, I tried to do all the practices that I was supposed to do and I did not, I could not finish by midnight. I just did it the whole day, I just was curious o see if it was possible, I don't think it's possible. It brings me to the point of overcrowding your practice, you know, don't overcrowd your practice. I mean , be a Zen person as far as your practice, I mean pick something, pick, pick something and simplify, concentrate, focus. You know, pick, pick a practice. You know, there's certain practices that we have to do. But like this practice, pick a good time, make sure you have like a half hour and do it very sweet and nice, you know, don't become one of these overcrowded dharma persons who's trying to do like fifty practices and, and I can tell you from my experience, from my own experience, you just end up being nervous and you end up not even thinking about the meaning of the practice that you are doing. Focus on some practice. You know, do the minimum things that you have to do to keep your commitments, but then leave aside some good time for the four forces, you make it sweet. If it has to be every other day, make it every other day. If you have taken a {wang} and if you have committed to {tundruk}, you have to do it {druk} times per {nyima}. {laughter}. But everybody else, you can take your time and you know, make it sweet, you know, don't become one of these nervous overworked Dharma practitioners. You got like forty five minutes in the morning and you are trying to rush though everything and four years later, it hasn't had any effect on you because you didn't even think about it because you were just trying to get through it. So pick some sweet time, leave some nice time. You know, tell your friends, you're not going out tonight and set aside like from nine to ten. You know, unplug the phone, turn off everything, lock the door and do a nice four forces, do it sweet, do it nice, do it leisurely, and do it very powerfully. Better to do it once every two or three days than to do a crummy one every morning that you don't even think about. Much better, I mean I think Americans, we have to learn how to not do with our practice, what we do with our lives, you know, because we are like that, I'm like that, you are like that, probably. Okay, make it simple. So {nyepa ley larn dopay top}, so you decide not to do it. And we'll talk more about that one in detail next week. Yeah, Mr. Hector?

student: [unclear]

Yeah can do it in meditation posture, but you don't have to . You could do it on

the way to work. You know you could make it your schedule that on the subway ride to work you are gonna do your four forces or whatever. You know, often times I do it laying down as I go to sleep or something like that you know. I think it's a good time, after you do your journal, your journal you should do every day, okay. Okay, details about, actually we don't need this. We're gonna talk a little bit about {gyupa}. {Gyupa} means, that intelligent regret of a well trained Buddhist. And Master Shantideva goes into great detail about {gyupa}. And if you study it carefully you can see that in his verses, he's talking about regret in three different stages. I think that the first stage you could say is regret about the stupid things you did about this life, concerning this life, this current life, it's regret that's focused on what's going on before you die. Okay. The other kinds of regret we'll go into later, like when you die and after you die. But I'm talking about the regret that you have before you die. And this, you know, there's a homework question that says you know, what is the general thing that triggers regret. You know, what is the most general thing that master Shantideva says triggers regret? And the answer is, understanding the three results of karma. You know, understanding the results of karma. You know, understanding the three results that you get from karma. And Gyaltsab Je doesn't say what they are, but I'm gonna say what they are, okay. I, I, there's actually four but you can narrow it down to three, I might give you three and a half okay? When you say something that hurts another person or another being, okay, when you do something that hurts another being and when you say something that hurts another being and when you think something that hurts another being or that could lead you to hurt another being. There's a trick there. okay. When you think something that could either hurt someone or could lead you to hurt someone. Like getting irritated at somebody. Getting irritated doesn't hurt somebody, but it could lead to hurting some one, we include it, they are all bad karma. Opening lines, {dulwey gyatso nying po}? {Tamche khyenpo la chakstel lo, de la nyi}

Okay, in other words there has to be somebody hurting someone, you have to hurt somebody, physically, verbally or in your mind you have to hurt somebody either in the sense of either thinking something bad about them or getting irritated that's gonna make you do something. And that's bad karma, that's all bad karma. It is extremely subtle, we did a whole class on it. The only thing you need to plant a bad imprint in your mind is to know, is to be aware. It's your own awareness. Karma is planted just by having consciousness. {le nyi sem pao dang de che}, fourth chapter, [b: Abhidharma kosha]. When you see yourself doing something, when you hear yourself saying something, when you see yourself thinking something, karma is planted in your mind and this whole world, this whole room, this whole city, your face, your name, your job, your

life, your guts, your toenails, everything is those imprints just flowering. The imprints come up in your mind and they, they flower, the imprints ripen and they create your whole world. Your whole world is a big bunch of imprints going off in your mind. Okay, Your whole world is determined by everything you thought and said and did before and then in a sense that's kind of scary and in another sense it's kind of exciting because it means that you could change your whole world. You know, you can manipulate your whole world, you can create a new world if that's true, if everything is imprints, then you can create a new world, but you must get rid of the lousy imprints and you must be aware that when you say something or think the slightest thing, three things are gonna happen. Okay, three karmic results, the first one has to do with what we call it's a {namin gyi drebu}, say, {Namin gyi}, [repeat], {drebu}, [repeat], {namin gyi}, [repeat], {drebu}, [repeat]. This is what they normally call like a karmic result, or like a ripened result, it's ripening of karma. But it, it refers specifically to the realm in which you go because of what you've planted in your mind. Do you go to another realm when you die? A couple of things to say and we're not gonna go over it, it's not a class on karma but your mind does not stop when you die, you've got to get used to that, you've got to see that. Okay, it's, it's a superstition of the western world that your mind stops when your body stops. It's just absolutely not true and there's not a single shred of evidence for that, there's nothing for that, to prove that, there's no proof for that all. It's not true at all, it's completely false, it's a myth it's a fable. Okay, your mind does not stop when you die, the body dies. The mind and the body are related, but not so related that the mind has to die when the body dies. Do the brain waves stop? Yes. Is that the mind stopping of the body stopping? The body stopping The body can't create those waves anymore, the body can't create the electricity anymore, but the electricity is a reflection of the mind and not the mind. The mind is not electricity. If it was then you could plug your fingers into the thing and get smarter or something. The mind is totally invisible, the mind is clear, the mind is aware, the mind is awareness itself. and where does it come from? And where does it stay? these are like mysteries. But the mind, it cannot be weighed, cannot be burned cannot be split. You can't shoot a guy in the face and shoot his mind. It's not true, it's false. Your mind goes on your mind does not end, it must go on. Then you get, you get that mood, you know, your mind's gonna go on. You know you're gonna die, your body's gonna be taken to some place and burned or, or whatever, and but the mind is going to go somewhere, it has to go somewhere. It doesn't it can't just sit there at the hospital where you died, there would be a big crowd there. you know. It's not like the mind just stays there. the mind goes someplace the mind moves someplace, and it, and it wouldn't make any sense at all to say that the world that you are experiencing now is the

only world there is, I mean, come on, if this world can happen, millions of world can happen, it would be silly to say that this is the only world and we are the only people in the universe, like the beings that you can see right now are the only beings that exist. If you study light or you study vision, or the colors that you can see. It's a tiny, tiny sliver of a huge spectrum of energy. Like we are blind to about ninety nine percent of all the colors there are and all the energies there are. We can't see them. You know, but don't be so stupid or peroquial to say that there is no other realms, you know. I'm not gonna try to describe hell realms and all the other realms, and excetera, excetera. I just say, A, your mind does not stop, B, don't be so silly as to think that New York city is the only realm there is. Don't be so silly as to think that a human mind is the only kind of mind that there is. You know, and don't be so crazy as to think you're gonna end up in the East Village, where you started from, you know, you know. I mean, what is the likelihood? It's almost impossible. I mean, the likelihood that you will come back on this planet is very little. There is millions of realms that you can go to and you and I will go to separate realms, probably, you know. I know, maybe I have a path or something, I know, let's say, I know which realm I'm going to. But, we will not go to the same realm, we will be separated, you will go by yourself, you will have to go by yourself. No one can go with you. You go to some other realm and there is millions of choices and don't be so crazy as to think that the room in which you are sitting is the only room in the world. You know, the kind of mind you have, the kind of body you have, the people around you, those are the only kind of beings in the universe and that's the only thing possible and this kind of level of half happy half sad, half credit card, you know, that this is the only configuration of a being, you know it's ridiculous to think that, it's ridiculous to think that your mind stops it's ridiculous to think that there's not other places that your mind could go. And that's just, that's just true and that's just the way it is and your... karma will determine that, your imprints will determine that they will create that next world. What's that got to do with purification? It's regret, and if you think about it, Shantideva goes, Master Shantideva goes into this thing, he says, "Why do you do bad deeds? Why do you do them for? Why do you lie for example? Why do I get up at work and lie? Why? why do I lie? Why do we do anything wrong? And by the way I'm not talking about gray areas, I'm not trying to convince you about morality, this is good, this is bad. Let's pick something that everyone knows is harmful, like lying. You know. Why do I lie at work? Really. Yeah, cause you get something. And Master Shantideva says, "Now I got ya". You know, He says, "Oh, you think you r getting something, right?" Well, exactly what are you getting? No, really, what do you think you're getting? Money. [laughs] I mean in my business we like money. You know, you like to get money. What are you

gonna use the money for? What's that? Yeah credit cards. [laughs]I mean, you're gonna use the money for something that relates to your body. You know, like you're gonna get an apartment or you're gonna get a nice meal in a restaurant, or you're gonna get a car to sit your butt in. Or you're gonna spend money to be with your friends, so that your body can be with your friends, butt basically, you're investing in your body. You're investing in your life and Master Shantideva says, that's just stupid, you know, cause it's gonna die and at the end, it's just gonna die. And at the end, I mean, what he's saying is that even in this life before you die, the things for which you do your bad deeds are worthless, you know why lie, why hurt somebody else to protect something or to take care of something that must go lie in a hospital somewhere and get cancer? You know, why take a risk for such a stupid thing? You know, it's meaningless. So he gets into this long thing about how meaningless it is. So what are you gonna do? Are you gonna lie to get money so you can sit in a better apartment for five years? And then get old and go somewhere? You know, and then go to Florida and get put in a nursing home? So what's, and he's very adamant about it, because he says, the things for which you hurt people, they go, they die, but what doesn't disappear? It's the imprint on your mind, it doesn't disappear. You are training a future imprint for some food or some bed or something like that. He says, "You're crazy." The things for which you lie are gonna disappear in a few years anyway, but the lie won't, the lie stays in your mind. The lie creates an imprint and it stays in your mind, that stays with you, you cannot destroy the mind. The mind goes on, you cannot destroy You could put an atom bomb in this room and set it off and all the bodies would incinerate but the minds would just sit there, the minds would not be touched at all, they are not physical, they don't work like blood and bone and stuff like that they don't work like that. they are made

of different stuff. Your mind will not finish when you die. And then it will be chalked full of stuff that you did for what? For something that's gone, you know, for something that... and then he gets into the example of a dream, you know, when you wake up from a nice dream, what was all that stuff you did in the dream mean? I was once having a really pleasant dream about my root Lama, really, really incredible. And I was in the monastery and I woke up and I was really trying hard to go back to sleep, I say, if I go back to sleep right now, right now, I go back to sleep you know and get back in the dream and it doesn't work you know it doesn't work and Master Shantideva says, once you wake up, the dream, it doesn't mean anything. And then he's talking about the moment of death, the moment of death, you know, it doesn't mean anything. All those lies that you told to take care of yourself are worthless, because the thing you were trying to take care of is not there anymore and then he gets into your friends

and family, and then he gets into your enemies. You lie to hurt of your enemies, you lie to "help" your family. They are all gonna be gone. You are lying for something that is like sand in your hands and is just dribbling by and, and then at the end you are gonna be stuck with all these lies and then the thing that you were lying for is gonna be gone, you know and it will be like a dream it will be like trying to get back into a dream. And you'll just die and you'll go by yourself somewhere, you know you can't take them with you. Those, the people that you lied to help and the people that you lied to hurt, he says this very beautiful verse, you know, " They all die, your enemies die your friends all die, your family dies and you die. What's the, what's the point of lying for those things, you know, you're lying for something that's gonna be gone anyway. That's his first argument about regret so if you've lied, for, if you've done something wrong to help somebody or hurt somebody it's crazy, it's crazy, you should be sorry, you should regret. You should regret all the lies that you did in this life because they are meaningless. You didn't help anybody, you didn't hurt anybody, you know, they are all dead. And if they are not dead yet, they are gonna be dead, so what's it for, what are you doing it for? You know, for a year of, of a car or something. What's it worth? Because the seeds are planted in your mind and you can't get rid of them, it's very difficult to get rid of them. That's the first argument, the second argument is very interesting, he says, I have seen a man tat was given a sentence and this was in ancient India and like he stole something, and he was sentenced to have his hand cut off. And he says, "I have seen, I have seen this thing, and he, and he, the judge, he says, "You are sentenced to have your hand cut off." And then the guy, he's sitting in the cell and then on the morning that he's gonna have his hand cut off, he's seeing people go into the cell, these guards, and they grab the guy, you know, and they are like dragging him out and he's screaming and he's kicking and he's crying you know and he's begging not to have his hand cut off. English Patient, did you see that? [laughter] Same thing. He played that very well, William Defaux, right. And he knows he's gonna get his thumbs cut off and his face at that moment, he really played it well. That's what Cantilever's describing. He's describing exactly the same thing, like he knows, he's gonna get his thumbs cut off. You know, they are coming in to cut his thumbs off with a razor blade and he's screaming, he's doing anything he can do to get away, and he can't get away. And it really breaks your heart when you see it, and you know it's a movie, but still it's like. And Shantideva is describing one that he really saw, and then it gets him thinking and then he says, "If knowing that you were gonna have your finger cut off or your hand cut off would make you act so crazy and change your whole appearance, you become a totally different, the face changes, you know, you start whining and crying, you know, your face all transforms

into somebody else's face. And he says, well what do you think is gonna happen when you die? And the terror that person has who knows he's just gonna get one hand cut off, you will feel exactly like twenty times greater than that. Because you know, you're gonna lose the whole thing. You know, I've heard these people, usually they are like twenty years old, right? And they say, "I'm looking forward to death, this is like one great adventure that I haven't been in yet, you know" And some of them even commit suicide or something. But when you really know you're gonna die, I mean take them upon a roof and go like that and see, see if the body can just stay limp, you know, I mean, you struggle, you fight, you know, and this is this, they say that when you die there's a certain fear that you get and a certain special pain that is partly mental and partly physical, but they say, there's nothing like it, the scriptures say there's nothing like it, you can't imagine it. It says, it's a very special kind of pain that goes through your body in those ten or twenty minutes and you can't even imagine what it's like. And, and take the feeling of the guy getting his hand cut off and multiply it times a hundred or two hundred and that's what your heart will feel like at that moment, you know. All these people tell me, "Oh, when I die, I'm gonna do this {powa} thing and I'll be okay." You know, forget it, forget it, at that moment you're it's that human instinct that will do anything to avoid that special, there's a special pain that happens when you die that you cannot imagine and your body, you will fight against it. fiercely you will fight against it. That's in that moment, in that frame of mind you can sort of look into your future, you have some kind of vision of your future and you know that what you did before is going to determine it. And in that moment, I don't know if you've ever had a near death experience, but for me, in that moment you start to regret all the things, and I don't mean missed business opportunities, you know. I mean, I mean, serious bad deeds that you did that you know are going to have their effect now, and you're like thinking, "If I could get out of this then I would really change. I would go apologize to that person or I would go and confess that to my Lama or something like that. Something comes up in your mind at that moment of death. In the middle of that pain that particular kind of pain comes to you, you will get it it will come to you. You know your life will flash through your eyes and your whole life will go before your eyes and you'll see everything that you did to hurt somebody, and that's the kind of regret. You have to try to get it now, you have to try to anticipate it now. And do the purification. You have to use that kind of regret now and do the four forces. You have to try to think about all the things you.. You know don't think about then, think about them now and clean them. So that at the moment of death, Je Tsongkapa says in his death meditations, "At the moment of death the point of death meditation is okay, I'm ready, everything is taken care of, everything is in

order, I don't have anything on my conscience. You know, I took the worst things I did and I confessed them to my Lama I purified, I did the four forces, I can't have them anymore, I can die with a clear heart." You know, they say that if you practice sincerely and if you have done your four forces, then when you get to the moment of death it's like there is no problem. You know, the mental thing of knowing that your heart is clean is no problem, and, and then Master Shantideva gets into this s thing like when are you gonna die? You know, He says, "When are you gonna die?" When are you gonna die? You don't know, so for god sake do your four forces tonight, you know, don't wait, you don't know, you really don't know, you've got to get ready now, Tsongkapa says, if you don't die tonight it's okay, if you purified yourself tonight you could die tomorrow or three days from now and it's okay, but don't assume you're gonna live for three days, from tonight. DO it tonight, do your four forces tonight and I say to the people here, you know. pick the worst things that you've done, you know then, I don't know them, and I'm not talking about the borderline things, I don't care about the borderline things. There are things that you've done that you know damn well hurt other people, really bad and were really bad and I'm not talking like the something you have to debate about it, you know it. Do the four forces`, clean it, get it out and then you can die happy. And you don't know when you're gonna die, so do it know, do it tonight, and go to some high Lama like Rinpoche, I always go to Him. And when I walk in his room He's like, "No, no, ...[laughs]" And just open it, admit it and you just are pure, you feel pure and your heart is nice. You have to do it, you really have to do it and you have to do it now . Did you have a question.

student: Then how come when people die they look so happy and peaceful [unclear]

They say that as the mind starts to withdraw it starts to get into hell it starts to go. When the sense powers shut down it starts to go, because the consciousness shifts to a very subtle consciousness so even a very tiny pain becomes like chaos. They say that when you enter the moment of death internally, you know, your face can be like that, and o the inside you can be like that. That's like about twenty minutes before you really die. So your face looks fine and you're okay, but then your mind starts to go through the process and they say that it's like being on a very bad acid trip. They say it's, you loose all sense of reason you loose all sense of normal consciousness and you become, you hallucinate, your mind just begins these wild and very painful hallucinations and every thing becomes extremely painful and this is like a half hour or an hour after they think you, after the last brain wave has, is measurable, that the

internal struggle starts with in the mind and it's like a very bad hallucination and it has certain stages which are always the same for everybody.

student: But then people who say they've had near death experiences.....
[unclear]

Didn't die enough. Didn't die enough. Very unusual, I mean, their heart would have to be very clean. If their heart was clean it's possible. And I believe that's why we struggle so much when we're close to dying, I think that's responsible for that, you know, take those people up on a roof and just go up behind them and go , you know grab them kind of hard and go, go like that and see if there's no, you know. There's this thing that you do you know . there's this no and I think that comes from thousands and millions of times of dying and you know what's coming, subconsciously, you know what's coming and you do not want to do it, you do not want to go through that again. You know, they call it autonomous reaction, it's not. It's a knowledge from having to do it over and over again, you do not want to do it. And that's why you struggle to live, you know everybody struggles to live, come on, I mean, maybe a few crazy people commit suicide in the, in a moment of passion or craziness, but no normal person wants to die. No normal person wants to go through that. One more question.

student: [unclear]

Not true, no. I mean the whole point is that most people die with out getting ready. Yeah, yeah and Shantideva goes through that and the last thing he says and then we'll stop is the regret of knowing I mean as you go into death and as you get older, this is why the old people go to church more, [laughs]. I mean you begin to focus on what will happen after you die So Shantideva, Master Shantideva is saying that, "Even in this life you can see that doing things that hurt other people are stupid because what you're trying to get for yourself doesn't last for more than a couple of days or a couple years, it's not worth it." I mean anything that you can get by hurting anybody is, is just stupid because it's worthless. What are you gonna get? Something to eat? Some place to stay? You know, some kind of fame or something? you know, it doesn't last. And then from the point of view from when you die it's really stupid because when you die you go through this process of reviewing your life and you are in total pain and the pain is multiplied if you, if you are regretting at that moment what you did and then finally, you get into future lives and he starts to describe all the other realms that are possible and then he says, "It's too late there's nothing you

can do, it's over. You know, he says, he describes, it's in the reading that , "Once the transition from this life to the next life has taken place your choices are down to zero, your options have just zeroed out. You cannot go to a realm of suffering and say, "Oh I would really rather not be here, I think I'll just, I'll be back later." [laughs] It's, he's says, He says, "It's too late". And then you get some other kind of regret. And then He's trying to describe this other kind of regret. You know, like you show up in this realm and there are millions of other really horrible realms, this is like the best realm that you could be in. If you believe the scriptures at all this is like a totally great realm and the other option where you can go, where you must go somewhere, they're really, really bad and once you get there, there is nothing you can do. You know, it's too late, it's too late and you feel this like stupid, you feel like the guy who drank the third shot of whiskey, you know, and you're like, "This is stupid, I shouldn't have been here." You have to do something now, you have to do something about it now, so that's all you can't get... We're after this perfect love where you love yourself, sorry.. You love others as much as you love your self. The goal of this class is that at least one or two people in this room learn to love others as much as they love themselves and Master Shantideva says, "That's not possible unless you learn to do purification. So learn to do purification. Like go after the two or three worst things you ever did. The scriptures say go after the worst ones first. Like when you get in a gang fight go for the leader of the other gang. So go for the worst one and do it tonight. Do those four forces tonight, You know, start to work on them tonight. Start to do it tonight, just, just it's for another, and pick it, work on it and use the four forces, at least start with those two and take your time and do a nice job. Yeah?

student; [unclear]

{Gyelken pongwa}, you have to remove the obstacles these are spiritual obstacles that separate you and that attitude. You could not get to that attitude unless you remove these obstacles. They are like, what are those? they are like cataracts. You can't get there if you don't remove the obstacles, can't do it. One more question.

student: [unclear]

She says, "why do you have to confess to another person?" First of all you don't have to, have to, have to. in fact, Rinpoche doesn't like the word confess, because it brings up the vision of all these places where you have to go and be guilty, you know, it's not that. In Tibetan they call it, [shakpa], which means you

have to go and admit it or open it, How does it go? [Chok chu na shuk pey sang gye dang....matok..[unclear] If you don't I mean, there's this kind of release, what do they call it in psychology? There this kind of what do they call it?

student: Catharsis.

Catharsis of going to another person and in the bodhisattva vows it doesn't even need to be another person with bodhisattva vows, you know, but you go to another person and admit it to them openly, you know, just to open up and there's a, there's an incredible power to having to go to another living being and open your heart to them, and that's the best way to do purification and it really works. You know, go to the person that you least want to tell, or it doesn't even matter, you know, go to some close friend. People have said to me, "I don't want to tell, you know, blabbing my bad deeds around to people, because all my friends are indiscreet, [laugh]. Which is probably true. you know, find a really good friend, find an intimate friend, find a dharma friend. That's a real Dharma friend. It's not the people you go to have coffee with after class. A real Dharma friend is someone that you and they can confess to each other openly and who, who won't let you get away with it easily. You know, they won't say, "Oh, it's okay Tash, don't worry, no problem." They'll say, "Oh, that was stupid, you confessed that to me last week too. And you know, and let's review the bad results of that karma. I mean, a real Dharma friend, a real Dharma friend, find a real Dharma friend and admit it to them. I mean if you can admit it to Khen Rinpoche, I don't know, maybe he'll be too busy next week. It's also very powerful, they say it's very powerful to take them from a living being because you'll be embarrassed to tell them. And embarrassment, or your own self image is very, it's very much a deterrent, you know. I mean, when I had to go tell Rinpoche the worst things it was like, I made a vow, I made a vow, you know, if I do this one more time I'll go tell Rinpoche directly, not indirectly, and, and it actually stops you, it works, it's not a great motivation, but it works, you know, so. One more, I don't know, okay.

student: [unclear]

I'm sorry, I didn't do the other, she's right, I didn't cover the last two. The first karmic result has to do with where you're gonna go when you die, we're back on karmic, the three karmic results. If you know about karmic results, you're gonna regret what you did. The second karmic result is that you will get a similar payback. Okay, like if you lied, you will wonder why people are always lying to you. Did you ever wonder why people are lying to you? Or did you

ever wonder why people are lying to your friends and not to you? It'll come back to you in the same way. You will live in a place where people lie to you all the time, you know, like that. That's called {gyuten gyi drebu}. A similiar result. And some Lamas has described that result as the habit of lying, you know, you've seen children who from a very young age enjoy or are attracted to lying. And that's, that's a variation of the second karmic result. Now the third karmic result we call {dakpa drebu}, which is an environmental result and it's very interesting that for example if you engage in sexual misconduct then you will live in a place which is stinky. Like you will actually, if you wonder why the street you live on has these stinky garbage cans or why certain cities in Asia and the whole place stinks the whole city stinks, it's because the beings who have to endure that stink did sexual misconduct in their past life, according to Buddhism, this is what we would call an environmental result. Every detail of your environment can be explained by your personal behavior in your past life. You know, whether or not there is a pothole on your street, whether or not the garbage trucks make noise, you know, whether or not it rains allot where you live, it all depends on your own personal behavior in your past life, and that's called an environmental result and you're supposed to think of those three when you think of regret, think of those three, coming out of simple little thoughts you have or simple little things you say to other people, you will not want to do them, you will have regret about it. Okay, we'll stop there. I don't know, okay, one more.

student: [unclear]

Number one is like the realm in which you're born, like, which one of the six realms are you gonna be born in? There is only six choices to number one, and then number three is like all the details of the realm that you are born in, basically those two, okay. I think we'll go straight into prayers because it's really late. But I really ask you to, this class is worthless if you don't go home and do some kind of purification tonight and if you don't learn how to do it. And it will change your life, you will notice your reality starts to change. And if you are three years form now, not happier then you are now, then stop coming to class, because it didn't work and it'll work. It really works. Do it and you'll see, it really works. And, and your life, your world changes, it really does work. If you get rid of all your bad karmas, old bad karmas in your mind, you won't have so much problems in your life, period. Things will start to go really nice, you'll be amazed, it works, it really works, and, and the other co relater is that if you don't do it, it never works. Okay, I mean, if you don't learn this purification and you don't do it, then don't expect anything great out of your Buddhist

practice, it won't happen. If you do this purification, I guarantee results, or your money back, [laughs]' Phuntsok la.

Prayers: [short mandala]

Prayers: [dedication]

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ACI Course 10, Class 5: Rejoicing; Asking Lamas to Teach and Stay

3/13/97

transcribed by Myra Velasquez

Gyoken, What's {gyoken} mean?

[student: Obstacle..]

What are we going to call it? Like obstacles, okay, those are like obstacles to getting what?

[students: [unclear]]

Bodhicitta, okay, so we are just reaching the end of how to get rid of the things that block you from getting bodhicitta, and then about a third of the way through the class we'll get to collecting all the positive energy you need to get bodhicitta. So we're still at the end of the bad..getting rid of the bad energy...that you have to get rid ..

[Students : [unclear]] [laughter]

[Student: Lewis.] [Laughter.] [Student: No way!] [laughter]

Lewis, you don't have time to [unclear]

[laughter] {Nyembo kundu chyupay do} , { repeat} {Nyumbo kundu chyupay do}, {repeat} {Nyembo} means antidote. We'll spell it when the replacement book comes. You can do the sound right now. If you don't get it you can just do the sound.

{Nyembo} { repeat}, {kundu}, {repeat}, {chyepey}. {repeat}, {do} {repeat}

{Nyembo} means antidote and the third force in the order in which the talk by Master Shantideva. The third force is called antidote, the antidote force. It's something you do to make up for what you did before, okay, {nyembo kundu chyupay do}. And at this point you know Master Shantideva has already told you the first activity that you can use as a {nyembo}. So..he actually gets into the concept of a {nyembo}. In Buddhist philosophy, in technical philosophy like the [unclear] Wisdom Text, {nyembo} is very specific. {Nyembo} means one

thought that cannot coexist with another thought. Like they say that this town is too--too--what do they say?

[Students: [unclear]]

This town isn't big enough for the both of us. That's the idea of a {nyembo} , like two thoughts cannot co-exist in the same brain at the same time. Your karma just improved. The bad karma wore out. [laughter] Okay. Maybe.[laughs] I don't know. Okay. Anyway, technically the idea of {nyembo} is taught in the Perfection of Wisdom, the [b:Avisamakara], in the first chapter, it's very beautiful, it's very long, and it's "thoughts that cannot coexist with other kinds of thoughts". The ultimate {nyembo} is the perception of emptiness, understanding emptiness, even intellectually not even just directly, but also intellectually, and it acts as a {nyembo} for all kinds of mental afflictions. Like, once you understand emptiness directly, once you have the understanding of emptiness in your mind and your mind is focused on it, you cannot have a bad thought, it's impossible, so the ultimate {nyembo} is understanding emptiness. And in fact there's this debate in the monastery, you know, [claps] { karla cheemehta ayu?} which means, "Does samsara have an end"? You know, can you prove that samsara has an end? There's this debate about (claps) { korola namehta ahyeh?} means "Did samsara have a beginning?" What do you say? [claps]

[students: No...Yes...]

{Korola nugita ayeh} [claps] You say {meh} {repeat}, {Nah taa} [claps],

[students:{ Du}]

{Neh te!} [claps] Why not? Then you say, Why not?

[student: {gu yeu}...] [laughter] {Gu yeh leshe?}

You can say that, because the causes are endless. You cannot point to a time in samsara, or in your suffering that didn't have some suffering before to help cause it, some mental affliction before to help cause it. Ultimately you can prove that samsara doesn't have a beginning. you know, {chimeta ayeh?} Does it have an end?

[claps]

[student: {Du}]..

[claps] {Yah pa..yeh te?} [claps] Why? {Nyembo domden yebeeche} Say

{nyembo},
{repeat} , {domden} {repeat} {yebeeche}, {repeat}. And that is the answer that they give you know , after hours and hours of debating it comes down to [claps] : {Nyembo domden yebeeche} Say { nyembo}, {repeat}, {domden}, {repeat}, {yebeeche}, {repeat}. Which means "Because there is a powerful antidote to samsara, there is an end to samsara". And that's the argument. That's the whole argument, you know, your suffering wil have an end. Samsara or the cycle of life, the cycle of suffering for you wil have an end . Why? {nyembo domden yebeeche}. Because there's a powerful antitodte. And that's the perception of emptiness, the understanding of emptiness. You cannot understand an object's emptiness and also have a mental affliction towards it at the same moment. Impossible, totally impossible. It's very interesting, and I'm not talking about direct perception, much less...Because when you're in direct perception, you're sitting there in deep meditation and you're not jealous of anybody or angry at anybody, you can't be, because you're not having any thoughts at all, normal thoughts, so I'm not even talking about that, I'm talking about intellectually or...if you're focusing on a person and understanding their emptiness fairly well, it's impossible to have a mental affliction. And that's why the fourth of the five paths is the science of using your understanding of emptiness to wipe out your mental afflictions forever and when you' finish that process you've reached your nirvana, okay. So that's the idea of {nyembo} in scripture, in philosophical scriptures but when we get to Master Shantideva and the bodhisattava Charivatara, it's a little bit different. And he says if you're going to understand antidote you have to understand what--? What do you guess?

[Students: [unclear]]

If you want to understand--

[student: illness...]

[student: Afflictions.]

[Student: Illness.]]

Illness! Yeah, okay? Illness. like if you want to understand what antidote is, you have to understand what sickness is. What is the sickness that is being cared by this antidote? So then he gets into...When he discusses the third force he gets into the concept of illness, spiritual illness and it's very interesting. He says the big

illness that we have...and this is on your homework, [laughter] is {Duk Sum}. Say: {Duk}, {repeat}, {Sum}, {repeat}, {Duk Sum}, {repeat.} {Duk} is not {hmdu}, okay? It's not the {duk} in {dungal} , it's not that {hmduk} in "to exist", it's {duk, duk} third column, no prefix, no [unclear]. {Duk...Duk} means poison, alright? Duk means poison. D, U, K., okay? You can spell it any way you want on your homework, they can't take it off this time, right? [laughter] {Duk Sum} S, U, M, okay? That means three, so it's the three poisons. And this is the disease that we have. The main disease is the three poisons and then they cause 84000 variations of mental afflictions, okay, so... But basically it boils down to three poisons. Why are they called poisons? I mean, obviously they hurt you, but the other idea is that they're insidious, they're in your mind all the time, they're like poison running in your blood, you know, they're like having some kind of leukemia or something where there's a basic problem with your blood , you know. The point is that they are circulating throughout your mind constantly, at every moment they are circulating throughout your mind, okay, and ...and...it's like a blood disease or something, it's like something wrong with your spiritual body..that's insidious, it's there all the time, you have it all the time. So the first implication of poison is that obviously it hurts you but the second implication is that you have some kind of spiritual blood disease that ..you...it's...it's always with you, you always have it, there's something wrong with your mind that these three are always poisoning your mind at any given time. I think the third implication of poison is that if you could get rid of them you might feel really good. The idea is that you've always had them. And we don't even know what it would be like to not have them. And you get a little taste of it if you start to practice. So he..he..describes those. I'm going to go into the idea of the {duk sum}. I like to get into things..that..I call them "dharma rumors" okay? [laughter] I like to attack dharma misinformation, okay? [laughter] They call them, people translate these as "attachment, aversion and ignorance". I think it's a lousy translation. The last time I had attachment was when I was Vice President at work and they were talking about gay [unclear]. And the last time I had aversion was when children tried to give me eggplant, you know! [laughter] And--[unclear]But they're much more subtle than that, you know. If I say "desire" or "attachment" , you think of some major attachment you have like to your car or your house or your wife or whatever, I mean, but these three are supposedly floating through your mind constantly, on a constant basis, so I think aversion is too strong. Like I can't say that I've had aversion for at least 20 minutes now, you know, but ...but..if it's one of the 3 poisons it's been in my mind all the time, it's in your mind...It's accruing in your mind every few minutes or every minute or so, or even more frequently, so I think you have to study the definitions of them. I'm going to give you the definition just of the..of.. of "desire" to start with. By the

way, I prefer to call them liking things, disliking things and ignorance, okay. And I think if you're going to be even more exact you can say disliking things ignorantly, liking things ignorantly, and then ignorance itself, okay. Because not every kind of desire or wishing something would happen or liking things is bad, and I think that's a dharma rumor, you know, like you see this guy sitting, meditating somewhere in a nice robe and he's supposed to not like anything, not dislike anything and be..not be ignorant, you know, so... And you say, well, do you like suffering, do you like..Are you supposed to not like nirvana? Are you supposed to not like Buddhahood? Are you supposed to be...I mean, is the spiritual goal..Is...Is..why you came to this class is to learn to not like anything?. [laughter] Or learn to not dislike anything at all... You know, is that what the three poisons are? Is that what liking something means when it's a poison? Is that...Is that...Is it true that a buddhist, when they get really good at being a buddhist is not supposed to like anything? Really! Is that, does it make sense?

[student: No.]

It...It doesn't. I mean....for several reasons. I mean, first of all, obviously you're supposed to like other people. You know, bodhicitta is liking other people. You're supposed to like nirvana. You're supposed to like Buddhahood. You're supposed to like getting tantric enlightenment in this life you know. I mean, it's not that you're not supposed to like anything. Now, what about ice cream okay? [laughter] Or pizza? You know, can you like ice cream or pizza, you know? We have to talk about it, okay? Is that wrong for a buddhist to like certain kinds of food. Yeah?

[student: But isn't there liking with an attachment to it that [unclear]? If karma was [unclear] thought and samsara is based on its continuance by having those induced thoughts, those inferred points of [unclear] then there's got to be something askew there and it's okay to like such and such...] Oh, I'm not saying--I'm just asking. But--but when you say attachment as opposed to liking, okay, like..like... I know what you're saying. Some people would say it's okay to like pizza, it's not okay to be attached to pizza, okay. No, seriously. And attachment to me means would I want it over and over again. Or would I get upset if I... if the pizza shops in New York all closed you know, and ..and... people say that a buddhist should, can like pizza...Like obviously the Dalai Lama has a good time. When he eats...You know if you've ever eaten with the Dalai Lama.. Or I saw him at...I saw him listening to Richie Havens one day and he was like [claps] [laughs] you know,[laughs]...He seemed to be liking it, you know, [laughs]--but what you're saying is that to want to like it again and again is what a buddhist is not supposed to do. And I say it's not true. You know, I say, I mean

a buddhist, the reason you collect good karma is to have pizza all the time, you know..

[student: Yeah...[laughs]]

Seriously. Seriously. I mean if attachment means wanting it to happen again and again, I don't... We have to talk about it... We'll talk about it. But... But to me, attachment means wanting it to happen again and again and being upset when it doesn't happen, and I ... I say the same thing, I think that if a person takes that to its logical extreme then we would be just sitting here and whether or not we got pizza, we would still feel the same, and is that what we're trying to reach, you know? Are we trying to reach a world where pizza runs out but you still feel okay? [laughter] Seriously, seriously. Because the difference between wanting pizza and being attached to pizza is that. Wanting means it's okay to want to have a nice meal tonight. Attachment means I want it to happen over and over again and I get upset when it doesn't happen. And the logical extreme to both of them is that we would learn to sit here and not really care much whether or not we have pizza. You know like, if pizza came we would be happy, and if pizza didn't come we'd just... kinda cruise, you know, and uh... Is that what... Is that... Is that the goal of the buddhist practice? That's the question, you know, is that the goal of Buddhism, is that what we want? Do you want to reach a state where you could sit in your home and just be equa-ni-mi-nous no matter what happened? You know, is that the goal of Buddhism? I'm ... I'm .. asking, because I think it's a dharma rumor. I think people say... People say that frequently. You know, they say I feel... I feel guilty. Americans love to feel guilty, you know. [laughter] Like they're always looking for something to feel guilty about. You know? [laughter] Like I feel guilty because I like pizza or I'm attached to pizza or.... I get upset when I don't get pizza, you know, or Arizona Iced Tea or something like that... you know. Is that what we want? Is that where you want to be? That.... We're going to talk about it.

[student; unclear.: liking it or not---]

Uhhh... And not be attached to it....

[student: and not be attached to it-- and not [unclear]]

No, I understand your... I understand your argument, but I'm just saying, according to that, then, uhm--non-attachment is what we wanna get and not, not like it, right? You can still like it but don't get attached to it. And attachment

means you get upset or--or you expect it to happen again, something like that. To me that's what attachment means.

[student; yeah.]

We'll talk about it. Ventano?

[Student: can you [unclear] someone and at the same time [unclear]?]

Ah, good question! there's a huge debate in the opening chapters of the

[b: Marimikavatarachandakirti] and he defines three kinds of love. And the highest kind which is the opening line of {Gyestenkapas} mantra is what?

[student: [unclear]]

{Mik may tsewa tsen[unclear] say} Okay. { Mik may tsewa}...means uh-- Literally the words means "Love that doesn't see anything". {Mik} means "I" and the verb means to see something. So that--the opening lines of {Gyestenkapas} mantra is {Mik may tsewa [unclear] say} which means, "You have a love like Avoloketeshvara and it doesn't see anything", it's like...so what does that mean? And then, Chandakirti explains, that that is the kind of love, it's the highest of three kinds of love, and when it looks upon a sentient being, it sees that sentient being's emptiness and understands its emptiness as it loves them in an ultimate way, compassionate way, so yeah--[claps] we're talking mental afflictions can't co-exist with perception of emptiness. But love, compassion, must --must co-exist with perception of emptiness, so it's not like...Again, it's not like when you focus on a person's emptiness you can't feel any emotion at all for them, that's not..that's not the case. It's that if you understood their emptiness, you couldn't have a mental affliction towards them. So we're going to go into the definition of...Do you have a question? No---uh, poisons?

[student: [unclear]]

There's three kinds and that's the highest kind, that's the highest kind. Okay. In the first chapter of that book, in the opening lines actually. Okay. Nice. Your karma continues to improve...[laughter] And your old..You must have purified the other one! Uhm..I'm going to spell the third power that we didn't..The third force.... Okay, that {duksum} is the three poisons, okay? To--resolve this question--By the way, if you want a nice picture of {duk sum} where do you go?

[Students: Wheel of life.]

Wheel of life. Okay? There's two versions of the wheel of life. There's the new one and the old one. And the new one, in the later one, where..how are the..First of all, what are the,well, What are the three representations of three poisons in the wheel of life, in the center?

[Students: [unclear]]

Ignorance is pig, desire is a rooster, liking pigs is a rooster, liking pigs ignorantly..G et used to it, okay?

[student: I'll try.]

Liking pigs ignorantly is a rooster, and disliking pigs ignorantly is the snake. Okay? But in the old picture and you guys studied it in the [b:Vaniya]--and it's prescribed in the

[b:Vaniya], the Buddha taught how to draw it in the [b:Vaniya], it's one of the three places where he taught how to teach it and I know it...What did he say?

[student: [unclear]]

Yeah. You see, in the new pictures, they..they...The tail of one is conencted to the mouth of the other and like that. And it goes in a circle and that has its own significance which is good. They tend to perpetuate each other. But in the original, in the [b:Vaniya], out of the mouth of the pig is coming the snake's tail and the

[students: pigeon]

pigeon's--In the [b:Vaniya] it's a pigeon, because pigeons I guess are very desirous creatures or something, I don't know.. So {duk sum}. and that's supposed to be--According to {Karm[unclear] Rinpoche} that's a better way to show it. Because ignorance is at the root of both of them, of the other two. Why did we get into this? We're discussing spiritual illness. Why did we get into that? We're discussing the third force, because we're talking about antidotes. You know the six antidotes but those are to fix that spiritual illness of the three poisons. So you have to know what your condition is , okay. I'm going to give you..This is a little difficult, but I think you'll like it. This is the technical defintion,

like I have not used these definitions much..When you get into buddhism more deeply, it'll be a lot of fun and we'll use all the monastic textbooks and ..and this is the technical definition from the monastic textbook for liking things ignorantly, okay, one of the three poisons, and I think if you get that definition you can extrapolate it to the other two, alright? Just memorize this one. It's worth it. It's like a mantra or something. This is the answer to all those questions we were asking. Because this is the definition.. This is the technical definition of what they call "desire.", alright?[laughter] Say {sachay}, {repeat}, sorry, is there a boo boo up here?

[student:[unclear]]

Yeah, {unclear}--definition of --alright, {durchak} here... This is the tibetan word for what they call desire or attachment or whatever, okay.. This is the--this whole long page is the definition for {durchak}, {dur chak} okay?

[student: wow..]

Allright... You guys have flat karma tonight! Allright, anyone wants to come up and look at the transparency during the break, that's okay too...

Okay. Let's go through it.. Say {Sakchay}, {repeat}, {sakchay}, {repeat}. {Sakchay} means impure. Impure. And there's a huge debate in the [b:Abidharma kocha] because the opening lines of the [b:Abidharmakorcha] are {tsenin sakchay saba may, lama tope [unclear]sakchay kanchay, bera lass [unclear]} and {sakchay} means impure, and it means anything having to do with the mental afflictions, okay, produced by mental afflictions, instigating mental afflictions, or made of mental afflictions. There's a huge debate about it. In the higher schools, {sakchay} takes on different meaning. Anyway, you can think of it as impure. {Sakchay gi nyopo} {Nyopo} here means "thing". An impure thing. {Sakchay gi nyopo} means "impure thing". {La yidoo ong. yidoo ong} I'm sorry..{yi ong}..{Yi ong} stands for {yi do ong wa} which means "attractive". "Attractive", "pretty". "Nice".. Okay? {Yi do ong wa} means "comes to the mind" and it means "attractive".Okay? {Nang wa} means "looks that way" with the implication of--what? It's not, okay?"Appears to be". Okay? When you say, "He appears to be a friend--" you're implying not really your friend...okay? So {Nang Nay}, {Nang nay} means "appears to be". So the elements we have so far if you translate it into plain english means, "Something which is actually impure is appearing to you as attractive". We have to decide whether this fits the pizza or not, okay? [laughter] Allright? Something which is in actuality impure is appearing to you as attractive. That's the first element of what we call liking things ignorantly or

what you've always heard as desire in buddhism, okay. Or attachment in buddhism, okay. {Rang toki} means "under its own power", okay? You can say "independently". In the study of buddhist psychology, {rang toki} has a very special expression that means "This mental function does not rely on other mental functions for it to function". In other words, there are certain mental functions that can only appear in your mind if other mental functions are assisting it. {Rang toki} means this mental function is pretty strong. This mental function can go on its own, okay?

[student:[unclear]]

I was afraid you'd ask me that....uuuuuhhhmmmm.. I'll look it up and tell you, okay? I've never heard of a really good explanation...But anyway, {rang toki}, I think ah--feeling. I think feeling has to be connected, otherwise--to occur. Allright. {Rang Toki}....{Mi drowa}. {Mi drowa} means "doesn't want to lose it." "Doesn't want to lose it," {Drowa} comes from --can I borrow your--can I rip a page?

[student: Sure]

There's a verb--there's an ancient verb in Tibetan called {Shrowa}. Listen. [sound--sound of page being ripped?] [laughter] That's {brow}. And then it came into later language as --{duh, drow}, okay? {Drow.} This is {mi Drow}, "to be separated from something", okay, so in common english, in plain english, it means "to lose something", okay? Those of you who are studying Tibetan don't --this is really bad, because "{dow} means what? {Dow} means "to be connected to something". Dependent origination is--? {Ding Dow} Take off the prefix letter and then it's {dow} meaning totally opposite, completely opposite, "to be separated from something". So be careful, if you're translating, you might get the opposite, okay? Different spelling. {Mi dowa Duh duh Do pay} means "wants", "wants to". So {Mi dowa dubuh} means "wants to not lose the thing", doesn't want to lose the thing in --in normal english, okay? So what do we have so far? "Something which is atually impure is appearing to be attractive and on its own steam, this thing does not want to LOSE it".

[student: You don't want to lose--?]

We didn't get to the thing yet. We didn't get to who doesn't wants to lose...

[student: Okay] That's the {Sanjem Semba}, okay. {Sanjem} means a "mental

function", {sanjem} means a "mental function". Depending on what school of buddhism you're in, that could be fifty something or sixty something, but anyway, it's the discrete different mental function--like jealousy is one of the mental functions. There's, in one school, {Kundoga?} which means "five mental functions which accompany all states of mind". In another school, {Abhidharma}--they call it {sengi sanmanchu} and there's ten mental functions which accompany all states of mind, but for example, feeling, the capacity for feeling is always running in your mind, you never lose it, you always have it, you may be feeling neutral, but you're not not feeling and--and-- that's a mental function. There are...There are...Different schools have different numbers of mental functions; they're discussed in the second chapter of the [b:Abhidharmaorche]. So {samchay} means "mental function". {Semba} means "a thought in the mind". And we know...{Semba} is what? What's a synonym for{semba}?

[Student: karma?]

Karma! [laughs] Karma! Anytime the mind moves this much, that's--that's karma. {Le le jteste natso keh dehle samba danday chay} The opening lines of the fourth chapter of the [b:Abidharmakoche]: {Le le jetse natso keh}: "The universe comes from karma". {Dehle samba danday chay} And karma is {semba}. Any time your mind moves, that's karma. Sixty four karmas in a finger snap, okay! That's...So the full definition of desire! If we get the definition, then maybe we can argue whether or not wanting pizza or being attached to pizza is bad for a buddhist, you know, so here's a definition: It's a mental function wherein you think on your own accord meaning..You don't have to worry about that too much.. that's something which is actually impure...and which appears to you as attractive...Okay,I'm --I'm--just doing it ad hoc, okay...that you don't want to lose that thing... okay?

[student: is that "thing" or "thought"?]

Well, we'll do it again...

[student: thought!]

It doesnt, it doesn't really matter.. But anyway...

[student: doesn't matter. Okay..]

It's a mental function, or a thought, that doesn't want to lose---I'm just--

[students: [unclear],[laughter]]

I'm just doing it [students: [unclear]] off the top of my head..."It doesn't want to lose something which is actually impure but which appears to that thought as attractive". I mean, it doesn't matter how you phrase it, you get the main points. It is a thought. It doesn't want to lose something. And that something is something which is actually dirty but seems to be nice. And those are the three elements, okay? Those are the basic three elements. Now! Go back to pizza!

[laughter] [laughs] Is pizza a {saychemnyopo}?

[students:[unclear]]

I always define {saychemnyopo} as "honey on a razor blade". Is pizza honey on a razor blade?

[student: It's an illusion...]

You can eat it, you can get fat, you can get--

[student: but whether it's good or bad, it's both, isn't it?]

Uuh! I don't know!

[student: yeah..]

Yeah.? [student: [unclear]]

That's a pretty good answer! [laughter] Uh..is pizza a dirty object? Is it an impure object?

[student: no! student: sometimes! [unclear]]

Is carrot juice an impure object? [laughter] [laughs] Is there pizza in the buddha field? [laughs] [laughter] [claps]

[student:{unclear} in the buddha field] That's true, so is there no pizza in the buddha field? [claps]

[student: [Duh, there's no pizza in the buddha field]

Oooh, yeah...[laughs] There's no bliss in the Buddha field! [laughs] [laughter]
Uhm..Basically, {saychemgyenyopo} for us means "something that can make you miserable, something which always changes to bad"--That's a {saychemnyopo}. I mean everything good thing in our experience, if you are who you seem to be, turns to bad.Because the karma which created it wears out. Always. Always wears out. That's a {saychemnyopo}. So if pizza could wear out. You know, if you could eat a pizza and then eight slices disappear, and then there's no pizza, then its a {sachegyenyo}. Meaning, if the karma, to experience that good thing, could wear out, and you could lose that thing, and..and that..if the pleasant taste of pizza could turn to hunger, then pizza is a {sachegyenyo}, then pizza is an impure object. And the {Abidharma} says {Lama do beh doche sachay}." Every single object in the world which changes is impure except for the Lam". Except for the spiritual path. Anything else that changes is suffering.

[student: huh!]

Anything else that changes is a {sachegyenyo}. We're talking samsara, okay?

[student: So when you offer your peach, it's part of the path, right?]

Yeah. Offering things is part of the path. Pizza as an offering thing...but then it's the mind, the mental offering you know. Offering pizza is part of the path. Eating pizza is--is--{sachemgyenyopo}... [student: [unclear] Yeah, you can eat it and offer it, okay.

But basically we're talking about desire should be focused at a thing which is going to hurt you anyway. Okay? Desire should be focused at a thing which is going to get--turn bad anyway. And that's why we say ignorant. It has to be ignorant. You want something that can never be. You wanta get something nice out of this object, it can not happen. Because it will wear out. That--and that's very important.

[cut]

..created by mental affliction like our bodies. If they're created by mental affliction, they're called impure. If they are mental afflictions, they are impure.

First one is, could be physical, mental or neither. Second one is mental and if they trigger mental afflictions, they're called impure. Then there's this huge debate like if bad person looks at the Dalai Lama, is the Dalai lama impure? That's not a question...anyway, we won't get into it. If you get angry at the Dalai Lama, is the Dalai Lama impure? You know, that's a big debate in the [b:Abidharma]..Don't worry about it. Uh...But the process is like this, and this you have to understand about desire. Desire has to work like this. It has to misapprehend at something. It has to be mistaken about something. It has to look at that object and not understand it.

[student: But at that moment you're experiencing it, you're not-- you don't know what you're experiencing...]

Yeah, normally. Normally. What does it mean to misunderstand an object? Let's take--pizza, okay, dear to my heart! What is the difference between liking it ignorantly and liking it intelligently? I think that...that's the big question. You know, you have all the parts here now, you know, what's the difference? Yeah?

[student: [unclear]]

He said "knowing that it changes." Okay? "Knowing that it changes" would imply that the ultimate misperception of pizza is to think that it was permanent. Is that the ultimate misperception of pizza? To think that it as permanent?

[students: [unclear]]

It is, by the way, a spiritual obstacle. It's what we call a lower level spiritual obstacle. Thinking that pizza is going to last forever and not to understand it's impermanent is what we call a lower level spiritual obstacle. But what is the ultimate misperception of pizza? It's to think that it's self-existent, okay? And then we can go to the three schools of different presentations of what does it mean for pizza to be self-existent but we'll skip to the highest school because we ain't got much time, okay? [laughs] Highest school says when you perceive pizza as anything other than your--

[student: projecti--]

own projection forced on you by your

[students: karma]

past karma, then you are misperceiving the pizza. Okay? I'll say it again.

[student: Yes!]

Highest school says if you look at pizza and fail to understand...I should say it differently... If you look at pizza and you think that it came from anywhere else but from a projection from your own mind which is forced on you by your own past karma then you are being ignorant about the pizza. And then you can have what about the pizza?

[students:[unclear] Desire...]

Then you can have mental affliction about the pizza! Then you can have desire. Then you can have stupid desire. Okay? Then you can have stupid desire about pizza. I'll say it again. You can only have stupid desire about pizza if you see pizza as being self-existent. Or you can say it a in another way, if you don't understand the emptiness the pizza. What is the emptiness of the pizza? The emptiness of the pizza is that it is anything except something which is NOT! Double negative okay? [laughter] Emptiness is always expressed in that way, and I'll get to that in a minute...If you think that it's anything except..I should..i shouldn't say that... It is not anything except your projection forced on you by your past karma. And if you see it any other way, you are seeing the pizza as self-existent and then you can have a mental affliction about the pizza.

[student: You --you don't [unclear] pizza anymore?]

[laughter] Yeah, yeah...and i'll tell you why. You have to get the punch line. You must get the punch line. If you understand its emptiness you understand its dependent origination. Its emptiness is that it was never anything except your projection forced on you by your past karma. Its dependent origination is it is a projection forced on you by your past karma. And once you understand its emptiness then you understand its dependent origination. Once you understand its dependent origination, you can't have desire for it. Very interesting. [student: unclear]]Because stupid desire implies that you would hurt someone to get it. Okay? that's the..that's the...It's like four steps. And this is in the [b:Majinika] scriptures. You know, acting ignorantly, collecting bad karma, you got to do..All these things have to be there...You have to misunderstand the object. You have to think, this pizza exists externally and it's not my own projection. And then you have to want it. And then you have to be willing to do something to get

it..that is immoral, or unethical. And then you can collect bad karma. And you can't collect that karma without thinking it self-existent. Okay?Because if you understood it, you would never collect bad karma. Because where did the pizza come from? What is the pizza? What is the dependent origination of pizza?
[student: [unclear]] It's your projection.

[student: uh huh]

Forced on you by your

[students: past karma]]

Past karma. Okay? That's--If you want to get pizza, how do you get pizza? Get pizza! [laughs] I'm waiting.. [unclear] I'm just ...That's bad--I've taken a vow..That's uh-[laughs] one of the five wrong livelihoods [laughter] But anyway, if you understand that pizza comes from giving food to people who need food, you would never do anything wrong to get pizza. If you understand the dependent origination of pizza, you will never hurt anyone to get pizza. And then you will never collect bad karma about pizza. And desire..wrong desire or stupid desire is desire that would hurt someone else to get pizza and that kind of stupid desire must be based in ignorance. Must have ignorance as its basis. And that's why in the middle of the wheel of life---[student:[unclear] --the pigeon's rear end comes out of the pig's mouth, okay, because you must have ignorance to collect bad karma. You must have ignorance to have desire. You cannot have desire, stupid desire, if you understand the dependent origination of that object. If you know it's coming from good karma, you're not about to hurt someone to get it. It would be a contradiction of terms. I'll say it again. If you know..If you know that pizza comes from good karma...assuming you like pizza, okay? If pizza makes you sick, it's coming from bad karma okay? [laughter] Seriously. But if you know it's coming from good karma, it's a contradiction of terms to hurt someone to get it. To do anything wrong to get it. And then that would be ignorance.

[student: So then most of the pizza in New York is from bad karma.[laughter]]

No..

[student: But you get indigestion from it , but you may not, but I do...]

[laughs] Yeah, yeah...

[student: So if you don't get indigestion and I do, then what does that--]

By the way, that's another proof of its--that's another proof of its emptiness; it is not self-existently, good or bad. If it was, everyone would like it or everyone would hate it. It's empty. Okay?

[student: Hm!]

[student: So stupid desire is wanting something based upon its self existence..what would be non-stupid desire?]

Oh, that's a good question! [laughter]He wants to know if there's anything such thing as non-stupid desire? Okay! Theoretically, of course, any other desire that's not motivated by ignorance. So what about some kind of very..what his Holiness calls self-interested--what's he call --?

[student: enlightenment--]

self-interested-- enlightened self-interest..

[student: wanting to be pure--]

Enlightened self interest, which is uh--Okay, I would like to live in a realm where every object there gives me the same reaction that pizza happens to give me personally, okay, and, and you undertake those virtuous deeds that are necessary to ..to do that. So virtue or good deeds can be two kinds. What? It can be stupid good deeds! [student: [laughs]] Seriously. You can do good deeds not understanding emptiness, and not understanding dependent origination. They..They have a problem. There's a problem with those good deeds. What's wrong with their result? It wears out. Okay? The difference between stupid good deeds and intelligent good deeds is that stupid good deeds wear out. Our bodies are a result of stupid good deeds. Your salary is a result of stupid good deeds, assuming you like money, okay? Everything nice thing in your life right now, is a result of a stupid good deed. And it will wear out, okay? And then you have to learn how to do an intelligent good deed. And that's called doing virtue with wisdom and that's the difference between perfections and non-perfections. For those of you who know the six perfections, the difference between an enlightened good deed and an ignorant good deed is whether or not they're perfections. Perfection means, "do you have the perfection of wisdom while

you're doing it." That's all. Janna's been very patient. I hope you forgot the question! [laughs] [laughter] yeah? [student: [unclear]] Yeah....Yeah..If you want to get technical, it's a projection based on some sense data. There is a round red thing appearing to you, okay? Technically, there is some sense data. yeah...

[student: [unclear]]

It's very subtle, and i'll tell you the difference. And you're both right. Okay? That's nice! [laughter] Uh. Nagarjuna says, {machemadapa} You know, if you just...If you don't go too deep, {machemadapa}... Nagarjuna says, { machemadana} If you don't go too deep--{nashimdo ee!} [claps] I'm just a farmer! It's like [unclear], got up at [unclear] , I'm a farmer! Now Nagarjuna says, I'm a farmer! Meaning, if you don't go too deep, there is some sense data being presented to you. There is a round red thing that smells a certain way. There's a round red thing that smells a certain way. Projection means your mind due to the influence of your past karma[unclear] , organizes that data into a thing called "pizza." And that's what imputation means. {meen ga tatsta} Imputation means your mind organizes it and calls it "pizza." And thinks of it as pizza. But if a--and we talked about this too in Philadelphia...but if a roach came in and stepped on the side of this big round red thing,

[student; right]

...he would see it as one of the hell realms, one of those metal red burning plates[laughter] over which he has to run, you know, and uh [laughs] assuming that it's very hot, okay? ..For ..an ant or a roach, it's a , it's a life threatening red round thing and to you, it's a mouth watering red round thing, and your karma is forcing you to see it as pizza. And his karma is forcing him to see it as incredible suffering. And that's true. And that's the emptiness of the red round thing. And in that sense, You're right. [laughter] But now, we change levels.

[cut]

....Sense data exists independently? Or is that also a projection? Now is Niti right? [student: [unclear]] Yeah, but when you go down to the red round thing, is your mind...Are there projections forcing you to see red and round or is red and round really empirically objectively exist there? And is every sentient being in the universe who looked at that would see red and round? Whether or not you interpret it as a pizza or not, you know? Whether or not they see it as a hell realm floor or a nice pizza? But what about the red and round? Would every

sentient being in the universe who encounters this thing, see redness and roundness? Because if they would, then then you're right, and if they wouldn't, then, then Nija's right..

[student: They wouldn't...]

[student: unclear]

Oh..That's wrong. ..There is something there if you don't go too deep...That's what Nagarjuna would say. [student: unclear] But if you keep going down levels you're going to hit your nose on the floor. [laughter] So you can't solve this today, okay?...I'm just telling you that. And in fact, you're not supposed to go much deeper into it in a public talk, okay? But ..But I'll just say that. { Matamachaypa} Unexamined, there is a red round thing there, and that sense data exists there empirically. { Tamaydapesoresemma} If you look for the thing which is REALLY there, below all the levels somewhere, {man nye}, you won't find anything. Okay? Okay , we better stop it there.

[student: So, you know the stupid desires, so you go out, and you're just-- you're not thinking about you're going to hurt someone to have a piece of pizza, you're just walkin' by the pizza shop,[laughter] oh, here's a pizza, that'll be nice, i'll have a piece of pizza! is that stupid desire or not stupid desire?]

Is it based on ignorance about the pizza? There's a backg-- There's a thing called background ignorance okay? [laughter] No, seriously. They say if no..If one of the other two poisons is not actively present,manifest, {woonsum,} , {woondeechupa} ,in your mind, there's always this background ignorance. And in fact, that background ignorance is responsible for all the parts of your world which are neutral. It's very interesting. The bad deeds are responsible for all the yelling bosses. The good deeds are responsible for all the nice pizzas. But what about all that , you know, that background static called New York City, you know, that you don't feel one way or other about it? They say, thats a ...that's a karmic result of ign..background ignorance, which is always going around in your mind. And it's..it's kind of this low level misunderstanding of the whole world as you go thorough it. It's not like an..active.. It's not like you're going to kill somebody but it's just like this kind of active not understanding your world. That creates the neutral things of your future. One more and then we'll take a break.

[student: --[unclear] permanent thing that you talked about, Buddha, are they all

fear objections?]

Everything. There's nothing that's not. In fact, the day that you look down and see a golden shining body of a Buddha, it will be a projection. But by that time, you'll be so smart that you'll be perpetuating it all the time. Knowingly. Consciously. No problem. Okay? What's wrong with that? Yeah, it seems kinda artificial, but it's for real. It's just..It's more...purposeful. It's on purpose and you know what's going on...

[cut]

So anyway, let's demonstrate...Is there such a thing as wise desire? That's John's question. We gotta get back to it. Is there a sort of thing as wise desire? Of course.

You know, we're always talking about the boss and not reacting negatively to the boss

but what about nice things? How are you supposed to react to nice things? Okay, the way to use emptiness to destroy anger at your boss is that as he screams at you, you think he's empty. Does that help remove your boss screaming? No. Does that make you feel better right then? No. You know, and people call tell you, "Oh your boss is just a bunch of atoms" you know, "He's just a bunch of ions and electrons," you know,

no problem, but it never worked for me. [laughter] You know, I've had people explain emptiness to me and say "Oh it just means that everything can be reduced to electrons and protons and so why are you getting mad at a pile of electrons and protons?" You know, but that's not the point. I'm being forced to perceive it as a screaming boss, it hurts me, it hurts me. So that, how to react with wisdom then is to see that if you react with he's empty, other people in the room don't mind him, if you wanted to enjoy him, you should've collected good karma in the past, okay...? That's...And so, what would be the stupidest thing to do at a yelling boss?

[students: Yell back.]

Yell back. That's exactly...The only way to get a yelling boss in your future life. [laughter] If you want a yelling boss in your future life, get pissed off at your boss when he yells at you. Because that's the only...According to Buddhism, that's the only way to get a yelling boss, okay. It's the only method to get a yelling boss. [unclear], John's saying, what's the intelligent reaction to pleasure? We don't cover that very often. We don't talk about it very often. You know,

what are you supposed to do when something nice happens? How do you suppose to react to that? And that's the whole question here. You're supposed to not have this kind of stupid desire. You're supposed to have intelligent desire. What would intelligent desire say to nice pizza?

[student: thank you]

Yeah, that'll be an idea! And understand its emptiness. Enjoy it, and understand its emptiness. What is its emptiness? It's being forced on me by my past karma. I'm enjoying it because I was good in my past life. I mean, eating a pizza should be an experience in revelling in your virtue. It would be an experience of rejoicing in virtue. And if you're on the bodhisattva track, what?

[student: unclear] [laughter]

I'm eating this to get some calories into my body so i can serve people for the next few hours. You have to think that. If you don't think that, you break the bodhisattva vow. It's not one of the 64 vows, it's one of the overall vows which ...which one of the overall commitments of the bodhisattva track is that you are not allowed to experience clothing, or a building or a subway or a taxi or a drink of water or a toilet or a...or your cheerios in the morning without thinking "i'm doing this for other beings". So that's experiencing it intelligently. You know, you're aware that this is the result of my past good karma..and I would like it to continue...and you just consciously, purposely, set up the causes in the future to perpetuate it. So it's not wrong to like nice things. I mean, [unclear] describes buddha fields as--as places where there's little poop things and neutral things and then nice things and the beings there have gained some incredible ability to put up with all of it [laughter] , you know, and be--neutral. But they don't describe buddha fields like that. It's like these incredibly beautiful, wonderful, blissful things going on there. I mean, that's the..I mean, if buddhism meant the other thing, if buddhism meant oh you have to learn to put up with nice things and bad things and neutral things and feel the same all the time..If that was the goal of buddhism, then a buddha field would be what? It would be a big pot pourri of uh--lousy things and neutral things and nice things and Buddhas would be these incredible beings who could take it all with some kind of incredible neutrality. You know, I don't care, hit me again, you know.. [laughter] It's --it's not the truth. It's not the way it is. It's not the way they describe buddha fields, you know, read any sutra, they're not like that. The goal is to reach a place of bliss which you know how to make it happen and you can keep it like that and you can teach other people to get there. And that's it. And

that's not stupid desire. Yeah?

[student: unclear]

There are three [unclear] meanings to the word {dungyong}. {Dungyong} means "equanimity" and.. there's {solo dungyong} {duche dungyong}..There's different meaning of {dungyong}. But basically, it means...I t doesn't mean that we want to reach a state..It doesn't mean that a buddha field is a place where bad things are happening but you've learned to be totally neutral; it doesn't mean that. In..in the teachings on neutrality or something like that, it means you are understanding the emptiness of your friends, and understanding the emptiness of your enemies and you're learning to feel equally [unclear]. And that's all. The reaction is equal. Is the incoming data equal?

[student: No.]

No! I mean, friends look nice and enemies look stupid you know , but ...but the outgoing karma is equal..equal to all of them. That's equanimity. That's {duche dungyong}. Allright, we'll stop there for about ten minutes?

[cut]

In other words, no, what's the difference between saying All things are your projections forced on you by your past karma which is the statement of dependent origination?

[student:[unclear]]

...and saying, Nothing is not a projection? Which is emptiness. What--what's the difference between those two? You have to study Karm[unclear] again! No! [laughs] One is an absence of something. The other is a presence of something. What is the fact that...if you stripped away from the world everything that was not self-existent, there wouldn't be anything left and you'd just reach emptiness. The other is-- is saying what things are is --is your projection forced on you by your past deeds. Now, the word projection is very very delicate. It's not my intention to talk about emptiness in this class and don't misunderstand it. Don't think that you can go and stand out in front of a car and the projection won't squash you.[laughter] It will. [laughter] You know. [laughs] And especially don't think that this idea about projections means that things are illusory or they're not real or they don't mean anything and you can do whatever you want , go to

bed , don't have any difference..Don't ever think that. Totally wrong.

[student:[unclear] plays a part in suffering?]

Yeah, yeah . It is. Yeah. We'll get into it sometime. Anyway, I gave you some clues about the meaning of the three poisons and {nyembo} "antidote", means that by understanding these things more thoroughly than you do at this moment, you'll be able to overcome your mental afflictions which is your disease and the supreme physician is the Buddha, okay, and the treatment is mainly seeing emptiness but also all the Buddha's teachings, okay? But the main treatment, you cannot apply what I talked about tonight to stop your three poisons exactly, or properly, until you see emptiness directly. And that's another story. But..that's..the disease is, the three poisons. And I just wanted you to get a flavor between what...what buddhist desire, desire, the word desire in buddhism really means, and what I think you might have thought. You know, you see some guy up in a mountain and he looks like he could care less about pizza or something like that, and is that what you want, you know, is that what you want to become, is that the goal of Buddhist practice? And that's just something that I throw out to think about. Study the definition given in the {Prajna Paramita} and maybe you'll learn, maybe you'll understand more. It all hinges on understanding that object's emptiness or not. If you...You could go through life practicing the perfections, and a perfection is a perfection when you do it without ignorance, okay?

[student:unclear]

Uuuh, is it really important? Cause they all want to go home!

[student: I don't know!] [laughter] [student: It's important to me!]

Okay.

[student: Is it useful to think about whether liking and disliking has its own emptiness?]

Sure! Absolutely! If they didn't have their own emptiess, you couldn't get rid of them .

Allright so...I'm going to go pretty much straight through the homework cuz we dont have much time. Name three more reasons why we should make great efforts in the practice of purifying ourselves...Okay, at the end of the four

forces... But I'm not going to go much into the fourth force..which is what?

[students: Restraining--]

Restraining yourself, because that's pretty obvious. Not doing it is pretty obvious. Okay? He doesn't go into that much either; It's like a single verse, or two verses....But what he does go into at the end, he gives a bit of a summary...Like what's the use of doing the four forces? Why should we do the four forces? And he gives three reasons. And I think they're really cool. So i'm going to write them in Tibetan and then we'll explain it. Say { lendrehkee}, {repeat}, {namyeyla} .{repeat}, {myekepa}, { repeat}. Okay. {Lendreh} means ... {leh} means "karma" and {dreh} means "its consequences". I like to call it actions and their consequences. Actions and their consequences. The rules of karma. The laws of Karma. {Namyeh} means "all the different divisions of karma". "All the different details about karma" is {namyeh} . {Lamyekepa} means "we are not very versed in this". We don't understand it very well, okay. And That's the first reason why we have to do the four forces. We just don't understand what's right and wrong very well. You know, you pretty much have to be enlightened to understand perfectly the consequences of every single tiny thought you could ever have. And to understand why every dot is here in this ceiling ...you know, what karma has created every single little dot , you almost...You pretty much have to be enlightened. It's considered one level of difficulty above emptiness itself. Understanding the laws of karma perfectly is considered { shintokokyo}... Which means one level of difficulty higher than seeing emptiness itself. Okay? It's very difficult. Only an enlightened being can really see all the connections. So that's the first reason why it's important to do the four forces. Purification is important because of the fact that karma is so difficult to understand.

[student: can you---[unclear]]

Purification....

[student: oh! the purification!]

Yeah...What..The first reason why the purification is so important is that people like you and me, we just cannot grasp all the laws of karma...They're just too subtle. What result karmically will I get because my tongue touched the corner of the straw, you know, and I had this fleeting impression in my mind? What will be the karmic result of that impression? of that imprint on my mind? You have to be pretty much enlightened to understand. It's beyond most human beings. In

fact, in the scriptures, it says you cannot perceive that directly in our condition. You have to depend on the words of enlightened beings to understand karma at all. Allright. Say {Chyusay} {shyachun}, {doleh}, {chushindu} {nyehchepa}. This is very simple. It means, "Okay, we may understand a little about karma, but we are not capable in our current condition of doing the right thing about it". And that's the second reason why you need...

[student: the four --]

The four forces, okay? [unclear] Okay, even I have studied a little bit. we understand a little bit about karma but , but we can't control ourselves., okay...If you wanna know the words, {chyungsay} means "a bit" , {shyakyan} "you may understand but"..{doleh} means "to do what you should do and not do what you shouldn't do". To do what you should do and not do what you shouldn't do. {Do} means "to give up the things that you should give up". {Le} means "to take up the things that you should take up". It's called "giving and taking". "Giving up and taking up". {Do} means "giving out". {Le} means "taking out".

[student: We can understand a little but we're incapable of applying it.]

Yeah. Which is different from the first one which was that we really don't grasp all the laws of karmas; we can't. That leads to the second [unclear] where we are people like with ninety percent of the vision gone and we're trying to do the right thing without really being able to. The implication of number 2 is that we're constantly collecting bad karma. Every minute, every second, we're collecting bad karma. We have to know the four forces. We have to know how to short circuit bad karma because people like you and me can't keep ourselves from doing bad karma. I mean, if we could stop doing bad karma you wouldn't need the four forces in one sense. You'd get rid of the old bad karmas and then you could throw out all the four forces [unclear]. You don't need them anymore. But our condition is that a) we don't understand karma very well and b) even the little bit we understand, we can't control ourselves. And we...You keep collecting bad karma constantly. I have lots of people say, they come to class , they say, I heard you give out...I could change my reality if I could purify myself. And I went home and I did all this stuff for three or four days, and [laughter] nothing happened. You know? You know, nothing happened! Or you get older students who say, I do {bajisatva} every day of the week, or couple of weeks, and...and I tried, I really tried pretty hard, I even did it every day and nothing much happened.

[cut]

Nothing really happened. And that's because your mind is collecting new bad karma at an incredible rate, at a fantastic rate..and.. and, you know, it's like putting a finger in a , in a dam, you know, and the ...the whole dam is crumbling [laughter] you know, you know...It's like, the collection of bad karma is done on a moment to moment basis and the purification is done, you know, half assed, every third day or something [laughter] and uh, it doesn't.. they don't equal each other and then your life doesn't change and you say "oooh" ..You get tired of buddhism and you stop coming to class and you, you do something else..You do yoga for awhile or something, you know, and that's that's uh, no offense to yoga! [laughs] [laughter] But [laughter] I mean it's not gonna...You have to give it an honest shot and you have to be aware also that it's, it's not gonna much change until you can reallyThe mind is collecting bad karma at an incredible rate. And, and the purification has to be just as serious. And just as well applied. And....and ninety percent of people will not apply it that way and they won't get much results and the world won't change much and then they won't have much faith in buddhism. If you really work hard at it, you can notice changes in your life, in your world within a decent amount of time. It'll start to happen. And if it's not happening, it's probably because the rate of collecting new bad deeds is so powerful..[laughs]. [laughter]. Seriously. No joke. Yes?

[student: If the [unclear] changing, and if you do purification and bad things happen--]
Yeah...

[student: How do you distinguish between what is happening? Does it have to do with how you then think about whatever those bad things that are happening--?]

Right, I see what you mean. She says...But you just...But you said in the last class if you do purification well, all these bad things are going to happen to you. So you're like covering your rear end both ways![laughs] [laughter]. If your road gets better, that's cuz you did purification. If your road gets worse, that's cuz you did purification! You know--uh...[laughs] [laughter] The second part stops. It starts to slow down. I mean, there's some...few... disasters, and you wear out the old bad karma, and assuming you've been collected in a new and good way, it starts to drop. So there's a peak, you know, there's a peak of...of where you're wearing out... Your purification is triggering all bad karma...and then

because they are dying out, and because you're applying the fourth force so well, the bad things start to slow down and then they stop. It's like that. So there is a, there is a...What do they call that? what do they call it in--

[student: unclear]

There's a peak. There's a peak thing and then you wear out the old bad karma and then it's...Then it starts to noticeably wear out and your life noticeably starts to change

[student: [unclear] Uh, yeah.... Okay. Yes, Tammi...

[student: can you--can you translate the rest?]

Translate up there? {Chyushintu}. {Chyushintu} means "in a proper way". {Nyejepa} means "you can't do", or "you don't do". Meaning, "even though you understand a little bit about the laws of karma, you're unable to do the right thing with regard to what you should do and what you shouldn't do". Okay? That's the second reason why we need the four forces. We are just incapable of not collecting a lot of bad karma from moment to moment. Okay? [student: [unclear]] You don't have to be conscious of it to be collecting it. It's worse if you're conscious of it. Okay? [laughs] I mean...consciously conscious of it. You have to be aware of it at some subconscious level... [unclear] ..But you don't have to....Like if you're not thinking about squashing bugs when you're walking across...walk across a lawn and you're collecting...You're still collecting the karma of killing them. But it's much less than if you were going--HEH HEH HEH HEH [laughter] [laughs] {Nyoway}, {repeat}, {getong}, {repeat}. Third reason to do the four forces. Which is the whole reason we brought it up in the first place. Why did we...What's the...What's the reason for the first three four classes?

[student: to get bodhicitta.]

To try to get bodhicitta. To try to get bodhicitta. So the last reason that you should do the four forces frequently is that--{changzen} means "bodhicitta", the wish for enlightenment. {Kerway} means "to devote it--to be able to devote it"--{gek} means "obstacle". {Do} means "to remove it". So the third reason to ... and the most important reason and the reason why it came up in Master Shantideva's text is that it's supposed to clear away the obstacles to reaching the state of mind where you can love other people as much as you love yourself.

Which is the great Holy Grail of our class. You know, if two or three people in this class are ...are able to do everything right, you will reach this blissful state of caring about other people as much as you care about yourself. And that's..That's just this great goal of our class. If one person in this class can do that then that's worth it. You know, and...And to imagine what that feels like..It's ...it's one of the...It's almost you can't imagine it, okay. But you have to do the four forces to get to remove the obstacles to that. Must, must do them. Okay? Okay. We're running a bit late due to all this cake, okay. [laughter] Not me, right? We finished the subject of how to remove obstacles in general to getting bodhicitta. Now you need to collect some positive energy. It's like you sweep the room and now you try to get some positive energy in the room. All the classes up to now have been sweeping the room. Cleaning out the negativities in your mind that will block you from reaching that kind of compassion. And..But now you have to collect some positive energy. What we call {tingken} alright? {tingken}. "Conducive...conditions". Conditions that help bodhicitta grow. It's like you've uh, dug up the field and rodo-tilled it. And now okay, what are we going to do, you know, what kind of fertilizer, what kind of water, what kind of sunlight? What are the nice things we need to get bodhicitta after you've cleaned out all the poo poo,okay? And here, there are five of them. And I'll go through them real fast. And I'm going to make them a little bit...I'm going to put them in their short, short forms. {Yidow} , {repeat}. The long form is {Gerala jiseenowa}, okay? But it means "to be happy about the good things that you and other people are doing". Period. Just to be happy about them. To take some kind of joy in them. And that's the first one. To take joy in the good things that you and other people are doing. Shantideva describes three levels of good things and its on your homework, okay? First thing is anything good that you or other people are doing to get yourself to a higher realm. Like for example, to stay a human. [laughs] Okay? All the good things that you or other people are doing that would keep you in a higher realm. You could be...You should be happy about it. That's called first level of rejoicing. First level of rejoicing. That's mostly doing good deeds. Avoiding the ten bad deeds, like that, okay. Second level of rejoicing about all the things you're doing and other people are doing that would get you to nirvana alone, okay. Nirvana alone. Only nirvana. That means anything you or other people do which is going to remove permanently your mental affliction. Okay? The, the greatest deed there, the most effective one would be seeing emptiness directly. Like if you've heard if someone had seen emptiness directly or if you had seen emptiness directly, rejoice! Be happy! By the way, two kinds of rejoicing right? You can be happy about what you do, you can be happy about what other people did. The scriptures all say, and it's very weird, they're all the same, it says you can get

exactly ten percent of other people's good karma by just being happy about what they did. You know, it's very unu.. weird, that all the scriptures would say, you know, not eleven percent, and not nine percent, they all say ten percent. [laughter] Like if you're happy about the Dalai Lama's teaching in the world, you get ten percent of his good karma. It's not like he loses ten percent okay, [laughter] [laughs] .It's just [unclear] [laughs], [laughter]. By the way, and i'll make an editorial comment here because it's dear to my heart. What's the opposite of rejoicing?

[students: [unclear] student: Jealousy...]

It's jealousy, okay, jealousy. How do the scriptures define jealousy? It's a kind of hatred, or disappointment, or , or being upset that someone else got something nice, you know. If you think about it, it's defined. You know, I loooked it up in the computer today. It's defined as getting upset or angry that someone else has gotten something nice. You know nice from a piece of cake up to nirvana and Buddhahood, you know, that whole range of things. And there's this long story in the scriptures about,what, How disgraceful this is for a Bodhisattva, you know, how disgraceful that the emotion of jealousy is for a person who claims to be working their whole life for what ?

[student: others..]

To get everybody happiness...To every sentient being, you know? And then to feel the emotion of jealousy and it happens in Dharmasala, you know, and you have to be-very...We have to be careful about it. I have it. When I hear there's some western guy teaching somewhere and lots of people like it, you know, I'm like, aaacch" you know [laughs] [laughter]. You know? Or someone's done a good book, you know...I get it, I really do get it, and I admit it openly. And it stinks. It's really bad. And in a dharma center, it can ruin it. It can ruin the dharma center. It can ruin thewhole dharma, it can ruin all the sweetness here, you know, students start saying "That student gets more that than I get, or that student, that , that that, that.." And ..and I travel to dharma centers almost constantly and everyone has this problem, so I just hope that we could, you know, recognize it for what it is. It's a disgrace for bodhisattvas or potential bodhisattvas to .. to have it. We have to fight it. It's like our [unclear] enemy. You have to think about it, you have to admit it, you have to recgnize it, and you have to fight it. With..with rejoicing. They say, you know, what as the problem with somebody else getting something nice? Be happy, you know, it's what you're here for, you know!You get angry because you didn't get it, is

kinda weird, you know, and I have it ... So I'm a--I'm telling you from a ...I'm a specialist! This is one of my main mental sickness. Okay.

[student: what's the third one?]

Oh! The third! To be happy, to take joy in other people doing anything to get them enlightened, to make them a full Buddha, okay? Meaning they got to a Buddha paradise, they gained the ability to emanate themselves as any beautiful thing in the universe..

[student; [unclear]] Okay. Number 2.....

[student: More definition on the third one..?]

[students: [unclear]]

Say {koolwa} , {repeat}, {koolwa}, {repeat}. The full form is {tugeh kowa korwa koolwa} and that's like[laughs] sea shores sea shells yieeee--[laughter] . Asking holy beings to teach the dharma. Literally, it's "asking holy being to turn the wheel of the dharma".

[student: [So does {koolwa} mean [unclear]]

Excuse me?

[student: what does koolwa mean?]

{Koolwa} by itself means "to urge somebody to do something". To urge somebody to do something. Buddhist teachers aren't supposed to teach unless they're specifically asked. On the first two askings, they're supposed to say, "I don't know anything about it." [laughter] [laughs] And then on the third one, if they think the person is really sincere, they're allowed to teach. When you do a mandala before class, that's representing asking three times for teaching. So the first thing to say about this is that buddhist teachers arenormally not going to teach you unless you ask. You know, and there's this famous mistake of one of the disciples of Buddha who neglected to ask him to stay and teach and that's said to be one of the causes of why he disappeared from the world., you know, and you must ask. It's sort of a contradiction of terms because sometimes you don't even know what to ask for. I mean, we used to go to Khen Rinpoche and say "Could you please teach a class but we're so stupid we don't even know what

to ask you to teach so could you please also teach whatever would be the best for us"...[laughter] and..that was the way it worked. But you really do...you have to ask. And, and there are many things I mean you have to ask, and you have to ask in the right way to get exactly the teachings.. I mean, to get special teachings, it has to be done in the right way. When you..The higher you get the more important it becomes to ask in the proper way and with the right motivation and with the right ...behavior. And, and that's just...You..you can't get bodhicitta, according to this text if you don't learn to do this step properly, to ask for, to request dharma in the...in the right, sweet way. You know..and ...and I think another thing is to keep your ears open in the sense that Dharma Teacher doesn't have to be a guy in a red robe getting out there , you know; it can be someone at work who sits next to you. If you are open to it, you know. If your mind is open and your heart is open. So I know when I do this in the morning I always think of the people at work, even the people I don't like, maybe especially the people I don't like, whom I have something to teach me. And you, you have to keep your ears open and your eyes open. There's all these enlightened beings all over the place, you know, like spies...hiding all over your office you know, and you don't know who's who. And keep your ears open. And ..and listen. And..and they might teach something. But in..But more formally, you have to learn to request properly and in a right way, and if you don't, you just might miss a lot of great teaching. Yeah?

[student: So what's the proper way?]

[laughter]

[student: what's the proper way?] [laughter] [laughs]

I think the thing that makes a teacher happiest, and the most likely to teach further subjects is {dru pay chupa}. Say {dru pay},{repeat}, {chupa}, {repeat}. That's the offering of doing what they taught you already.

[student: huh!]

Yeah. The offering of carrying out what they taught you already. BUT if they see you being unhappy, then that's the ultimate sign that you didn't do a {drupay chupa}. You know, if you're an unhappy person, or if you make other people around you unhappy, you're not doing {dru pay chupa}. Then the teacher gets discouraged and says Well, I- I don't think I should go on, or I don't think I should...There's no use teaching further things or more deeper things if...if

they...you know, if they're unhappy! You should be getting happier. If you're practicing buddhism, you should be getting happier. It's a test. That's the litmus test. You know, If your life is not improving, if you're not becoming a better person and a hap...and mainly, if your own inside is not getting happier and happier

[cut]

{Sondeh}, {repeat}, By the way, we're going to go to 9:30, I'm sorry, thats the way it is...So don't...you know, just take your mind leaving class, okay? [laughter] Because I don't have a reading and I can't...you know...we have to go over everything... Okay!

{Sondeh} ..means...The full form is {Nyangyen nemen dowa suwehdapa} which means "you're requesting them not to go to nirvana". You're requesting your teachers not to go to nirvana. I always thought that this was a contradiction in terms. I always thought this was weird, you know...And..and.. this is one of those dharma rumors okay, this is another dharma rumor. Is there any use to go into [unclear] and saying, could you please keep your mental afflictions a little bit longer and [laughter] and not enter nirvana? I mean, would that be something you'd want to ask your teachers? You know? So, obviously, it doesn't mean what it sounds like. This nirvana means, high nirvana, which means passing away., okay. Asking them not to pass away.

[student: [unclear]]. We don't go back. [laughs]

[student: we don't go back?]

We pass on. [laughs]

[student: Okay]

Can they die if they're really enlightened beings? They cannot die. So what's the use of going to...and a Lama is supposed to be an enlightened being for you, okay. So can they die?

[student: no...]

They can't die anyway. So what's the use of going to a person who can't die and asking them not to remove their mental afflictions? [laughter] You know... [laughs]

[student: It creates--it creates --]

It's like...it's like offering. It's like offering. Like a buddha doesn't need your flowers and your water you know, they don't need it, the point is for you, okay. How does a teacher die? By the way, how do you have a teacher?

[student: karma..]

It's a projection forced on you by your bad karma! [laughter] [laughs] Okay? Right? Because it's empty. Because it's dependent originating...So...A spiritual teacher is appearing in your mind, to your mind, only because you collected the good karma to make it happen. The reason I bring it up is that to maintain the image and the sound, you know, the video clip and the audio clip of a ...of a teacher standing in front of you teaching buddhism burns up karma at a higher rate than almost any other activity in the universe, okay? To maintain a living being in front of you speaking dharma for one minute requires thousands of good deeds. You just burned up the power of thousands of good deeds by that happening. What I'm trying to say is to keep a dharma teacher in your life is extremely difficult. They're very slippery. [laughter] You know..karmically very slippery. You know, extremely difficult to keep a dharma...an authentic dharma teacher in your life...is extremely rare. And the karma every minute they're standing in front of you speaking dharma is extremely expensive karmically, you know...So that's why they --they can pass away so easily. And that's why so many great teachers...Look at the great lamas who brought Tibetan buddhism to the west, they're almost all gone now. And they weren't that old, you know. Lama Yeshe, I don't know, was he fifty? No?

[student:[unclear]]

Wasn't fifty. Geshe [unclear]. You know, all the great teachers...[unclear] their students karma wore out. That very expensive credit card--[laughter] you know, reached its max. And they disappeared. For adult students. So extremely difficult to keep them there. And one of the best ways to keep them there is to ask them to stay. Very openly. Say: "Please stay". And it's not like they make a decision. It's that your karma of saying it that helps you keep them there. And I think much more important than saying anything is really praying very sincerely, quietly to yourself that they stay. And asking them to stay mentally. They can read your mind, they know. If you sincerely want them to stay, they stay. Okay? The karma of sincerely wanting them to stay makes,

forces them, to stay. By the way, they may not stay in the same form....That's not a necessity...necessarily true. They may not be in the same format, okay? But if your karma is steady, and if your good deeds are steady, they will be there in some format and maybe in multiple format. And maybe they multiply in your lifetime. It's possible. It, it will be probable, in fact. That, that would happen, okay. Oh okay, number four. Very briefly, there's, there's a distinction drawn in the philosophical treatises between { nowa} and {munlam}. Say {munlam}, {repeat}. {Munlam} {repeat}. {Munlam} is like {munlam chewo} the great prayer festival in Pasa....{Munlam} means "to pray", to pray. {Nowa} means "to dedicate". Praying means something like you know, "May --May I learn perfection of wisdom and teach people emptiness." That's a {munlam} okay. {Nowa}, {Nowa} means there must be something which you dedicate. It's like putting money in a bank. It's like first you have to get the money and then you put it in the bank. {Nowa} is putting it in the bank. Dedicating it. What you dedicate is..is virtue, good deeds, your good karma. Good things you've done today. The scriptures say that if you do {nowa} about your good deeds, put them in a karmic bank consciously, they can help you become a buddha. They don't wear out. If you don't bank them, they can be destroyed. Or they can wear out. So there's some kind of banking process here. [laughter] Some kind of preservation process, you know. Instead of wasting these good deeds on another pizza or something, you say I want this good energy to go for my enlightenment so I can help other beings. And you're banking it. Yeah?

[student:[unclear]]

You don't go in?] [laughs] There is a thing in the [b:Abidharma] where arhats can do that.

[student: Do what?]

You can study that, in the [b:Abidharmakosha]. You know, an arhat can say, can choose to..to convert lifetime into material goods. In the [b: Abidharmakosha] is described a process whereby a high arhat can say I hereby convert the last year of my life into material possessions which I will offer to the sangha or something like that. And there's a process described like that.

[student: [unclear]]

For having what?

[student:unclear]

Yeah, I know, that came up in my mind as I said it.... I don't think that's true. I think you get...you know, I think somehow you're just perpetuating it... I think that's the process of willing to perpetuate it. And that has to do with wisdom. I mean, Buddhas are collecting karma, we don't call it karma anymore. We call it collection of the two collections. But they're learning how to perpetuate it. They're learning how to make it...

[unclear] fusion and fusion, you know the difference? I don't know..

[student: fusion and fission?]

Fusion is this thing where you put in five kilowatts and you get ten out. You see, you get out more energy than you put in. It's like the Holy Grail. [unclear] for the last twenty years. The government just decided that it wasn't worth the money. [laughter] But the idea is that you can take a teaspoon of water and it would just burn forever. I mean, it would just put out more energy than you put in. And that's the karmic process for enlightened beings or people who have the protection of wisdom is that. You know, you're putting in small virtues, you're creating paradise [unclear] continue, that perpetuate themselves.. okay.

[student: [unclear]]

Yeah, I think you still would get some karmic result in this life like that. Temporary karmic result..I don't think you like uh losing the capital while you're building interest..or something like that.

[student: [unclear]]

Did you say dharma nature? Oh no, that's bank karma. [laughs] That's okay. [laughs] Alright. Last one. Oh by the way, I'll go over like... On your homework, it says four kinds of {nowa} okay,.... The first one is called general dedication. That's like, { gewa biii, gewa burr, uuuh...[unclear]} ..The thing that we do at the end of class. It's like made of good deed I've done in this class...By coming to this class, make all people Buddhas. That's called a general dedication, okay. The second kind that Shantideva mentions, Master Shantideva is dedicating it to sick people, okay. Dedicating your virtue to helping the sick. The third is dedicating your virtue to help those who are hungry or thirsty or need things like that. And the last kind, the fourth kind of dedication is that everyone in the world could get anything that they want. Okay. Somebody.. ...When I was in my first

dharma class in India, somebody asked the teacher, you know, should I....Should I be happy that people are collecting karma which is just going to wear out? You know, somebody collects karma to have a pizza, you know, should I be happy? And the teacher said, Sure, why not? I mean, you're wishing them to get everything they want, from short term things to--[cut] What virtue have you done? Specifically in in this book. It's very interesting.

[student: [unclear]]

Supposedly there are already ten..

[student: karma?]

If you want to go home, you better answer... [laughter]

[student:[unclear]]

Yeah, [laughs] it's the virtue of doing all those things we already discussed! Prostrating..

[students: oh! oh!]

You know..Doing offerings, taking refuge, doing your purification, Asking--what was the other one? Asking teachers to stay, rejoicing, asking them to teach, and ... dedicating. You could dedicate the virtue of dedicating, okay. But specifically here you're dedicating the virtue of doing all the things you need to do to get yourself warmed up to get bodhicitta. Okay. Okay, number five and then we're finished. Okay, one question about dedication. I mean, I used to go...As I used....As I've said before, I was a Christian, I was a good christian, I liked it, and I did it very seriously and I remember we used to go into church at --at college and we met in a very beautiful chapel and we would sit and we would all propose people who were sick that other people could pray for.. And it seems to be very similar. You know, you're dedicating the good deed of your...warming up the bodhicitta to helping sick people. Is it possible..in..in..karmic terms. Can your prayers help sick people?

[student: In the sense they're your projection, and you're changing your projection....]

Or--Master Shantideva, when you finally get to read it and I hope you will

eventually..says, what are you,how does it work? How does dedication work? How can you help some of these people? How can you help sick people? Does the dedication really help anybody who's hungry or sick? And he says: Not in a way you would think. And if you read this,I ..I urge you to read the verses carefully if you ever get them, okay. And it says, it's very weird, you know, He says: "I will become the food". You know, "I will become the doctor", you know. "I will become the treatment." It's very beautiful. "I will become the water for them to drink". You know. It's very beautiful. It's...stunning. Especially the last chapter...[unclear] It's extraordinary. But what he's basically saying is I will become those things, you know, and then feed them, and then treat them. It's ver cool. So what's he saying? Can you become a glass of water?

[students: [unclear]]

[laughter] Grrr..

[student:[unclear] enlightened beings again..]

He said: "If you're an enlightened being". The point is, look, if you're an enlightened being, you'll get {tulku} , {nirmanakaya}. {Nirmanakaya} can do very weird things. You know, {nirmanakaya} can emanate as the quaker house, the quaker church, you know. {Nirmanakaya} can emanate as every being in this room, except...me. [laughter] You know...{Nirmanakaya} can do all those things. On the moment that you reach {nirmanakya} we described it, right, were was it? No, it was in Philadelphia...You go through this process, of the first instant of enlightenment.. It's very cool, like six things happen all at once. Six different things occur all at once. Butin the first instant of enlightenment, you gain all the ability to emanate anything you want anywhere in the universe multiply, all at the same time. You could be the supreme doctor, meaning the Buddha teaching on a trillion planets at once... in the next moment after your enlightenment. Unfortunately, the first moment, you can't do it. [luaghter] But the next millisecond, you are on every planet where somebody needs you. Period. Without

premeditation. It's called {hundu} That's what {hundu} means. You are there [claps] in that next moment. You are everything that everybody needs in the very next millisecond after your enlightenment. Automatically. Without any thinking. You're just there. And you're [unclear] . And that's, that's what you're dedicating. That's what you're trying to do. That's how you can help sick people, okay. You're putting the virtue in the bank so you can reach that state and that's how you can do it. You realy can. It's not like somehow all the cancer patients in

the U.S., all their--all their tumors shrink or something like that. It doesn't happen. You know it doesn't happen. It's that you will become a being who can emanate on countless planets and do it, okay? Question? No? Okay! [laughs] Eh..[unclear] Karma..[unclear]

[students: planet...]

Oh,{domsem}. Okay. {Domsem} means.. Generally, {domsom} means to [unclear] the tibetan word for generosity. Or the..the..And in this case it means the "willingness"...I like to call it "surrender", okay, I like to call it surrender. I like the word surrender. Because what this means is that it's a new {longchyu getsa jeh domsem} It means the "total willingness to give up anything you have for other people". And it means your body, and anything you own, and all the goodness you have. And it's just some kind of state of mind where okay, anybody needs it, take it! Okay? By the way, it's not the perfection of giving. It's supposed to be a warmup for the perfection of giving, okay?

[laughs] That's why it's here. Master Shantideva puts it here, okay, I guess the perfection of giving is going to be even more cool. But this is where...this is some kind of preliminary where you have some kind of sweet thought of surrender. You know, like, okay, take me for what I'm worth, you know, anything you want! Anything you want, take it! If it helps you, have it, you know, and it's this kind ofThat's {domsem}....And that's the final preliminary to what? To getting bodhicitta.You have to be able to do all five of these. You have to practice all five of these. Even to get the wish to be enlightened, okay.... Yeah?

[student: [unclear]]

{Loo Longchung getta} Your body..all your possessions and all your good karma, okay? Yeah? Last question and then we'll stop...

[cut]

y percent of the vision going who are trying to do the right thing without being able to.

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ACI 10, Guide to the Bodhisattva's Way of Life, Part One

Class 6: Taking Joy

transcribed by: Lauren Gohara

Okay. We went through basically two stages now. One was...and it's all getting ready for getting the wish for enlightenment. Like attaining the wish for enlightenment. And one was, the first stage basically was getting rid of all the obstacles in your mind that would prevent you from, from getting bodhichitta. And for that, basically we went through {shakpa}, which is purifying yourself of your bad karmas, and as a preliminary to that, there was like prostrating, offering, taking refuge. Um, then secondly, we went through the practices that help you to collect enough good energy to get bodhichitta. And that was all the, like rejoicing and the other practices like that, asking Dharma teachers to teach, asking them to stay, and practices like that. Um, and you may have noticed that's basically what you go through when you do a meditation session, when you warm up for a meditation session and do your preliminaries, it's basically the same thing. Um, so you can, you can use those when you do your, your meditation sessions. You can use them as preliminaries for that. And in fact, if you're practicing {gyal dakpay gam ma}, the practice of guru yoga for Gyeltsen Kapa's practice, then that consists of those steps. Each verse is a different one of those steps and that's appropriate for a daily practice. So it's not only for the practice of getting the wish for enlightenment, it's also for a daily practice, you can do it for a daily practice. And you need it when you warm up for meditation. Um, I get a lotta people say to me...people get very excited when they first learn meditation. And then, after a while, it wears off, because nothing is happening, you know, they're not progressing. And then, um, people talk about {shamatha}, which is the ultimate type of meditation, the deepest state of meditation. And they, they talk about it almost...either they talk about it too lightly, like "Oh, we're doing a {shamatha} retreat this weekend," you know, like, maybe by the end of the weekend I can get {shamatha}, you know. Or they talk about it in terms which are too, too long term, they say, you know, "Oh, I heard such-and-such a Lama say if you practice six years, you know, maybe you can

get {shamatha}," you know. Um, and I think they're both two extremes. Ah, you can get {shamatha} just by doing the preliminaries properly. And then most likely by doing a very steady, and...slow and steady wins the race. Practice of meditation each day, do about an hour or two each day and, and, you can reach {shamatha} like that. It's not, it's not like some very impossible thing, and it's not like some ridiculously easy thing. It's somewhere between those two. But I think what separates successful meditation from unsuccessful meditation, very often, is whether or not you've done the preliminaries. You know, whether or not you have warmed up properly before you went into a meditation session. And I believe personally that's what a lot of Americans are lacking. I think that's why a lot of people fail in their meditation practice. I think they haven't done their preliminaries properly. So even just the practices you've learned so far are appropriate before you do a, a meditation session. How long should you spend on them? Well, if you're like me, you have forty-seven minutes in the morning to do your meditation, so, maybe ten minutes or something, you know, take like ten minutes. Go through them at a fairly steady rate of speed. I've also noticed that people go...they spend like ten minutes on the first preliminary, then five minutes on the second one, then three minutes on the third one, and then towards the end, they start rushing, you know. Try to space it out. It's very important in a meditation session that the preliminaries are going in a nice, steady stream. And that you don't start wandering on one of them and then ten minutes later you wake up and you realize you're, you only got twenty minutes left to meditate, you know. So, spend, try to spend an equal amount of time on each one and make sure they, they go in a very regular pace. I think people tend to either rush through them or they tend to get distracted and hang up on one for, like, twenty minutes and then it's time to start thinking about work and what you're gonna have for breakfast and stuff like that. So, go through them in a very steady pace. You know, like, even time it if you want, until you get used to it, you know, do the, this preliminary for five minutes, do this one, this one, this one, and then move through them at a steady, at a steady pace. And then that sets up your mind for meditation. In the study of bodhichitta, in the study of the wish for enlightenment, we've been talking about it in terms of getting real bodhichitta. Getting real bodhichitta, or the real wish for enlightenment is extremely rare, you know. I don't know who's in this audience, you know, I don't know what level you're at. I can guess, but it's probably wrong. I really don't know. But if you don't have it now, the odds are that maybe one or two of us in this room will get it in our lifetime. You know, it's a very rare, very difficult to get real bodhichitta. There is a ceremony by which you pledge yourself to, to the wish for enlightenment. You, you do a tiny one before class, {sangye chudang tsokyi choknam la, jangchub bardu dakni kyabsu chi}, and then the

second half, {dakki jinsok gyipay sunam kyi, drola penchir sangye druppar shok}, you're saying, "Oh, I wish I could have bodhichitta." That's like a mini-bodhichitta ceremony. There's a more formal ceremony that you can take. Nowadays, a lot of people do two ceremonies as one ceremony, but, in the old days, and traditionally, it would be good to do two different ceremonies. One ceremony is for committing yourself to the wish for enlightenment, in the form of like a prayer or a wish. And the other is to commit yourself to the wish for enlightenment in the form of action. You commit yourself to the Six Perfections, you commit yourself to the bodhisattva vows. Um, we made a deal in this class that towards the end of the class, we would go through, we would have a ceremony just for the first. Okay, and it's just a, a decision to make a commitment that I will try to get bodhichitta. You see what I mean? And they call it getting, wishing bodhichitta, or something like that. It's, it's the wish in the form of a prayer. It's like saying, "I wish I could have bodhichitta. I commit myself to try to get bodhichitta. I, I commit myself to try to think like a bodhisattva." And you're not committing yourself to the vows, and you're not committing yourself to the activities, necessarily. It's a, it's a mini-commitment to the idea of bodhichitta or the idea of acting like a bodhisattva. And, in the time of, say, Nagarjuna, this was, Master Nagarjuna, this was a custom that you would take them in two separate ceremonies. So we're gonna have the first ceremony here. We were planning it for April eighth, which I think is a Tuesday? I'm not sure. Which is also the night of your review. The review doesn't usually take more than an hour, or something like that. Um, now, my boss has decided to send me to Bombay. So we're gonna make that class a little earlier, okay? So, April eighth, as long as we can get the Quaker Church, which we're not quite sure yet.

[student: [unclear]]

Probably. Ah, that will start most likely at six o'clock, okay. And I'm sorry if it, it's hard for some of you. I didn't have any choice. I just barely saved the last few classes. So, uh, I have to go to the airport after that. So that'll be April eighth. And that'll start at six o'clock. That'll be the review. And then most likely, the week before we'll do the ceremony, but I'll give you more details later. Um, I need, like four volunteers [laughs] to jump off the...no. [laughs]

[Laughter]

Just kidding. To, to make this place really nice on that night. It'll probably be April first. I suggest some new people. Any, any new people want to try?

There's one. Talk to John afterwards. Two, three. Brady and, and you. Okay, so you guys talk to John after. Maybe during the break, okay? And the idea is to make this place into a celestial mansion, you know? And to make it really beautiful, and appropriate for taking that commitment, okay? So you have to use your imagination. And don't, don't be shy. You know, it's a very important task, and it, and it's a very important moment.

[student: [unclear]]

Because it's totally crazy moment, you know. It's the moment at which you say, "I'm going to commit my life to helping other people." It's very, uh, strange, you know, it's very unusual. And it's not real bodhichitta. Unless somebody gets blessed at that moment and it breaks through, you know, I don't know, I wish. But it's not normally real bodhichitta at that moment. It's some kind of commitment to try to get bodhichitta, to try to feel like a bodhisattva. And even that feeling, you know, even that verbal thing in your mind, saying, and saying it out loud, "Okay, I agree, I'll try to act like a bodhisattva," you know, "I will attempt to reach my own Buddha paradise in order to take other people there," you know, "to their own Buddha paradise." It's, it's that kind of commitment. "I will spend the rest of my life and I will expend almost all of my energy trying to help, trying to reach Buddhahood so that other people can, can get there also." It's that kind of commitment. It's a very strange state of mind. It would not occur to a normal person on the street to, to think, "I want to reach paradise for the purpose of taking other people there and I hereby commit to spend the rest of my life helping other people, serving other people, and ultimately reaching Buddhahood, you know, meditating for other people. And I agree to do that. I swear I'll do that." You know, it's a very strange way of thinking. And it's some kind of very unusual way of thinking. And we're gonna talk more about it tonight; that's the subject of tonight. Um. And whether it's the real bodhichitta that you get, or, or if it's just the ceremony that you go through and you commit yourself to either the idea or the actions of a bodhisattva and the vows, there's a, there's a step that you do afterwards. Okay, so we now have, we have like four steps. We had purifying yourself, which was getting rid of all the negativities that were stopping you from getting the wish for enlightenment, bodhichitta. And then we had this process of collecting positive energy. For the same purpose, in order that your mind could be ready to get bodhichitta. And then we have either the ceremony or the actual getting bodhichitta. Okay, we're gonna do a ceremony 'cause everybody can succeed at that. Okay? And hopefully, some number of us will, will reach the other, if they haven't already. Number three. And then number four, there's a very cool step, it's explained by

Dharmabadre in his text, it's explained by Atisha, it's explained by Nagarjuna, Master Nagarjuna, and it's a step that you take after the ceremony, or after you've been able to attain the wish for enlightenment. And that's gonna be our subject tonight, okay. The ceremony is the ceremony. We're not doing that tonight. So we can skip to the post-ceremony, okay, which is called the {jukpa}, "the tail end" in Tibetan. So we're going straight there.

[silence]

Say {gawa} [repeat] {gompa} [repeat] {gawa} [repeat] {gompa} [repeat]. Um, {gawa} means "joy", in this case. "Joy", all right. Generally, it can mean happiness, or anything like that. {Gawa}. Ah, {gompa} normally means "to meditate". Um, but with certain emotions. I don't know how to translate it very well, and maybe you can help me. I mean, like, {supa gompa} means "to practice patience". Like if your boss is in your face screaming, you can {supa gompa}. And people translate it blindly as "meditating on patience", but I don't know if that's a good... it's not like you're sitting down and crossing your legs and meditating, you know. It's actually practicing patience. It's the, it's the practice of practicing patience. And this is the same. {Gawa gompa} means...I don't know, it's after the ceremony, you think of all the reasons why you're so lucky and why it's so great and fantastic. It means "taking joy". It's like that, taking joy. Having some emotion of joy, and, and dwelling on that emotion of joy. Okay. And that is a whole separate step in the process of gaining bodhichitta, okay, of gaining the wish for enlightenment. It's just like being very happy that you did it, you know. And Master Shantideva says this is a very important step because it makes it, it sort of cements it into your mind, and it also sets the stage for getting deeper into bodhichitta later. Okay. He says it sets the stage for your bodhichitta increasing or flourishing after the ceremony. So, he says just as much as it was important before to purify yourself and to collect positive energy, then after the ceremony, or after you have taken on this commitment, you must be happy. You know, you must sit there and think about how happy you are and what a great thing you did. And, and he, he makes it a requirement, you know. You have to sit down afterwards and think about what a great thing happened and what a good thing you did. And if you do that, then the, the mini-bodhichitta you got during the ceremony, you know, as you took the commitment to think like a bodhisattva will be cemented and it'll increase. It'll set the stage for it to increase. So he's very adamant about that you have to spend a lot of time on {gawa gompa}. So we're gonna do a whole class on {gawa gompa}, okay.

[silence]

I have to look up one thing, okay? [laughs]

[silence]

Uh, there's a spelling of the verse I'm about to give you. Some of you know this verse, and in the ancient version it's not the same as what you learned. Ah, so I wanna give you the one that you learned, 'cause otherwise you'll think it's strange.

[silence]

Okay.

[silence]

Okay. First he talks about...he divides being happy into two parts. Being happy after the ceremony. And the first part is being happy for yourself. You know, that you be happy. And then there's a short section about making other people happy, okay? So we're gonna talk first about why you should be happy after this ceremony, why you should take joy. And that'll be the first of the two parts, okay? Why you should take joy. The first part of taking joy for yourself is thinking about what this bodhichitta's gonna do for you. What it's done for you, how it's achieving your own goals. And then secondly you're gonna think about how good it is for other people. All right? Like you're going to be happy that you, you got bodhichitta for your own sake, and then you're gonna be happy that you got bodhichitta for other people's sake, okay? Being happy for your own sake has three parts, okay? And here's the first one.

[silence]

Say {seng} [repeat] {tupa} [repeat] {seng tupa} [repeat]. {Seng tupa} is an idiom, it's a very unusual word, like you won't find it in a dictionary, okay? We've, we...it came only once in, in, in four years in your classes. Do you remember?

[student: no]

Okay. [laughs]

[laughter]

It came once during the study of meditation. And when you're starting to get dull and you're starting to buzz out in your meditation, you're supposed to {seng tupa} and it will take you out of a sort of dullness in your meditation. And {seng tupa} is a very difficult word to translate, but it means like "to uplift your spirits" or "uplift your heart". It means to think about something...when you're meditating, you're supposed to think about something good you did or something good about you. It's like self-esteem in that case, I mean, to get yourself out of a dull meditation, you're supposed to think about something good about your practice and about your life and, and Pabongka Rinpoche says if you can't think of anything good, well, just {seng tupa} about the fact that you are human, you know. Everybody can do that. [laughs] You know, like, what, you must have done something right 'cause you're a human, you know. Like, that's assuming your whole life was miserable, right? But here {seng tupa} means...it's to, to say like, you know, "I did it, you know. I got bodhichitta, you know, I got, at least I took the commitment, you know. If nothing else in my life, even if my whole life is wasted, you know, even if my whole life was stupid, at least I did this one thing, you know. For twenty minutes, at the Quaker Church on such-and-such a night, I made a commitment. Now how well I keep it, doesn't really matter. I at least did it, you know. I, among all the human beings in the universe, and among all the human beings in America, you know, I sat in this place and I at least pretended to say, 'I'm going to live the rest of my life for other people', you know. I swear to do that," you know. And even if you screw up, or even if you forget about it, or even if you do it wimpy or you don't do it much at all, and you stop thinking about it after a couple weeks, um, at least you can say, "I sat there and for that twenty minutes, I swore to do something meaningful with my life." Okay? So that, for th...there's a special verse about {seng tupa} and I'm gonna go through the verse 'cause it's so beautiful. And it's such a lovely verse that a lot of people have used it since then and some of you might recognize it, okay?

[silence]

Say {tengdu} [repeat] {dakse} [repeat] {debu} [repeat] {yu} [repeat]. Okay, this is the first of four lines, okay, about {seng tupa}, like "I did it", you know. Okay, so {tengdu} means "from this moment", okay? {Tengdu} means "from this moment". In colloquial Tibetan, {tengsang} means "nowadays" for example, okay. {Tengdu dak} means "me" or "I", okay? {Dakse} means "my life", okay, "my life", here. {Debu yu} means "fruitful", okay? And that's the first thing

you're supposed to think. {Gawa gompā}, "be happy", {seng tupa}, you know, be like those guys with the gold medal in the Olympics, you know, like, like that. And {dakse debu yu} means, I did it, you know, I finally did something meaningful in this life. Like in my whole life, I've wasted... you know, I'm just finishing sixteen years at this corporation like on Monday, and you look back and you're like, trying to figure out if there were any milestones, you know, and you kind of think, "Not much", you know [laughs] [laughter]. And then, uh, but I think you can look back at that night at the Quaker Church and say, you know, "At least for ten minutes, somewhere, somehow, I did something meaningful." And that's {tengdu dakse debu yu} you know. Tonight, my life has taken on some meaning, you know. I can look back and say, even if I was a lousy person my whole life, at least there was one night that I sat there and swore that I would try to, to help other people. Like that. {Tengdu dakse debu yu}. Okay? And be happy about it.

[silence]

Say {mi} [repeat] {sipa} [repeat] {lekpar}[repeat] {tok}[repeat]. Uh, you monks want to translate that? Not to put you on the spot, or anything. [laughs]

[student: [unclear]]

{Mi} means what?

[student: [unclear]]

Human? {Mi gi}?

[student: Other human.]

Other human. {Sipa}?

[student: [unclear]]

Yeah, {sipa} means generally samsara, but in some cases, it can mean the, the existence of a human, meaning a human, a human birth, a human rebirth. {Mi gi sipa}. {Tok} means what? {Tok}.

[student: [unclear]]

Yeah, {lekpar tok} means "well-achieved". So {mi gi sipa lekpar tok} means?

[student: [unclear]]

"I have".

[student: Achieved [unclear]]

As Rinpoche would say nicely, [laughter] "a human rebirth", okay. "Now I've achieved a human rebirth. Now I have really achieved a human rebirth." So what's the big schmeel? I mean, you did that, I did it a long time ago. You did it maybe not so long ago. [laughs] Okay. {Mi gi sipa lekpar tok} "I, I have been reborn as a human." You know. Why is that here? This is "reborn" in the evangelical sense, okay?

[student: [unclear]]

You know, like...

[student: [unclear]]

Yeah, now you've really been born as a human. You know, now for the first time you can say, "I took a human rebirth." Meaning, "I took a human rebirth that had some meaning to it", okay. It's reborn in the sense of, you know, now, now I'm a real person, you know, I'm a bodhisattva. By the way, bodhisattva means a person who has real bodhichitta in their mind. Very rare. Ah, but in all the texts, they are very kind and they call us all bodhisattvas who are trying to be bodhisattvas, okay? So, now you can say, "I'm a bodhisattva", you know, {mi gi sipa lekpar tok}, I finally became a real person, you know, because I, I, I swore I would try to help other people, you know. {Mi gi sipa lekpar tok}. Okay?

[silence]

Say {tering} [repeat] {sangye} [repeat] {ruksu} [repeat] {kye} [repeat]. You guys in the mood? {Tering} you know? {Tering}? Okay, ancient books say {dering}, same thing. {Tering}.

[student: [unclear]]

{Tering, tering} means "today", okay? {Sangye}?

[student: [unclear]]

{Ruk}?

[student: [unclear]]

Yeah, {ruksu kye}?

[student: [unclear]]

Yeah. So, "Today I have been, I have been born into the family of the Buddhas." Okay? {Tering} meaning "today", {sangye} means "Buddhas", {ruk} means "their family", {ruksu kye} means "I have been born into". Okay? What it means is that once you have decided to give your life to helping other people, you, you, you're in a different family now. You know, you've joined some new family. It's like getting married and being, having a new family or something like that, okay? And your new daddy is the {sangyes}, okay? And the text says that, okay? Now you're, you're a son or a daughter of the Buddhas. You're in a new family, okay? You still have to take care of your old family a little bit, but now you're in a new family, okay? {Tering sangye ruksu kye}. I have now joined a new family, okay. The family of the Buddhas. And they say that from that moment on, Buddhas look at you and they say, "Oh, this, this person is special. You know, now this person is like family to us." You know, and they have this feeling about you, okay. {Tering sangye ruksu kye}.

[silence]

Say {sangye} [repeat] {sessu} [repeat] {dak} [repeat] {kyuktok} [repeat]. Okay {sangye} is?

[student: [unclear]]

Buddha. {Se}?

[student: [unclear]]

Yeah, {se} we're translating as "son or daughter". It is the Tibetan word for a prince, meaning a very big shot son or daughter, you know, "prince" or

"princess". A prince is called a {se}, a princess is called a {semo}, and it's a general word for any very important son or daughter, okay? {Sangye sessu}, "as a, as the son or daughter". {Dak}?

[student: [unclear]]

"I". {Kyuktok}?

[student: [unclear]]

Yeah, "I have become", okay. So {sangye} means "Buddha". {Sessu} means "as a son or daughter". {Dak} means "I". {Kyuk} means "became". {Kyuktok}, for those of you who care, is because there was an ancient secondary suffix "the" on the {kyu}. And, it's just a way of saying, "period". You know, {kyuktok}. {Kyuktok} means... it's very emphatic in Tibetan, it's like "I did it. I became a son and daughter of the Buddhas", you know, okay. "I'm in a new family now." {Kyuktok}. Okay. It's very, it's very strong in the Tibetan. And that's the {seng tupa}, okay? That's the process of {seng tupa}. So to, to repeat the whole thing, "Now my life finally has some meaning. Now I'm really a human. Now I'm a person." Like I wasn't a person before. I was just a selfish little grub, okay? [laughs] And now, now I'm a person, okay? {Tering sangye ruksu kye}, "Now I'm a member of a new family called the family of the Buddhas". {Sangye sessu dak kyuktok}, "I am now a son or a daughter of the Buddhas," okay. And you have to think like that. And they say in the scriptures that the Buddhas are thinking like that. You know, when one of those little grubs who spends all their life taking care of themselves, you know, for even ten minutes in a ceremony thinks, you know, it'd be nice if I could learn to live my whole life for the sake of other beings, and stop being so, thinking about myself so much and to think of others and to do the ultimate kindness to others, which is what?

[student: [unclear]]

Become a Buddha for them. Okay? Very simple. You know, the best thing you can do for any...people have enough food, mattresses, houses, money. You know, you could spend your whole life and you won't, you, you won't be able to cover one percent of them. The best thing you can do for people is to reach Buddhahood. Nirvana and Buddhahood. Very best thing you can do for them. So at that moment, you're thinking, "I'm finally gonna spend my life to help somebody else." Well, what's the best thing to do? Reach Buddhahood. Does that mean you're not supposed to give people beds, houses, food, stuff like that?

Money? Not at all. In fact, it's probably a test if you're really serious about this that you would be running around helping people like that. Is that the ultimate goal? No, cause you can't do it, okay? But I would say that if you are a bodhisattva or you're trying to be a bodhisattva, the ultimate kindness to others is to become a Buddha. But becoming a Buddha involves running around and getting houses for people and food for people and money for people and stuff like that. So, I mean, if you're just one of those, you know, armchair bodhisattvas and says [laughter], "You know, I have, I'm working for the benefit of all sentient beings. I'm meditating to become a Buddha, you know", that's not too bad, actually. But if you say, "I'm sitting here in this armchair watching TV so I can become a Buddha, and I don't have to go out and help other people because I have more noble goals in mind", that's just ridiculous, okay. And you smell that it's ridiculous. It seems ridiculous. And you've met people like that, who seem to be like that, okay. So that's the verse of {seng tupa}. And on the night that you take the ceremony, if you choose to take it, and I don't say that you have to, you know? You know, and I, and I don't encourage you to take it lightly. I do say it's an extraordinary opportunity, you know. It doesn't happen... I don't know how many times it's happened on 15th Street, you know. But, uh, but think about it carefully. Don't do it lightly. You know, you are swearing to something, you know. You are, you are really taking a vow. You know, don't it be like one of those American marriage vows or something like that, you know? [laughter] You are swearing to something for the res...rest of your...in fact, this vow stays for all your future lives, so it's, it's rather serious vow to make. And you...it would be silly to take that vow or to make that commitment and then not do something about it, you know. Then that would be pretty strange. So you have to think carefully about it. You still have a couple weeks, I guess, or week or two, I don't know, to think about it. But don't do it lightly. You know, and I, you know, frankly, when I was first given the opportunity, I didn't do it because I, I felt like I wasn't ready to commit to that. And, uh, so I ask you to think about it carefully. You don't have to, there's nothing like that. It's supposed to be a very bad motivation to do it because everyone else is doing it. You know, it's supposed to be a very lousy motivation to take a commitment because everyone else is rushing out to take this commitment. You know, make your own choice and take your own sweet time. And then keep in mind also that you probably won't have much other opportunity to do it [laughs], okay? There's a balance there, okay? But that's the...it'll be an extraordinary thing. And, and, think about it carefully and, and get...start to get ready now. You know, start to get psyched up now. And then after the big moment, this is the anti-climax. This is, this is {gawa gampa seng tupa} you know, be happy, flip out, you know, be, be happy about what you did. I'm gonna go really quickly over the next verse, I'm not

gonna write it. It's in you're reading. Yeah?

[student: What's the difference between these last two lines?]

Oh, the last two lines in the {tengyur}, in the...this was written in Sanskrit originally. It was translated into Tibetan. There are different versions of the Tibetan translation. And the version that made it into the canon doesn't say {dakyur towa}. It says {teng dakyur} which means "Now I have become." And that's why I had to look it up. This is the verse, this is the verse as most of you know it, and this is another translation of it. And this is...they're both fine, they're both the same thing, but I didn't want you to get confused, so I had to look it up. The version, the original version which was chosen for the {tengyur}, there were, there were many translations floating around in the fifteenth century, fourteenth century, when they got the {tengyur} together. And this, the one they chose for the {tengyur}, it doesn't quite read like this, but it's exactly the same meaning, okay. Um, what's the next verse say? Yeah?

[student: I meant between the last two lines, they both seem to say apparently some people get [unclear]]

Ah, one is like "I'm in the family," which emphasizes I have new parents. And then, the second one is more from the point of view of how they see you. You know, from your point of view, you have new parents. And from their point of view they have a new son or daughter. And that's the main thing. And it is a slight, slight... it's almost the same, it's not quite, okay? What do you guess is the next verse? {Sasse dagye dan} {dane} [repeat] {dake}[repeat] {chini kya} [repeat] {rugda tumpa leksomde} [repeat] {kyunme tsumpe rigde la, nyopa mingyu dedaja}. Okay? Uh, which most...some of you might know that verse, okay? And I'll, I'll explain it to you. {Dane dake chini kya, rugda tumpa leksomde}. The next verse, by the way, is...the {seng topa} is over. Okay? You're over...by the way, some people even just give the vows with this verse. When Rinpoche gave the bodhisattva vows at that esteemed Buddhist center on Sixth Street, he just used this verse. Um, and it's enough, okay? But the next verse says {dane dake chini kya, rugda tumpa leksomde}, which is in your reading. {Dane dake chini kya} means "Now, no matter what, now, no matter what," by the way, the, the happy time is over at this point. You know, now you're thinking...well, you gonna figure it out, okay? "Now, no matter what," {dane dake chini kya, rugda tumpa leksomde}, "I have to behave in a, in a way which befits my new family." You know, I don't want to embarrass my new family. Now I have to behave in a manner which is, which matches the new family of which I am a new member.

{Dane dake chini kya, rugda tumpa leksomde}. "No matter what, I have to behave in a way that is, that is appropriate for my new family." Okay? [unclear] {Kyunme tsumpe rigde la}. {Kyunme tsumpe rigde la} means "This family is {kyunme}" which means "faultless". {Tsumpe} means "totally holy, sacred". {Rig}, my new family that I'm in, is, is totally pure, and totally holy. {Kyunme tsumpe rigde la, nyopa mingyu dedaja}. {Nyopa mingyu} means...{nyopa} is a very difficult word, but it's like, uh, it means "to mess something up", "to make something dirty", "to pollute something". And it refers to your mind, okay? It means "I will not defile this new family by thinking in ways which don't fit a bodhisattva," okay? I will not embarrass my new parents by ever having lousy thoughts. Okay? Especially selfish thoughts, okay? {Nyopa mingyu dedaja}, I will act like, I will, I will try to behave in a, like a bodhisattva, because now I belong to a bodhisattva family. Okay? And no matter what, I will not mess up, I will not embarrass the family. Okay? Which means, I won't do anything which is selfish, basically, which is very hard to do and you probably will embarrass the family five minutes after the vow, and, uh, but it's a commitment. It's like, it's like some kind of commitment to keep an awareness that, okay, now I got that commitment; I'll try not to make it dirty, you know. And for example, I spoke about it last time, because it's my expertise, jealousy, would be, would be an example. You know, you're saying, "I swear to make sure that every sentient being gets everything that would make them happy. Ooh, they got that, I don't like...I, I, wish I could...I don't like it that." You know. [laughs] That's like, that's a {yompur guruk}. That's making dirty your new family. You know, that's, that's, that's acting in a way which is gonna embarrass your new totally pure, totally holy family, okay? That's a typical example, okay. And that's so you're...first you get yourself high. And then secondly you, you come down a little bit and you say, "Okay, now I'm really gonna keep it. I'm not gonna embarrass this new family that I'm in," okay? All right, we'll take a break there, and come back at 8:30 if you can, okay?

[pause]

Couple of things while I'm thinking about it. Khen Rinpoche is...again, I urge you to go to his teachings. He's starting on Sunday, the thirtieth?

[student: [unclear]]

Thirtieth of March, two...

[student: [unclear]]

Easter Sunday, two p.m., out in Howell, New Jersey. You can get a bus from the Port Authority. It goes straight there. You have to walk like one minute. It leaves every half an hour, so no excuse. And it's incredible. I mean, you're crazy if you don't go, okay? First thing. Secondly, he's also going to be teaching classes on the {sadhana} of vajraghini, based on his, new, new publication. He has a new book coming out on it which is, I've heard it's really beautiful. So, if you had that empowerment, you definitely want to catch those. And...soon. [laughs] [laughter] Must be secret. [laughter] [laughs] I believe within the next month or so, it'll start. Um, he has committed, about last night, to do a vajraghini empowerment on the 23rd and 24th of August. Okay, normally, he does the third weekend, but that's the fourth weekend 'cause I think the first is on a Saturday or something like that. Or the Friday, okay? So, reserve those two dates. If you have that, if you're eligible for that, you should, you must go. Because you have smashed all your vows. [laughter] And, uh, [laughs] you need to restore them, okay? [laughs] All right? Okay. [laughs] Least they can be pure from, until the 25th or something. And then His Holiness is coming to teach. He'll be in New York on the 25th of?

[students: The 26th and 7th [unclear]]

When in St. John's? St. John's?

[students: [unclear]]

Twenty-ninth, St. John...of May, sorry. May 29th. Um, we're trying to purchase a block of tickets. There are forty dollar tickets, and there are twenty-five dollar tickets. The forty dollar tickets, we were told, are probably gonna be reserved for the people who organized the event, and we can't, we probably can't get them, but we're gonna try. And then we're gonna send somebody to stand there from four a.m. in the morning. Some guy with the nice tie back there. [laughter] And, he's gonna try to get the twenty-five dollar tickets. You know, like scalp, we can scalp them, okay? So, you must tell Hector tonight if you're willing to pop for a forty dollar ticket, if we can get them. And I don't think we can. And if not, that you'd like us to pick you up a twenty-five dollar ticket. And this is not being organized by us, we are not charging money for dharma. Um, I believe they need to cover his trip; he usually travels with a large number of people, and things like that. And then, Hector, you want to raise your hand? Stand up. Hector's the one, okay? And you know, I'm gonna encourage Hector not to accept any orders later. Okay, I mean, make up your mind and tell him.

'Cause what usually happens is, you know, somebody like Hector puts out a lot of moolah from, you know, their 401k or something, and, uh, and then people end up saying, "I can't go," or you know, "My...", you know, something happens, so. So don't do that, okay? Don't, don't stick him, all right? It's what usually happens, okay? [laughs] Okay? So, anyone who contacts you tonight, anyone who gives you the moolah by next class or whatever, and then just close it, all right? Okay? And I...you must go, okay? All right? [laughter] To those, to those, to all of those events, okay? Yeah? What's that?

[student: [unclear]]

There're also some very limited tickets, I think, to a two- or three-day teaching he's giving, His Holiness, in upstate New York. I think the only tickets you can get right now are to see it by video next door. I still think it'd be worth doing it, so you could talk to, uh...

[student: [unclear]]

Yeah.

[student: [unclear]]

Yeah.

[student: [unclear]]

Okay. So, yeah. He's scheduled to go through the overflow room and meet people, so. Okay? All right.

[silence]

There's a third part of the thinking about what bodhichitta has done for you. The first part was that {seng tu}you know, getting high about it. The second part was, "Okay, now that I have this commitment, I'm gonna try to keep it clean." And then the third part, which we haven't mentioned yet, is thinking about the rarity of what you just did. And we kinda covered that, you know. It doesn't take a genius to imagine that in the history of mankind, a person who formally commits themselves to spending the rest of their lives helping other people is extremely rare. And it's extremely rare even to hear about it, you know, I mean, much less take a commitment. I mean, if you go out on the streets of New York

and try to find a single person among all those ants racing around who says, "I'm, I'm living my whole life for other people's benefit," you know. "I'm, everything in my life, everything I'm doing is aimed at helping other people. And I'm trying to perfect myself and reach my own Buddha paradise so that I can help other people. So that I can be of service to other people." To find any one person in New York who will think like that, I think is very rare. It appears to be rare. I mean, we never know for sure, and you should be very careful. You can never know for sure. We could be the last person in the world who's not a bodhisattva. So never be sure. But, it's extremely rare. It appears to be extremely rare that someone would give up their whole life to helping other people, or to commit themselves to that. Master Shantideva at this point in the text compares it to a beggar in India. If you've ever seen a beggar in India, like, they are real beggars. And, they are really penniless. I mean, they have the cloth around their waist and that's it. That's all they have. You know, even a well-paid laborer in India gets paid by the day because they have to buy their dinner, they have to buy their food for dinner after work. And Indians don't eat till ten p.m. because they have to cook the meal after they buy it. And they don't have the money till they get outta work. You know, every night they're paid by the employer, and then they take that, they take that dollar and go to the market [cut]

[cut] they're in and that's it. That's a well-paid person. And the beggars are worse. You know, the beggars have absolutely nothing. And they just have a cloth around them. And that's all they have. And, he, Master Shantideva compares it to a beggar like that, digging through the garbage. And if you've ever seen the garbage in India, there's not much garbage in India, because everything is picked up by somebody. India is clean. There's no garbage anywhere, you know. Everything is picked up by somebody. You know, I've seen old women picking up pieces of screws. You know, standing in garages all day, waiting for a piece of a screw that they could pick up and sell for the metal, you know. And that's...there's people that just stand there, waiting for that. There's no garbage in India. But there are these like, filthy places where people throw out really rotten, filthy things that they, no one can use. And there's pigs there. I mean, if you've never seen a real pig, a real wild city pig, you know, there's these massive pigs, you know, just groups of pigs just wandering through the streets and eating these things. And then there's a few beggars with them, looking through the same stuff. And that's India. So he compares it to a beggar like that, who uncovers this, you know, banana peel, and there is a diamond. You know, there is a huge diamond, you know. And it's just like some dumb luck, you know, like some big mistake. Somebody accidentally

threw the diamond out and this guy is digging through this refuse and finds this huge diamond. And he says, you should think the same when you get, that night, when you get your, your commitment. When you finally get that commitment, you should be like, overjoyed, like this guy who just found the diamond. And that...because it's rare. You can't get it anywhere else, okay. There's not like at Giants Stadium, you know, there's not like bodhichitta night, you know, [laughter] sixty thousand, [laughs] sixty thousand people paying tickets to, to get a bodhichitta commitment, you know. It doesn't happen. It's extremely rare. Because, the, it's, who would think like that, you know? Who in the world would think that it's important to help other people, or to dedicate the rest of your life to helping other people? Lives, really. You know, it's just extremely rare. And, and the last part of the, uh, of the thought there, is that you have to think how rare it is, okay? The night you get it, you have to think, you are one-in-a-million. I mean, the people sitting here, I, I estimate one-in-two million, actually, in the United States. I mean, people tonight, who are hearing the bodhisattva {charavatara} or some similar text, you are probably one in a million. I mean, you have collected some extraordinary karma to even hear these things. And, and we've all collected some...we, you are one-in-a-million. And you should think like that. You are like that. And you should be happy about it, okay? And that's, that's thinking about the rarity. Then he goes on to what bodhichitta is going to do for other people. How it can help other people, okay? And that's like being happy about what you did, because thinking about what you're gonna be able to do for other people. All right? And that also divides into three parts, okay? The first one is, thinking about how you're gonna be able to destroy all the sufferings of other people. Okay, like being happy about getting bodhichitta because now you're gonna have some equipment, or some ammunition, to help other people stop their suffering, okay? And, and there's five very sweet sections there. And I'll just write them very quickly, okay?

[silence]

Say {droway} [repeat] [chidak} [repeat] {jompa} [repeat] {droway} [repeat] [chidak} [repeat] {jompa} [repeat]. {Drowa} means, what?

[student: [unclear]]

"Beings", okay? It literally means the verb "to go", so it means any creature. Anyone who moves. It means "beings", living beings. {Drowa}. {Droway chidak}. {Chidak}? {Chidak} means the "Lord of Death." Have you seen his

portrait at Sixth Street? Huh?

[student: He's holding the Wheel of Life.]

Yeah. He's holding the Wheel of Life. Okay, he's this nasty monster with big fangs and long fingernails, holding the Wheel of Life. Okay, where does he stay?

[student: At the entranceway.]

She said at the entranceway. Well, that's where his picture stays, but where does he stay? [laughter]

[student: [unclear]] [laughter]

[Laughs] That's [unclear]. Where does he stay?

[student: [unclear]]

Say inside of you, okay. He lives there. He's been there since the day you were conceived. At the moment of your conception, he was, he's been there. And he doesn't have big fangs, and he's not that ugly, and he doesn't have big fingernails, and stuff like that. It's your death. It's, it's your coming death. It's the death which is coming to you. That's the Lord of Death. It's a condition which was planted in you the day you were born, okay? The day you were conceived, that condition was planted in you. There's this big...in the commentaries, they say, don't think, you know, he's some like little midget that's running around somewhere under the pews, you know. He's inside of you and he was put there the day you were conceived. And they say he's like a rat, you know, he's like gnawing away at your insides. Everyday, every minute, he's like chewing a little more. He's been eating away your guts since the day you were conceived. And then one day he hits the heart or something and you die, you know. And that's it. He's inside you, now, and he's eating. And he's just clawing away. {Jompa} means you destroy him. Completely, okay? And you have to think about it, okay? I mean...and I always say, you know, I've, I strongly object to Buddhism classes which are like, stress reduction seminars or something, you know. Like, it's not the point. I mean, the Buddha didn't say, "I hereby...I will teach, I will turn the the Wheel of the Dharma to remove stress in America," you know. [laughter] Wasn't what he said. He said {kega nachi}, "I will remove illness in people, I will remove rebirth. I will remove aging, wrinkles. I will remove death itself. I will destroy death." You know, if you follow this, you can

destroy death. It's a much bigger stakes than stress reduction. Or, or being a nice guy or something like that. It's destroying death itself. And that's the first benefit for other beings. If you get bodhichitta, you know, if you're able to develop that kind of compassion, you will actually be able to stop the death that's coming to other people. And that's something cool. And that's something important, okay? How? How you do it is another thing, you know. Just by sitting for fifteen minutes and wishing it, is it gonna happen? You have to think about it. You know, can you really stop other people's death? And how would you go about doing that? I mean, obviously, first, you would have to...

[student: [unclear]]

Stop your own, okay? [laughs] It's rather optimistic, or it's kinda, what d'you call it? It, it just seems rather...what do they call it?

[student: [unclear]]

Not absurd, but, it's like, uh, no, I mean, uh...Delusions of grandeur, or so...I mean, I don't know what. But you, you say you're gonna stop other people's death and you haven't stopped your own, okay? So, obviously, the clue, the trick, is to, it's like seeing emptiness. The difference between hearing a person who has seen emptiness describe it, directly, and a person who hasn't seen emptiness directly describe it, is night and day. And it should be like that. It would be like that. And the difference between hearing someone who's destroyed their own death, describe it and teach it to someone, and someone who hasn't, is a big difference. It's a huge difference. It is all the difference. And, and so, by getting bodhichitta, you are making the first step in the process of stopping your own death. And then you'll be, you'll have the equipment to, to teach it, or bring other people there. And that's the whole point, okay? It's not that compassion is gonna stop other people's deaths. The Buddha has compassion. He didn't stop our deaths, okay? There's some other process going on. You must become enlightened, and then you must teach other people what you've found out, okay? With authority, okay? Question: if, if someone in this room has stopped their own death, would you necessarily be able to see that? No. Would they even maybe appear to you to die? Yes. Is it contradictory that to you they appear to die, and that to themselves they don't appear to die? No. Because objects are? Empty. Okay. Nice. Ooh. Hm. [laughter] Okay. Um...{Ulwa jumpa} That explains why the Dalai Lama is getting bald, okay? [laughter] To you. And it's not a joke. I don't say it lightly.

[silence]

Say {ulwa} [repeat] {jumpa} Sorry, did you have a question?

[student: Yeah. How would, how would that person's death appear to them?]

They wouldn't die.

[student: What would they be [unclear]?]

Oh, they would have what we call a...there's a special kind of body they take on.

[student: What do they see?]

They just look down and see, like a {chanreysiks} body. I mean, His Holiness, if he is Avalokiteshvara, he looks down and sees a...it's a physical body, not made of molecules. It has...

[student: Does he, does he see it die? Do they see themselves [unclear]?]

Oh, no, nothing at all. They're just like, having the usual bliss. It's another day in paradise, you know? [laughs] Okay? [laughter] Say {ulwa} [repeat] {jumpa} [repeat] {ulwa jumpa} [repeat] . {Ulwa} means "poverty", meaning spiritual poverty or physical poverty. And {jumpa} means "to destroy it." If you are able to get bodhichitta, and the night that you make that commitment even though that's not real bodhichitta, probably, um, you still are taking the first step in being able to remove the poverty of other beings, okay? Spiritual and physical poverty, okay. In the only way it could ever have been done. Which is what? Get there first yourself, and then describe to them accurately how you did it. Okay? And that's all the Buddha can do. There's this whole thing in the [b: Abhidharmakosha] opening pages, commentary by the first Dalai Lama, he says, "Buddhas don't run around pouring water on people's heads. They don't run around putting their hands on people. They cannot take away your bad deeds with some wave of a wand. They have to teach you the Dharma. And you have to follow it. And that's the only way." Okay? And to do that, you have to get there first. Okay? Okay, number three. Mm. {ulwa jumpa}

[silence]

Say {ne} [repeat] {jumpa} [repeat] {ne} [repeat] {jumpa} [repeat]. {Ne} means

"illness". {Jompa} means "to destroy it". {Ne} means "illness" or sickness". Two kinds of sickness, I mean, mental affliction sickness, and then, you know, the flu and colds and AIDS and stuff like that, okay?

[silence]

Say {chir} [repeat] {dukngyel} [repeat] {jompa} [repeat] {chir} [repeat] {dukngyel} [repeat] {jompa} [repeat]. {Chir} means...the longer form is {chir sipay dukngyel jompa} which means "in general", {chir} means "in general". {Dukngyel} means "suffering". And {jompa} means "destroy". This means "every kind of suffering in samsara". Every kind of suffering in the Wheel of Rebirth that people have. All kinds of suffering. Every kind of suffering. Okay, so that one's more general. And that's why it's called general. Okay. One more.

[silence]

Say {kyepar} [repeat] {ngyen songkay} [repeat] {dukngyel}[repeat] {jompa} [repeat]. Ah, {kyepar} means "in particular" or "more particularly". Okay? In particular. {Ngyen song} means "the three lower realms". Okay, {dukngyel jompa} means "to destroy the suffering of the three lower realms". What are the three lower realms?

[student: Hell realm.]

Hell realms.

[students: Hungry ghost realms.]

What they call hungry ghosts, okay? And?

[student: Animal.]

And animals. We can only see one of them now, directly. If you are like me, okay. But it...so number four was to destroy all the suffering in general of all the realms. And then number five is especially it destroys the suffering of the three lower realms. Bodhichitta. And again, the process, which is a question on your homework...you know. I don't have to repeat it. Right? I mean, by sitting here for ten minutes in a ceremony about bodhichitta is not gonna remove the suffering of the three lower realms. Or else it would've been done a long time ago, by people better than us. Okay? It means when you really get bodhichitta,

and you're able to act it out and then become enlightened, well, then you can teach people. And you can lead other people there. And they will no longer have that suffering. Okay? Okay. Um, one last thing. We're actually going to finish on time. Almost. Then he gets into, you not only gonna be able to wipe out the sufferings of beings, but you're gonna be able to stop the causes of those sufferings. You're gonna be able to wipe out in their hearts the things which cause those sufferings. And he divides tho...those causes into two types. So there're two types of things running around inside of sentient beings that create all these sufferings that are listed here. Sickness, death, those other things. And he gets into those. So there's a whole verse, two verses, in Master Shantideva's text, which if you're a good monk philosopher like Gyeltsub Je, you catch it. And if you're not, you probably miss it. But he makes a big point about it. And you should know. There's two causes for all these problems. And he points out that two of the verses that come here at this point are addressing those two causes, okay? And I'll give them to you.

[silence]

Say {nyon-drip} [repeat] {nyon-drip} [repeat]. {Nyon} stands for {nyomo}. Okay, say {nyomo} [repeat]. {Nyomo} means "mental afflictions". I like to call them bad thoughts, sometimes. Okay. What's the definition, roughly?

[student: Anything which, which disturbs your well-being and happiness.]

Basically that. A definition, philosophical definition in the scriptures, you know, in the technical scriptures, "any thought which disturbs your peace of mind" is a {nyomo}, okay? Any thought which disturbs your peace of mind is a mental affliction. I used to like to call them "mental disturbance" but then I thought, you know, that means something else in English. But it is a disturbance of your mind, okay? {Drip} means, {drip} is a very difficult word. {Drip} means "shadow", okay? But in philosophy and in the study of Buddhist psychology, it means "a mental obstacle". Okay? A spiritual obstacle. Let's say "spiritual obstacle". And all those spiritual obstacles are of two kinds. The first kind are called {nyon-drip}, okay? {Nyon-drip}. These are conditions. These are obstacles which block you from reaching nirvana. That's their definition. A mental affliction obstacle is defined as "an obstacle which primarily prevents you from reaching nirvana". It also, by the way, secondarily prevents you from reaching Buddhahood. But pri...its primary function is to stop you from reaching nirvana. So we have to identify them. And we have to, we have to stop them, okay. Because they are stopping us, okay? And it's very interesting to think that there

are certain states in your mind that are blocking you from reaching nirvana. If you could remove those obstacles, you would be in nirvana. It's very interesting. So you think of nirvana not as like a development, but as a removing of an obstacle, like, like tearing down a wall.. Like nirvana is sitting there waiting for you, and because you have {nyon-drips}, you can't reach it. Okay, so {nyon-drip} is an obstacle. Mainly they are the mental afflictions themselves. And in the highest school of Buddhism, the tendency to think, see things as self-existent is the, is the worst {nyon-drip}. Okay? And different schools explain it in different ways. But the highest school, the Prasengyika school says the ultimate {nyon-drip}, or the ultimate obstacle to reaching nirvana, is the tendency to see things as self-existent. Whether that tendency is something you picked up in this life, or whether it's the inherent tendency to do that, which even amoebas and bugs have, okay? Okay, second kind of {dripa} and then we're finished.

[silence]

By the way, when do you get rid of your {nyon-drips}?

[student: [unclear]]

The day you reach nirvana. [laughs] The moment you reach nirvana, you have overcome your most subtle {nyon-drip}. And that's nirvana. You've reached nirvana. Okay? Um, on the hinayana track, it happens on the, as you enter the fifth path. Entering the fifth path, reaching nirvana, and clearing away your last {nyon-drip} are simultaneous on a hinayana track. Okay? On a mahayana track, when you reach the eighth bodhisattva level, you have removed your last {nyon-drip}. And you have achieved what we can call nirvana, okay? It happens on bodhisattva level number eight. Okay? And, and, by the way, at that moment also, you wipe out your subtlest tendency to see things as self-existent. To grasp, I should say, to grasp to things as self-existent, okay? You wipe out that tendency at that moment. It stops at that moment. And that is nirvana. Okay? It happens at the eighth bodhisattva level for, for mahayana people, it happens at the, op...entering the fifth path for the, to hinayana tracks, okay? Say {she-drip} [repeat] {she-drip} [repeat]. Second kind of spiritual obstacle, okay? And these are spiritual obstacles that mainly prevent you from reaching, what d'you guess?

[student: [unclear]]

Total enlightenment itself. Okay? So the first kind of, of, of obstacle here just prevented you from reaching nirvana. Which is defined as what? Mainly just removing your mental afflictions because of what you saw. Because of the emptiness that you saw, you know. Having learned to remove your mental afflictions because of what you learned, specifically after seeing emptiness directly. But number two, {she-drip}, is much more subtle. When you remove your last {she-drip}...by the way, {she} means "knowledge". {Drip} means "obstacle". So {she-drip} means "obstacle to knowledge", meaning obstacle to total knowledge. Omniscience, okay? When you remove that one, you are a Buddha. When does that happen? Which bodhisattva level? Tenth bodhisattva level. Okay? And you've removed it. You've removed the...and by the way, this is...what I...I mean, what d'you have left to do after reaching nirvana? I mean, you just got rid of your last mental affliction. What left is there to do? Let's say for a mahayana person. What d'you do on bodhisattva bhumis nine and ten, you know? You're gaining omniscience, mainly. Okay? Mainly, you're gaining omniscience. You're learning to be omniscient. Okay? You also destroy at that point the very, very subtlest seeds in your mental continuum for things to appear to you as self-existent. Okay? Not how you grasp them, but how they look to you. Okay? The very subtlest seeds for things looking to you like they're self-existent, are destroyed when you lose your last {she-drip}, okay? That's an example of a {she-drip}. Or the inability to see what's going on on the other side of Pluto right now is a {she-drip}. Okay? And you, when you get rid of that, you become omniscient. All right? So you'll see in Shanti...Master Shantideva's text, you can be happy about...okay, on the night that you do the ceremony, you have to be thinking about {nyon-drips} and {she-drips}, sorry. Okay, it's kinda complicated. But on the night that you get bodhichitta, on the night that you make that commitment, you have to think, "Ah, this is cool. I'm gonna be able to stop people's deaths. I'm gonna be able to stop people's sickness." But more importantly, you're gonna be able to stop the things that cause those things. Which is the {nyon-drip} and the {she-drip}. It's these two things that cause death. It's these two things that cause sickness. And you have to realize that, you have to figure that out. It's mental afflictions. And it's the tendency of seeing things as self-existent that cause all sickness and death. That's the point. So, you can get high at that moment not just about the fact that you're gonna be able to stop people from dying, but you're gonna be able to stop them from having the causes in their minds that make them die. And that's cool. So you're supposed to be thinking, "I, oh, this is great. I committed to stop the things inside of people that make them die and get old and get sick." And it's these two very subtle things. And you have to learn more about them. Okay? You are committing to learn more about the real causes why people get sick and

die and get old. Okay? And that's very interesting. You know, you're, you're, you're supposed to be happy...this whole class is about taking joy. You're supposed to take joy in the fact that as soon as you've committed yourself to ultimate compassion you can be happy because ultimate compassion involves finding out what really makes people die and get old. And then stopping it. Helping people stop it. Okay, and then, you're supposed to take great joy in that. So it's not like a simple ceremony. I think when we do the ceremony, we might have to stop for like half an hour and be happy. And don't...it's a hap... it's easy to be happy and say, "Oh, you know, nobody in New York is doing this, I'm very lucky." You know, "Oh, I got a new family, it's very nice," you know. "Oh, I'll never screw up now because I don't wanna embarrass my folks, you know, my Buddha folks," you know. And that's okay, you have to think like that. Then your mind has to go on to, "Oh, yeah, this is really nice. I can teach people how not to die anymore. You know, I can teach people how not to get sick anymore. I can teach people how not to have a bad boss anymore." You know, like you can take joy in that. Then at the very end, you have to take some kind of special joy. You know, "I'm gonna be able to identify what's inside of people's hearts that makes them get old and die. And I'm gonna stop that, too. And I'm happy because I'm gonna learn to do that." And that's the last part of the, of taking joy. And that's the last part of this class. Unless you have a question, okay. Yeah?

[student: [unclear]]

Ah, it would be, I think, uh...tough question. Tough question. The, the most subtle workings of karma, I would think, are {she-drip} because they're much more, they're much more difficult to...they say that only a Buddha can see those things directly. So, I would consider it a {she-drip}, you know. They say only a Buddha can see the most subtle workings of karma and its consequences. Only a Buddha can, can look at every centimeter of things in this room and explain to you exactly what karma you did to be seeing that thing right now. You know, they can look into your past and say, "Okay, on October third, 1839, in Alaska, you know, you were smiling at someone, and that's why that pillar is here right now, you know. And only a Buddha has that ability. One more question. Yeah?

[student: Did you say that these two are the basis for [unclear]?]

Say again?

[student: These two, um, being able to relate to these two problems will give you...is this the basis for being able to [unclear] the other five, [unclear] process

where like...]

Oh, yeah. Yeah, I mean, if you look at it as a cause-and-effect thing, these have to be removed before the other two can, the other five can be removed. Yeah, yeah. For sure. Okay. All right, uh, we're kinda over, so we'll just go straight into the prayers.

[prayer: short mandala]

[prayer: dedication]

One last mini-announcement. Um, most of you may know, someone, some very kind sponsor called karma donated us a hundred-acre estate in Connecticut, and we're now gonna be able to start doing retreats there. And I'll announce more about it next Thursday. But just to keep it in mind, I mean, we'll start...it's about an hour from New York. And it's extremely beautiful. And we're gonna be start...we'll start doing meditation retreats there this spring. So I'll tell you more about it next Thursday, okay?

ACI 10, Class 7

[prayer: refuge]

[prayer: refuge]

[prayer: refuge]

About twelve, thirteen hundred years ago; and, uh, this will be the ninth and the tenth chapters of the book. We've covered the first eight chapters this year, so far. Um. This book is not even taught in the monastery. It's not part of the geshe course, you know. Ah, it's not considered one of the five great books that's in the monastery. And normally a monk at Sera or at one of the other monasteries, great monasteries, would study this on the side. Like, ah, during visits by His Holiness, the Dalai Lama, or by, in the old days, by one of his two teachers. Um, so why do we spend a whole year on it? You know, um, it's really perhaps the most important, one of the most important books of Buddhism. And it has survived since the early times of Buddhism, and people have, you know, millions of people have studied it. And it's a very, very important book. Ah, if you have to, perhaps, decide what's the most important chapter in the book, it's the ninth chapter. Ah, so you're about to, to study the most important chapter, of one of the most important books ever written, by man, or whoever. So [laughs], ah, it's a great honor to hear it you know, it's, it's very difficult to get to hear it. I think you remember this story that we told, when Master Shantideva taught this, ah, particular chapter, ah, in the monastery. He started to rise off the throne that, he was on, and only a few people heard the end of the chapter. Only those people who could read his mind, ah, ever could follow him as he floated into the air, ah, away from the monastery, ah, heard the ninth chapter. And there was this big argument about whether there was a tenth chapter or not. So you're about to hear the, the ninth and tenth chapter and I promise not to fly away, ah, [laughs]. Although it's always a possibility [laughs]. Ah, and ah, you have to get in your mind what's going on in this chapter. This chapter's about emptiness, it's about the meaning of emptiness. Um, when you look back on your life, you know, when you get old. If your get old, okay? And, ah, when you look back on your life and you think about what happened in your life. Ah, if you can see emptiness directly in this life, which is about twenty minutes or something, it takes about twenty minutes. The real {tong lam}, direct experience of emptiness on the path of seeing; it takes about, ah, twenty minutes of a human life. I think you can count back, and you can count your first experience of real bodhicitta, which takes less than that, it takes maybe five minutes. And then, ah, you could count...if you ever have any

tantric realizations, like if {kher rim} and {dzog rim} of the two levels of tantra, ah, they would take a {kher rim} experience, would take, few minutes and a {dzog rim} experience would take a little bit longer. But you could look back on your life after sixty or seventy years, and say “those are the only times in my life that were important, you know, that, that few minutes in my life was the only important time in my life.” Ah, the rest was just moving from one of those realizations to the other, you know, physically and in time. But, but, if a Buddhist looks back on their life, at the end of their life, and if you can say “I’ve seen those things for half an hour or something”, ah, that’s, that’s the only meaningful thing that ever happened in your life, you know. That’s, that’s a very profound statement, you know, that when you look back on a whole human life, ah, from the time you were born, that those were the only really important things that happened, those were the most important things that happened. And you can easily see that, and you can easily, ah, compared to the rest of your life make thousands, millions of times more important than all the other days of your life are those few minutes, and, and the whole purpose of being a buddhist is to try to get to those few minutes, is to try to make those few minutes happen. If you can make them happen, you won’t suffer anymore. If you can make the direct perception of emptiness happen, in this life, you see your future lives, you know, ah, which life it will all end, you see your own enlightenment, ah, you see the Buddha, and you see all of these things directly. You, you know them. And no one can ever convince you anything else, you know. You know that you saw them. And, and that’s, that’s the nature of that experience. And from then on you will not have any major suffering. From the moment you see emptiness directly, there won’t be any major bad things happen to you in your entire existence, ever again. Ah, can’t happen after that. You know, major problems, you’ll get minor problems. You have to die like six more times. [coughs] But that’s all. And, and that’s nothing, okay? Ah, I mean, those are, that’s the power of that experience. If you reach a {kher rim} or {dzog rim}, if you have those, ah, experiences, then, then you have the direct knowledge that in this life, very soon, you can become a complete Buddha, ah, like som...enter some kind of paradise. So really, those are all that matters in your life. The rest is just, ah, logistical support. You see what I mean? Eating, sleeping, friends, family, job, your body, ah, your mind, everything else is just conditions for those to happen. And they don’t mean anything more than that, you know. If they can lead you to that experience, then they had some meaning. And if they can’t, if you don’t get to one of those experiences, they probably didn’t have much meaning. Which is my pitch for coming to this class, okay? This class is for that, you know? The only reason for the ninth chapter is try to get you to see emptiness directly, that’s what you’re here for. Ah, so, so, and it’s

very rare to hear the ninth chapter, and it's, it's very rare to hear it explained, ah, at all. So, and the benefits are like that. So don't, don't, it's ah, it's not, you're not, ah, this is not like one of those, ah...they hand out those flyers around the city, I forget they're called. Adult learning thing, annex thing? Something like that. You know like this is not like how to write a good scr..., movie script or, ah, a new yoga class, or, or healthy living class, or, it's, the point is not that. This, don't think of this as a class. I mean we call it a class, it's not a class. If you get what's gonna happen in the next ten classes, ah, you, you become a totally different kind of being on this planet and you will, because of that experience you will not suffer in major way again, period. I mean, it's really like some kind of threshold in your life if you can hear the ninth chapter, if you understand what it's about, and if it leads you to see emptiness directly, then, then you don't need anything else in the world, actually. And you can die happily, you know. And you will, okay [laughs]. So, don't miss one of these classes, okay? Ah, don't, don't, you know, there's no, there's no other reason for your life really, you know. There's nothing else in your life that matters. Ah, like, like emptiness. There isn't anything. Ah, ther...don't, don't kid yourself, okay? And if you miss more than two, ah, don't come. Okay? Ah, that's a deal, I mean there has to be a certain energy in this room, and it has to be that people are committed to, to learning emptiness and to seeing emptiness. So, if you think you're gonna miss more than two classes then come on Friday night, and there's a little less energy, okay? But people in this room now, if you stay, ah, don't miss mo..., don't miss classes, okay? And, and if you miss more than two, then as a point of honor, just stop and don't come. And, and come back on the Friday, you're welcome to come on Friday, okay? But, there has to be a certain level of energy in this class, and, and, a certain level of commitment. Ah, if you, if you miss more than that, that it means that you don't understand what we're talking about at all, you know. It means you don't get it. And, probably you could come on Friday night and maybe in a few lifetimes you could get another chance, okay [laughs]. Alright? I'm not kidding, okay? Ah, it's a commitment, and, and I'm not saying it for my benefit, you know. I, ah, I'm just saying that in your life there are things that happen, there are events that come in your lifetime, very special opportunities, compared to which you should cancel everything else. Where other things just don't matter anymore. Even if, even if they seem very very important. Ah, if you really know what's going on, if you get that kind of event happening to you or that kind of opportunity, you should cancel everything, and, and just do that, you know? ah, if it happens that something like that comes close to you, you should grab the opportunity and not even hesitate, and, and cancel the other things. Even if they're virtuous, even if they're Dharma things, ah, if you have an opportunity to understand

these few things in your life, if you have opportunity to experience them in your life, then you should just cancel the other things, okay? Alright? Ah... What does seeing emptiness do for you? What can it do for you? Ah, I'll read you the definition...let me see. Fancy, huh? Okay, no more writing in my terrible handwriting. [laughs] Now you have no excuse to make your handwriting better. Okay, ah, copy that. All the Tibetan I put up on the projector is on your homework, okay? So, if that adds any incentive. Um, we'll get to that. By the way, this class is gonna be a little tougher than the last one, okay? The ninth chapter is hard, and, ah, I decided...I saw GI Jane the other day and ah [laughter] I got inspired by that drill sergeant and ah [laughs] so I'm gonna kick a little butt in this class, ah. So, you gotta work hard, okay, and don't go home and think you're not gonna work hard, okay, you have to work hard. And, and you'll learn something, cause if you don't work hard you won't learn anything. Alright? So I'm gonna make you work hard, or you'll leave. They had this bell in the movie that you could ring if you were going to give up, you know, but

[student: unclear]

[laughs], okay

[student: unclear]

[laughs].

Say {dun} [repeat] {khong shig} [repeat] {nung sum du} [repeat] {topay} [repeat] {chi ma} [repeat] {sherpa} [repeat] {chay pa} [repeat]. By the way, you can do this, ah, in Tibetan track or you can do it in English track. Ah, if you do it in Tibetan track, you have to memorize everything that goes up on the board, okay? And you should, okay, you really should try. If you want to you can try to memorize just the English letters, alright? Until you get familiar with the Tibetan letters, alright? But you should really try, okay? If you're on the border and you don't know quite what to do, just do it, okay? You have a lot better chance of seeing emptiness in this life if you can learn Tibetan and, and read all the other scriptures about it, okay? Much better chance. It's not just for fun and I don't care about...intellectually I don't care, you know. If you, if, if ther... if there was hundreds of Lamas in the United States who could explain these things in English and if all the books were already translated, it wouldn't matter. Ah, but there's only about ten good translations on this subject. There's probably ten thousand books that are, exist on this subject. You gotta learn Tibetan, don't be lazy, just do it. Especially the people who are administering this class, okay?

Ah, who say "I don't have to learn that because I'm making the announcements or I'm doing the xeroxing, or I helped set up the altar", ah, forget it. You know, of all the people here, you should be the best, okay? You should work the hardest. It means you're gonna get a little less sleep for six weeks or something, okay? It's no big deal. You will regret it later if you don't do it. These classes will not last forever, you know. Ah, we are very lucky right now. We have a place, we all have a human body that didn't die yet, ah, you're very lucky. These will not go on, ah, forever. So you have to take the chance when you have it, okay? Ah, {dun} means, ah, in this case it means "that thing, that object". Normally it means "meaning". Ah, {khong shig} means "which"; "that object which", {khong shig}. {Num sum du topa}, {num sum du topa} means "if you perceive it directly". {Num sum du} means "directly", {num sum du}. {Topa} means "to realize it or perceive it". Okay. {To pay}, "by that perception". {Ti ma} means "all impurities, everything impure", meaning your mental afflictions: jealousy, hatred, anger, desire, are called impurities. And also eventually the obstacle in your mind that prevents you from being a Buddha. Okay? There's an obstacle in your mind that prevents you from being a Buddha. If you can remove that impurity, you'll be able to see all the objects in the universe at one moment, in one moment. You'll be able to see everything in the universe. And you'll be able to appear anywhere in the universe that you want to appear, okay. And that's, that {chi ma}, meaning, ah, "impurity" is also removed. {Chi ma} means "impurity". {Sherpa}, means...I translated it as "finished off", like "completely finished", okay? "Completely finished". {Sherpa chay pa} means "it functions to do that, it does that, it does that thing". So how should we translate this in English? I'll try to do it the way I did it...umm. That object which is such that, that object which is such that, if you realize it directly. It allows you to finish off every impurity, okay? It's the object, which if you realize it directly, allows you to finish off all your impurities, okay. That object is emptiness, okay? Another word for emptiness is ultimate reality. Ultimate reality. You can only perceive it directly in a deep deep state of meditation, with a lot of training, okay? And the whole experience of perceiving it directly, it takes... in this lifetime, for example it could take like twenty years to get ready, and then you see it, you know. Seeing it takes about twenty minutes in deep meditation. But if you can make contact with that reality, it's a separate reality, it's a different reality, it's a higher reality, okay? If you can make contact with that reality, it will stop in you every impure thing. You won't...eventually it will stop your mortal body, you won't have to die anymore. It will stop your bad thoughts even before that. You will not ever be able to have jealousy anymore. You won't be able to get upset anymore. You won't be able to have an un... , un..., a bad day or an unhappy thought. Impossible. Totally impossible. But the only

way to do those things is to make contact with this higher reality, ultimate reality, emptiness. It's a higher reality. And, and to have any hope of reaching those things, you must make contact with it. You must see it directly, okay? If you see it directly, if you make contact with it before you die, these things will start to happen. You know, your mental afflictions, your bad thoughts, your bad emotions will start to disappear, one by one. Get less and less and less and then finally finish. Eventually, the body itself will start to change, into a, into a higher body, okay? Into like a body of light. And, and that cannot...that's all triggered by making contact with this thing. What does it mean to make contact with it, you know, do you touch it or something like that? No. In meditation, you make contact with it with your mind. With your mind, you make contact with ultimate reality. Just doing that for twenty minutes, has the effect that for the next seven lifetimes, you can st...you can remove all of your bad thoughts, all of your suffering. And if you practice tantra, uh, in this lifetime, you can remove all those things. Okay? In this lifetime, you can remove all those bad parts of your mind and also your, your very body will start to change. Your body will change into a different body. And your world will change, into a higher world, okay? And that, that's all made possible by making contact with this object, okay? And that's the definition, I mean that's a description of ultimate truth, ultimate reality. That thing which if you make contact with it, every impure part of your being will be changed. Okay? So you must make contact with that. It's only twenty minutes, it's really weird, you know? Twenty minutes in the presence of this object is enough to put you on the path, ah, in the stream, it's called "stream enterer". It's enough to, to you to enter the stream, and then you're on your way out, it's like a conveyor belt or something. You don't have a choice, actually. From that moment on you're on your way out, okay? And that's the direct perception of emptiness. This is the quality of ultimate reality, this is the quality of emptiness, okay? Um. How does it do it, okay? How does it function that way? What happens after you see emptiness directly, okay? That happens to be the first homework question. Say {jig ta} [repeat], {jig ta} [repeat]. {Jig} means, ah, "destruction, destroyable". {Ta} means "view, viewpoint". It's a way of looking at your world, okay? It's a way of looking at your world. It's called "the view of destruction", "the view of destruction", okay? What is it focussing upon? If your name is Helen McKale, it's focussing on Helen McKale. "Me and mine," okay? It's focussing on me and mine, okay? It's focussing on Helen McKale and Helen McKale's arm, Helen McKale's legs, Helen McKale's mind, Helen McKale's etc., okay? The five heaps of Helen McKale, okay? So, it's either focussing on you or your parts, "me or mine", okay. And what is it thinking about those parts? It's thinking those parts exist...and this is difficult, okay?...without my perceptions, don't depend on my

perceptions. They are not my projections. I am not creating this “me and mine”. They exist out there, on their own. They are not totally dependent on my own mind. Okay? They have an existence of their own, even if my mind wasn’t there. Okay? They, they exist out there on their own, whether or not I’m thinking about them. They exist out there on their own, whether or not I’m organizing them in a certain way, okay? No matter what I think about them, they would exist in, in any case. That’s false. Okay. And {jig ta} , the “view of destruction”, is looking at those things and thinking “oh, they exist out there, on their own, independent of my mind”. Okay? Independent of my thoughts, independent of my projections, they exist out there, on their own. That’s the ultimate meaning of {jig ta}. Why is it called “view of destruction”, there’s two interpretations in the scripture. One says, “what is it focussing on?” “Me and mine”, which is very destructive [laughs], okay? You’re gonna die [laughs], okay? “Me and mine” is gonna die, okay? However attached you are to your arm and your hand, you know, how...whether you like them, whether they’re wrinkly and hairy or, or, you know, whatever. You’re gonna lose them. They’re gonna be destroyed. Okay? That’s one meaning of “view of destruction”. What’s the other meaning? The, the view itself is, what? “Destroyable”, thank goodness, right? I mean, you can destroy this viewpoint, you can destroy this way of looking at things, and then you’ll be liberated. Okay. Why? This way of looking at things is the first link in the wheel of life. When you see that picture of the wheel of life and there’s these two blind guys walking along...ignorance. Ignorance which causes suffering. The ignorance which causes every bad thing in your existence. From ah, a taxi cab that you don’t like, up to your wife, or whatever. You know. From the smallest thing up to the, ah, heaviest suffering you have, the suffering of cancer or AIDS or something like that. Every version of suffering, mental or physical, is caused by this way of looking at things. Okay? It’s all caused by thinking that about “you or your, or yours”, “your, your parts”. Okay? Why? Umm. It has mainly to do with feeling, okay? It has mainly to do with your feelings. The most important part of your body that causes trouble, the most important part of your mind that causes trouble, is your feelings. “I like this, this feels good. I don’t like this, this doesn’t feel good”. And in order to get the things that you like, you hurt somebody. In order to avoid the things that you don’t like, you hurt somebody. Because you think that’s the way to get what you want. Which is not true, okay. It’s not true, but it’s human nature. As long as you believe that this arm exists out there on it’s own, independent of your mind, you will believe that if you hurt someone, you can get what you want. That you can get what you want by hurting someone. “I can get rid of the roaches in my apartment if I kill them”. That’s {jig}...that’s like a classic wrong view, okay? The way to get rid of roaches

in my apartment is to kill them. You know, that's like a classic wrong view. Okay. Can you get rid of them by killing them? No. Will they appear to go away for awhile? Yes. Is killing them what made them go away? No. Will they come back again? Of course, you killed them. You know what I mean? Or worse, okay. How does that all work, we'll talk about it, okay? We'll talk about it. But when you do a bad deed, to take care of this arm, a seed is planted in your mind. And then that seed grows into, a new roach, okay? [laughs] Alright. The idea of a new roach [laughter] [laughs] Seriously, not kidding okay? You don't...you have these feelings about you want your apartment clean, you know. So you kill these things, which is a bad deed. Because you think that's how you get rid of them. And then the bad deed of doing that, of killing, of harming another being, is planted in your mind. And that causes you to see them again, okay? If you didn't think that way, if you stopped thinking that way, then you can, you can stop your suffering. And you can stop your bad thoughts, okay. Bad thoughts...stopping the bad thoughts is called {nyang day}. Say {nyang day} [repeat], {nyang day} [repeat]. {nyang day} is an abbreviation for the Tibetan word for "grief", ah, "grief". Like if your mother died, the feeling that you would have is called {nyang}, okay? {Nyang}. Means "grief". {Day} means "to go beyond that, to overcome that". So {nyang day} means "to overcome your grief". It's the Tibetan word for, "nirvana", okay? This is the Tibetan word for "nirvana", {nyang day}. Let's run by again the connection between {jig ta}, this worldview about this destroyable thing, and, and it, and {nyang day}, "nirvana". How do you go from seeing this arm as self-existent, out there on its own...how do you get to nirvana from there, okay? What's the connection? And you have to understand that, okay? {Jig ta} is the idea that this arm and the roaches in my apartment, exist outside of my thoughts, outside of my projections. It is not put out there by my mind, they really exist. If I went to Kansa tomorrow, those roaches would still be there, okay. If I died, those roaches would still be there. If all the beings in the world died, they would still be there. Okay? They exist outside of my projections, okay? That's a wrong view. They, they are in my apartment because somebody put food somewhere, or they're in my apartment because the guy's next door's using poison and they're all running over to my house, or they're in my apartment because my stupid friend used to leave sandwiches around the house, and stuff like that. That's not why they're in your apartment. Okay? That helps them get there. But the reason there's a sandwich, and the reason your friend's using poison, and the reason they've decided to stay in your apartment, is because you hurt something like that before. And now you have to suffer from them. Okay, it's very interesting. Okay, {jig ta} says those roaches came because of all those things. Wisdom says, "yeah, they came because of those things but who made

the sandwich?" Why did the guy eat the sandwich in my apartment? You know. and who made the roaches in the first place, how come there are roaches in New York, you know? They don't exist in like...I was in LA, I gue...I guess the part of LA I was in they don't exist. Okay? Ah, why, you know, why they exist in one big city and not in another big city. It's warmer out there actually. Okay, I mean, why? You know. Because they're coming from your mind, they're production of your mind. How that works, we'll talk about. Okay? But when you stop thinking that these things are self-existent, you will stop killing the roaches, because you'll see that it's a projection coming from your mind. And if you want more roaches, the best way to get them is,

[students: unclear]

kill them. Okay. Seriously. If you, if you don't see that you don't get it yet, okay. By the way, what would happen about everything, like, for example, what's the best way to get money?

[students: unclear]

Give it away. Okay, that plants seeds in your mind that in the future, you see more money, okay? It works, it's infallible, it's called [unclear]. Later, okay? I'll catch you before the break, okay? How to get money, give it away. How to get rid of your roaches? Protect them. Okay? Rinpoche, our teacher...we had roaches, okay? Every night he would wake up at one a.m., he would go and put them in a cup carefully, and take them outside. For a year, you know. We have never had a roach in the house again. Seriously, you know. We had it very bad, you know. It's by protecting them that you, you get rid of them, it's very interesting. Okay? It's by loving your enemy that you can destroy him. Alright, if you don't like an enemy, then just be nice to him. And he'll go away or he'll become your friend. Okay, [laughs] it's very nice, it's very nice. But by hurting them, you create more of them. Okay, so if you get it, that's the emptiness. If you get that those things are coming from your mind; once you get it, you'll be able to get over your {jig ta}, your view of destruction. And then you stop doing bad deeds, and when you stop doing bad deeds, your world cleans up, your reality cleans up. Your body changes, you become healthier, happier, you meet...fewer bad things happen to you and eventually you enter a, a Buddha paradise, so that's the connection. If you can destroy this stupid mind, that's says "all these things exist outside of my mind." Okay. If you can destroy that, and go to the other side that says "these things are coming from my own deeds, what I did in the past, you know; this arm is being created by my good

deeds or my bad deeds". Ah, then you can really make some progress. And then you can get rid of your bad thoughts and you reach nirvana. And then you can eventually reach Buddhahood itself, enter a Buddha paradise; the arm will change. If you're very very holy with your life, then the arm itself will start to change. And, and you won't be like this anymore. You won't be stupid in the head, and you won't be dead in the body, okay? Seriously. And that's the whole idea of Buddhism. Buddhism is not to make you feel calm, while you're dying, okay? Ah, Buddhism is not to, you know, go around a happy face when a car hits you. You know, it's not that, It really isn't that. It's to stop all those things, okay? Permanently, forever. You won't be in a world like that anymore. And that's, that's why we're here, okay? So that's the connection between seeing things as self-existent, seeing things as existing on their own side, or...and getting to nirvana. And getting to Buddhahood. That's the connection, that's your first homework question, okay? How do you get rid of this destruction view, view of destruction? See emptiness, understand the emptiness of this thing. Okay, what happens when you get rid of that? You can clean up your mind and then eventually clean up your body. And you won't suffer anymore, okay? And clean up, by the way you clean up all of New York, etc., okay? The whole geographical environment you live in will change, okay? And that's the point. Hmm. [laughter] That is GI Jane's stuff, let's see here. Okay. The opening lines of the ninth chapter...by the way, this chapter gets hard, okay? And just hang in there. In Tibet, in the monasteries, there's a custom...ah...we go to class, you know, three or four hours a day, and then we go debate. And the debate is like {la yin ba tal} {da}! [unclear] {da} {chig} [unclear] {yin ba tal} {da}! You know, and it goes like that, you know? And if you don't know Tibetan, it's like, [laughter] you know, and, [laughs] and even if you know Tibetan...I meant there was this Tibetan guy who called, ah, the police and said "those monks are fighting, you know, ah, out at Sera, you have to come quick, you know". And, er it's just a shooting questions at you like that. And in the, in the classes, it's about the same. Ah, but there's a custom in Tibet that you just sit there. And even if you have no idea what's going on, you sit there and you ask for a blessing, you know, the words have a blessing. Someone is talking about that object, which if you perceive it directly, you stop all suffering, for yourself and other people. Someone's talking about that, so just sit there. You know, and people sit in those classes. You know, you can sit...in the winter debates, there's lots of people sitting there. You know, [laughter] and, and they have no idea what's going on, but after about a year or two, you, you get it, you know, and then you start...you understand everything, you know. So what I'm saying is, don't get discouraged, this chapter is profound. It's a deep chapter, hang in there, okay? I don't care if you get forty-eights on your homeworks, you don't

get thrown out of this class for failing your homeworks, really. Ah, so stay... stick in there, you'll learn a lot of things. If...if it wasn't profound, ah, it wouldn't be so interesting, okay? Ah, if it wasn't a little difficult, it wouldn't be so powerful. It's very powerful and it's a little difficult, so hang in there. Okay? Get the blessing, okay? Alright. By the way, the first thing that I mentioned, about nirvana...there were some people in Tibet, in the time, well, actually in the time of, of Shantideva, Master Shantideva, also, who said "you don't have to see emptiness to get to nirvana, you need it to get to Buddhahood, but you don't need it to get to nirvana". What's the difference between Buddhahood and nirvana? When you get to Buddhahood, your mind can see every existing object. Your body changes completely into a body of light. And you can appear in any planet in the world simultaneously, in...next to anyone you want to, on any bus, on any planet. You can appear there, you know...so you never know who's next to you on the subway, okay? I mean, a Buddha...part of the point of getting to be a Buddha is that you can appear, sitting next to...I mean everyone who ever sat next to you on a bus in your life, could have been a Buddha emanation, you don't know. But when you become a Buddha, you get this ability to do these things, okay? That's a lot different from nirvana. Nirvana is, is the point at which you are able to stop all your negative emotions. You don't have any more negative emotions. That's nirvana. Okay? But both of them require one step before that, what's that? You must make direct contact with ultimate reality. You must make direct contact with ultimate reality, okay. So there were people in Gyelsup Je's time, the book we're studying was written by Gyelsup Je, student of Je Tsongkapa. And, and they said "oh, you need, you need to see emptiness directly to become a Buddha, but you don't need to see it directly to reach nirvana". And he said, "come on, you need that power; you cannot remove your anger forever, or your jealousy forever unless you see emptiness directly, it's impossible. "By the way, this is coming from a guy who just gave you about eight chapters of why these little tricks you can use to try to help remove your anger, then when you get to the ninth chapter, he says "by the way, they don't work." [laughs] You know, like you can reduce your anger, you can reduce your jealousy, ah, but until the time you, you make direct contact with ultimate reality, there's no hope. You cannot remove anger and your other negative emotions. Okay, that's nirvana, okay? That's why we went through, how to remove the view of destruction, because when you do, you can reach nirvana. Okay, you can reach nirvana. You need it, you need to remove that to reach nirvana, and you must see emptiness directly to, to do that, to remove the, the view of destruction, that's the connection, okay? The next lines in the fir...in the ninth chapter say {yeng la den la tam jay dur tu pay sherab den du sub} which means "all of these things that came before, were said by the Buddha to

be for the sake of wisdom.” I’ll repeat that, okay? The opening lines of the ninth chapter say “all of this stuff that came before, was spoken by the Buddhas for the...to be for the sake of wisdom.” Okay, what came before, I mean basically, wisdom is number six of what?

[students: unclear]

The six perfections. Okay? Six ways in which bodhisattvas act. Okay, six activities of all bodhisattvas. What are they, quickly?

[student: giving [unclear]]

Giving.

[student: ethical way of life]

Yeah, giving. Like generosity. Ah, ethical way of life, you know, following a good way of life.

[student: patience]

Patience, which means not getting angry.

[student: joyful effort]

Joyful effort which means, you like to do good things. Okay, like you, you, you’re happy when you get a chance to do good things, okay? Fifth one?

[student: concentration]

Meditation, call it meditation, okay? Those are the five perfections that come before...

[student: wisdom]

Wisdom. And those six are the activities of a bodhisattva, that’s what this book is about, that’s how you get to be a Buddha. Okay, we’ll say them again: giving, ethical way of life, not getting angry, being happy to do good things, and then meditation. You need those five. So many Tibetan, ah...there was a debate, even since India, what do these opening lines mean, when it says “everything

that came before is for the sake of wisdom". And then, ah, some people said, "oh, it's referring to chapter eight". What was the subject of chapter eight? Meditation. Deep meditation, okay? Why is that a good answer?

[student: [unclear] meditation, [unclear] perceive emptiness directly unless you have shamata].

Yeah, you cannot see emptiness directly, you cannot make that direct contact with ultimate reality, which if you can do it for twenty minutes, in this life, everything's over. You know, you're a stream enterer, everything is set. You know, you can't screw up after that, you know. Life is, is perfect after that. You know, you know everything about your future. You see it directly, it, if you can just do that for twenty minutes. You must though, to see emptiness directly, to make direct contact with that object, you must be able to get into a deep state of meditation. You must be able to get into this state of meditation, okay? That's why it makes sense to say, the ninth chapter, the opening lines, are talking about the fact that you must have chapter eight to get to chapter nine, Okay. Which means, by the way, if you don't meditate, about an hour or two a day, you will never make contact with ultimate reality. And you will just die, like all the other people in the world are dying, okay? Hopeless, helpless, dying. If Buddhism is wrong, you just die, okay? If Buddhism is right, you die and then you go to much worse things, okay? And very, very long time, okay? Ah, so that's the choice you have, you know either make contact with ultimate reality, or just die a normal death. How do you make contact? You must be in deep meditation. You must...how do you get in deep meditation? You must practice about an hour or two a day. People come up to me, to... you know, "is it okay if I don't meditate today?" You know [laughs], well, yeah if you want to die like that, I don't care, you know, it's, fine, you know [laughs]. Do I have to do my, ah, confession book today, you know, do I...can I just skip the rest of the day? Yeah, you know, if you don't wanna...if you just want to die like that, I don't... you know, that's your privilege, right? That's your right. Everybody has the right to suffer. Everybody has the right to die. You know, that's your inalienable right, right? Ah, I can't tell you you can...you know, not to suffer. If you want to suffer, suffer, you know. Don't meditate tonight. You know. Or wait til it's too late so you have a lousy meditation, you know. Ah, you know [laughs], that's your right. But, but it's a stupid question, right? Anyway. The other, the other, ah, commentators have said, "no, no, no; we're talking about the other five perfections". The opening lines of the ninth chapter mean you must have the other five perfections, before you get to wisdom. Okay? The Buddha taught, ah, the Buddha stated that the other five were for the sake of

reaching wisdom, okay? So those are two ways of interpreting it. Is way number two...is way number one correct? Does it make sense? Yeah, it does. And Gyelsup Je says "not too bad, you could do it that way". Which is a {my ying gak}, what's that {my ying gak}? He says, "but the second way is better". Okay, when you say "not too bad", it means "well, the second way is better". Which means, the opening lines of the ninth chapter mean, the whole schpele that Master Shantideva gave up to this point was for the sake of getting you to wisdom. Okay, why did I talk about all these perfections for this year? Because, I'm trying to get you to the perfection of wisdom, okay? Now you get into a debate and we'll do that debate and then we'll take a break. Um. Now people have said, "therefore, Master Shantideva thinks that you have to practice the other five perfections to see emptiness directly." Okay? To perceive emptiness or to understand emptiness, you must see the other five perfections, ah, you must have the other five perfections come before. Ok...They say...Master Shantideva is saying, "you can't get to number six unless you do the other five", unless you are generous, unless you live a good life, unless you don't get angry, unless you are happy about doing good things, and unless you have deep meditation, you can't get to number six. You can't have any understanding of emptiness. Is that correct? Whoa, okay, some people say "yes", some people say "no". Uhnn. Here's the answer. [laughter] Je Tsongkapa used to have, ah, memorizing contests with his friends.

[student: unclear].

And, ah, I think he did like, I don't remember exactly, I think it was a hundred pages one night. And, ah, so you can do a few lines, right? By the way, this is the longest one, you just happened to hit it early, okay? So don't get scared, alright? You can't really leave til the break anyway, if you're, if you're polite, so. [laughter] Again, you don't have to do it in Tibetan, you can do it in English, alright? What I used to do in debating was, ah, I'd just pick out the main points, I'd forget all the "to" and "and" and "it" and "thus", you know. You can reduce it to about four words that you really have to remember, okay. And if you find this class is too demanding for you, come on Friday night, okay? But I don't want to water the class down, okay? I want to make it a little GI Jane. Alright. And you can do it. Okay. Okay, ready? Not quite. Okay, say {lo pen} [repeat]. {Lo pen} means, ah, it's what I've been calling "master". It's a-char-ri-a in Sanskrit. It means "master". Master scholar, master saint, master meditator, okay? {Lo pen}. Master. {Sheetz tso} means Shan-ta-rak-she-ta, I'll spell it for you. Shan-ta-rak-shi-ta. Very famous Indian master of buddhism, okay. He talked about whether or not the five perfections have to come before you can

understand emptiness. Okay? So we're quoting him, we're...this is his position. Shan-ta...Master Shan-ta-rak-she-ta...{Tar}, {tar} means "he said, according to him". {Tong ne} means what? Emptiness. Ultimate reality, same thing. Okay? {Tong ba ne}, {tong ne}. Ultimate reality. {Tur sam } are the first two thirds of the process called {tur sam gom}. So I'd like to repeat it, okay? {Tur} [repeat] {sam} [repeat] {gom} [repeat] {sum} [repeat]. {Tur} [repeat] {sam} [repeat] {gom} [repeat] {sum} [repeat]. {Tur} means "going to class and hearing about emptiness". {Tur} means "to hear, to learn". Learning. Okay. Even if, after the tenth class of this course, you intellectually understand everything I talk about, which is unlikely, okay? [laughs] It's not enough. {Tur} has to happen over and over and over again. Throughout your life. Every few months, you should be trying to get into a class about emptiness. Okay? You should go again and again and again and again. Our heads are made of wood and it takes a certain amount to sink in, okay? [laughs] And this is recognized in buddhist teaching theory, you know, it takes a certain number of hours for it to reach the subconscious, you know. For it to really reach the inner core of your being. You have to hear it, frankly, several thousand hours of it, okay? The {tur} is very difficult, it takes a lot of time. You have to sit there and sit there and sit there and you have to hear it explained correctly and accurately, many many hours. And then it will sink into your mind, that's called {tur}. Say {sam} [repeat]. {Sam} means contemplating it, it's going home and thinking about it intellectually. You're on the bus, or you're about to kill a roach in your house, like the roaches are getting really bad and you remember this guy, he says "wait what was he talking about, and why did he say that, and, and is it true or not, and what did... you know. You start wondering about it, thinking about it, that's {sam}. {Sam} means contemplation. Thinking about what you {tur}, what you heard. Okay? {Gom}, which is coming up later, it's not here, okay? {Gom} means "meditation". Like you actually go into a state of meditation and you try to see emptiness either directly or indirectly, okay? Can you perceive emptiness before the day that you make direct contact with it? Yeah. You did while I was talking about it just now. During the last hour, you've had certain intellectual understandings of emptiness. You perceive emptiness intellectually, very fuzzy, very dark, very incorrectly, but you perceived it. Okay? [laughs] I mean, you had, when I said the word "emptiness" and I talk about "is my arm out there", you, ah, you understood something. You have some kinda mental image about emptiness, okay? And when you go home tonight and think about it, ah, or the next time you kill a roach or something, ah, you'll have another perception of emptiness, you'll start to understand it more. Those are perceptions of emptiness. Is it the direct contact that takes you to nirvana and Buddhahood directly, fast? No. Because that's said {mun sum}. That said directly, that has to be direct, that has

to be direct contact in deep meditation. But here we're not talking about that. {Key} means "by the process of learning and contemplation". {Tip pol la beb pa} is a fancy word for "establish or to gain a clear understanding" of something, okay? You're able to gain a clear understanding, about emptiness. {Gin sulk}, {gin sulk} means "giving and the other four", perfections. Right? Those first five. So, {gin sulk} means "giving and the other four". The first five perfections. {Nga} means what? Five. {Nga} means "five". Okay. {Loon du dol} means "they come before". They come before. {Me gur}, {me gur} means "they don't have to". Okay, this is Master Shan-ta-rak-shi-ta's position and it's also accepted by all the great Lamas since then. And all the great Lamas before that. [sneeze] Excuse me. Ah, they don't... you don't have to do generosity, you don't have to be, bodhisattva moral. You don't have to be perfectly avoiding anger, you don't have to be perfectly joyful about good deeds and you don't have to be perfectly meditating as a bodhisattva activity, to get an intellectual understanding about emptiness. I mean, anyone could come in this room and if they had half a brain, they could understand something about emptine... [cut] ah, so you don't have to, they don't have to go before for you to have a general understanding about emptiness. Okay? That's the first reason why those five do not have to go before you understand emptiness, generally speaking. Okay, I'm going to give you two more reasons. On your homework there's, three. Okay, you have to give three reasons. The first reason why you don't need those other five perfections to see emptiness, is that, just to hear about it, and to think about it, you don't have to be a great generous person or anything like that. Do you have to collect good deeds? Do you have to collect good karma? Forget it. I mean for you to be in this room tonight, and to hear the word "emptiness" from someone's mouth, even if they were totally crazy... if there was some crazy man who came in here and yelled "emptiness, emptiness, emptiness"... for you to hear that word emptiness, puts you about, above about a million other people in the United States tonight. You have more good karma... each person in this room has more good karma than about a million other people tonight. To hear the word "emptiness" come from someone's mouth, you have more good karma already than about a million other people in America tonight, period. Okay? Of course you need good karma to, to understand emptiness. But you don't have to have those extraordinary bodhisattva activities, that's the point. Okay? You just need a few million years of good deeds, okay [laughs]. Which you all have. Okay? And which can wear out. You know, about the time it takes the air to go between the holes, here. It's a miracle that the air continues to go through these two little holes. If you think about it, like for forty years or thirty years, the air has managed to go through these holes a couple of times every minute, it's amazing, okay. It, it doesn't take anything to stop it, okay?

The karma could wear out at any minute, okay? Somebody could choke on a cookie during the break, [laughter] which will be in about two minutes, okay? Ahh, hope you don't, we don't have insurance for that. Okay. We'll do one more and we'll do the third one after the fatal cookies. [laughter] Ahh. Okay. I, I promise this is the longest part of the homework. Okay. You're probably thinking to yourself, "if he keeps up this way, I'm probably gonna have to spend four or five hours studying this". That's right. Okay [laughs]. Alright. I'm trying to get you more {tur}. Alright. I'm trying to force you to... I'm trying to for... rest away from you your New York Times time and stuff like that. So, give up something for the six weeks, okay? New York Times is a good choice. Okay. Stuff like that. Couple of movies. I, I studied Sanskrit, ah, I was an auditor, there were sixty people in the class, and three of us were auditing, and, ah, the professor got up and said, ah, "I've been in this university my whole life, since I was seventeen, and now I'm sixty-four and a half, and now I'm going to teach it the way I always wanted to teach it, cause they can't kick me out now". [laughs] [laughter] And he made us memorize many verses and, and at the end there were three people left, and it was the three auditors. [laughter] Uh, say {tong ne la} [repeat] {ye gyur wai} [repeat] {nyong wa} [repeat] {khyer wa} [repeat] {la ah} [repeat] {lung du} [repeat] {dro} [repeat] {me gur} [repeat]. Okay. {Tong ne} means, "emptiness", we had it before. Okay, {tong ne} means emptiness. {Tong ne la} means "about emptiness", {la} means "about". {Ye gyur wai nyong wa} is a very difficult word, okay? {Ye gyur wai nyong wa}. {Ye} means "mind". {Gyur} means "it changes you mind". And {nyong wa} means "an experience". Okay? It means a deep, ah, understanding and experience of emptiness, a deep spiritual understanding and experience of emptiness. But not direct, okay? It's where a deep understanding and a deep conviction in emptiness, but not yet a direct perception of emptiness. Not yet that direct contact. Like it's just that you have a very very deep understanding of it. So deep that you're certain about it and you know it's true, something like that. But you haven't yet made direct contact with it, like your mind's been transformed by your understanding of it, and you have a deep conviction of it, about it, you understand it very deeply, but you haven't yet made direct contact with it, okay? {Ye gyur wai nyong wa}. {Khyer wa la}. {Khyer wa} means "to develop that". {La ah} means "for that also" and then the rest is the same as the last one, the rest is the same. {Lung du dro me gur} means "those five do not have to come before". Okay? For you to have a profound conviction, ah, profound understanding, spiritual understanding of emptiness, they do not have to come before, okay? You do not have to engage in those bodhisattva activities before. Okay? We'll do number three, it's real short. [laughter] {Kha chu shor man dwa}. {Kha chu shor}, what's {kha chu shor}?

[student: [unclear]].

Yeah, anybody salivating? No. Okay. Okay say {nyer rang} [repeat] {kyi} [repeat] {tong ne} [repeat] {to pa} [repeat] {gom chu} [repeat] {kyi} [repeat] {hlak tong} [repeat] {yang} [repeat] {kai} [repeat]. Okay, {nyer rang} means “two kinds of lower level buddhist practioners”, that have not reached bodhisattva track yet. They’re not interested in the bodhisattva track yet. Okay, hinayana. They are, {nyen} means, they can, {nyen} means “listen”. These are people who can listen to all this stuff about saving all sentient beings, and they can even report it to others, but they can’t do it themselves. So they’re called {nyen}. {Nyen} means, “they can listen”, listeners. They’re not interested in saving all people yet. But they want to be a good Buddhist, okay? And they can reach nirvana, and they can see emptiness, okay? But they can’t reach Buddhahood yet. And that’s called {nyen}. Shar-va-ka in Sanskrit. {Rang} means “self made Buddhas”. They’re not self made and they’re not Buddhas. But they’re called self made Buddhas. These are also people on a lower track, who want to reach nirvana, but they’re not interested in saving all sentient beings yet. Okay. Why are they called self-made Buddhas, they don’t have a teacher, in this life. They’re running off their good karma of their past live of meeting millions of teachers before. In this life, without a direct teacher, they can achieve their goals. What is their goal? Just nirvana, they’re not interested in helping all sentient beings, okay? Necessarily, okay? Ah, {tong ne to pa} means “they do perceive emptiness”. How? {Gom chu}, {gom chu} means “through that third step in the learning process”. What was that first step?

[student: [unclear]]

Hearing a lot in class, many many hours. What is the second step?

[student: [unclear]]

Thinking about it when you get home. Okay, what was third step? Meditating on it, now we got to the third step. These people have a meditational understanding of emptiness, okay? They are perceiving emptiness in meditation. Okay. They have a thing called {hlak tong}. {Hlak tong} means “one of the highest developments of wisdom”. Where you’re... we had the definition, ah, in the last class. But it’s a very great understanding and perception of emptiness, it means “special vision”. Special vision, special insight. Okay? {Hlak tong}. {Hlak tong}. {Yang kai} means “even they can develop that”,

okay? What's the point? What's the point of this third one? Even people who have no interest in saving all other beings, they don't care about bodhisattva stuff, they can see emptiness, okay? They can see emptiness. Now what are these three statements trying to prove, what where they again? Let's go through the three, then I really will let you have a, a cookie. [laughter] Somebody came up and said, what? "You can't, you can't see emptiness unless you do those other five perfections". You can't, okay? Unless you are great at giving, morality, etc., bodhisattva way. You can't see emptiness. And Master Shantideva says "wrong on three counts". Wrong on three counts. First of all, any fool that walked in this room, and had ears, could hear what I'm say... [cut] And that's following the idea of Shan-ti-rak-shi-ta. What's the second one, cause I don't remember.

[student: [unclear]]

Huh?

[student: [unclear]]

Say again?

[student: [unclear]]

Oh,. Yeah, you can even have a very deep understanding, I mean, not just be a shmuck of the street. You know, you could be a very dedicated Dharma student, have a deep deep understanding of emptiness. Eh... So much that you're convinced of it's truth in your mind is changed completely. But even then you don't need to have the five perfections of a bodhisattva, for that. You can do it without it, okay? Although you need other virtue. And thirdly, you could be completely on another track, you could be on a hinayana track. You don't care about saving all sentient beings, but you can see emptiness directly. They see emptiness directly, and they don't practice all the perfections, okay? What's that mean? It means the opening lines of the ninth chape... by the way, we're two lines out of a hundred pages, we've finished, okay? We're making great progress. [laughter] Ah, when they say "the Buddha said, all those other things were for the sake of wisdom", was he talking about the five perfections? Not if you take wisdom to just be the direct perception of emptiness. You don't need the other five perfections, to see emptiness directly, okay? You don't need to be a bodhisattva to see emptiness directly, you can do it without it. So what's he mean? We'll do that after the break, okay [laughs] [laughter] Okay, so take a

break, like ten minutes. We're gonna run til nine thirty so just get used to it, okay? [laughter] [cut] After you finish writing this we'll do something else. [laughs] [laughter] No, I still have to give you the punch line from the last one, right? So why does the opening, why do the opening lines say that "all that came before was spoken to be for wisdom". And Master Shantideva, and Gyeltsup Je say, "look, we're talking about the wisdom of a Buddha, we're talking about omniscience, we're talking about the ability to close your eyes and see ever existing object in the universe in one moment, that ever was, is or will be". That's pretty cool, okay. To close your eyes and be able to see every thought that every being ever had, is having now or will have, to see everything that ever existed or will exist, or that exists now, in one moment. To be able to do that is the Buddha's state of mind, that's an enlightened state of mind. Now if you want to get that, you have to have the other five perfections. Okay? And that's the point, okay? You can get rid of your mental afflictions, you can get rid of your jealousy, desire, etc., without those five perfections. But you cannot reach that state of mind, which is called "the ending of the obstacle to omniscience", okay? You have in your mind now some kind of block, mental block. Your mind is capable of perceiving every object in the universe, but it has some kind of block right now. When you practice those five perfections, and get to wisdom, you can remove that block. It's very cool, it's very interesting. You know, every mind sitting in this place has the ability to see every thing in the universe, but something's blocking you. Okay, there's a, there's a mental block that you have. To remove that block, you must practice those five and then practice the perfection of wisdom, and that's what Master Shantideva, meant when he said, "the other five have to... all of the other five are aimed at getting number six. You see, the other five are aimed at getting number six in the form of omniscience. By the way, is a Buddha omnipotent? No way. Prove it. I'm suffering. Okay? It doesn't take anything more than that. Oh, but he could be a sadist, right? [laughter] Right? [laughs] I mean, I'm suffering, he could stop it, but he doesn't stop it. You know, which is ridiculous, Buddhas also have all compassion. So if the Buddha were omnipotent, I wouldn't be suffering. If I am suffering, it means the Buddha can't do everything. Does that mean the Buddha doesn't know everything? Not at all. The Buddha does know everything, the Buddha can't do everything. Okay, because your suffering was created by your bad deeds. And it's a projection coming from your mind, not from his mind, or her mind. So it's up to you to stop it. And he can't, or she can't. She can help you, he can help you, but, but, can't, they can't do it for you. Okay? Or they would have already and we wouldn't be here in New York City, in nineteen ninety-seven, with all the unpleasant things here, you know, okay? It just wouldn't exist, alright? Alright, ah, having introduced the concept of emptiness,

now Master Shantideva will start to teach you how to see it directly, which is the whole point of this class. To see it directly, you have to first get in your mind, and this is your meditation assignment for this week. It's on your homework, okay? You have to be able to see in your mind roughly, what is ultimate reality and what is not ultimate reality. You have to see in your mind, you have to be able to close your eyes and say "okay, ultimate reality probably looks like that". Have you seen it directly yet? Maybe not. Do you even understand it very clearly? Maybe not. But roughly, I think ultimate reality must be like that. And then the opposite must be like something else, you know. So mentally this week, your assignment, you know, is to try to in your mind divide between, "oh, this is probably ultimate reality, and this is the other reality". Okay, the lower reality. Okay? The lower reality is called, {kun tsok}. Say {kun tsok} [repeat], {kun tsok} [repeat]. By the way these are the two lines that come next, and these are where Master Shantideva explains the two realities. Okay? He starts to talk about the two realities. One of them is called {kun tsok}. You have been in {kun tsok} reality your whole life. Okay? Unless you are a very high being, unless you have seen emptiness directly, and I don't know who in this room has seen emptiness directly, okay? I can't tell by looking at your face, if you've seen emptiness directly. You have to be careful, okay? But if you're not one of those people, okay...

[student: [unclear]]

No, I... what I said when I said that was that, from their description of the experience, you can tell it, if you've already seen it yourself, you can tell with certainty if they've seen it or not. If they talk for two minutes, and, ah, and they're not describing certain things, it's definite that they didn't see it directly, okay? If you've seen it directly, you, you could interview them and, and if they would tell you, cause these tantric deities are very sl...greasy, you know. And, sometimes they don't admit to anything, right? [unclear] Ah, [laughter] [laughs] so anyway. You don't know who's, who's seen it. But suppose you haven't, then your whole life has been spent in {kun tsok} reality. {Kun tsok} means "deceptive, false", okay? Deceptive reality, okay? False reality. So there's ultimate reality and there's false reality. Ultimate reality is called {dun dam}. See {dun dam} here? Okay, say {dun dam} [repeat] {dem ba} [repeat], {dun dam} [repeat], {dem ba} [repeat]. The word for ultimate reality in Tibetan is ultimate truth. {Dem ba} means, "truth". {Dun da dem ba} means "ultimate truth". The word in Tibetan for ultimate reality is ultimate truth. Okay. The word for what I call {kun tsok} or deceptive, is deceptive truth. Okay, deceptive truth. This pen is deceptive truth, this arm is deceptive truth, this room is

deceptive truth. Your body is deceptive truth and your mind is deceptive truth. And if you're not... if you haven't seen emptiness directly, you have spent your whole life in...in a world of lies. In a world of illusion, you've never seen anything correctly. You're living in... it's deceptive reality, okay? A deceptive truth. Why do they call it truth? Why do they call it truth, why don't they just call it deceptive reality? You gotta get used to that, alright? They talk about the two truths, it means the two,

[student: Realities.]

realities. So why do they call them truths? You know... by the way, two truths... when I say, "two truths" you have to think, "oh, he's talking about the two realities". One of them I've been in my whole life. The other one, if I could make direct contact with it for twenty minutes, I would be outta here. You know, I'd be in a different place, altogether, you know. So what... what's he talking about"? What... when he talks about two truths, you have to think, "oh, he's talking about those two realities". Which one? "Oh, the deceptive one I've been in my whole life, and the, ah, ultimate one, if I could touch it directly, if I could make direct contact with it, then it would change me forever; and I would be outta... I would see all my future lives, I would see my future enlightenment, I would meet the Buddha, etc". Okay, sixteen wonderful things happen to you, called the: four noble truths. Okay, that's what four noble truths mean. Okay, anyway. But in Buddhist philosophy, they're called the two truths, okay? Why is deceptive real... if I say "deceptive reality", which is all around you, everything about you and everything in this room is deceptive reality. Why do they call it truth? Why do they give it such a fancy name if it's a lie? It's like saying, you know, "true lies". You know, why, why give it credit and call it deceptive? Yeah?

[student: [unclear]]

Say again?

[student: [unclear]]

Ah, Scott said "because it functioned at work". What were you gonna say?

[student: [unclear]]

Ah, because it feels so real... and he said?

[student: [unclear]]

Because it's not non-existent. That's, ah, three interesting ideas, okay? One person said, "it's true because it works" and that's true. The first one... that's not why it's called "truth", but it's not... it's an interesting idea, okay? It does work, the pen works, your shirt works, your mind works, your legs work, they're gonna take out the door when I finally let you go. Okay? I mean, everything works, it's... something deceptive about it, but it works, okay? So, that's not bad. Ah, to say, "it's truth because it exists", that's not too bad, either. I mean, it does exist, right? You can't say, "it doesn't exist". You go stand in front of a deceptive truth car, and [laughter] see if it breaks your deceptive truth legs, and gives you deceptive truth pain in the hospital. And you get a deceptive truth bill, you know. [laughter] [laughs] You know what it mean? [laughs] It works, it really does work. It may be something funny about it but it does work, alright? Ah, actually Kay's answer's the correct one, okay? Ah, it's called truth... by the way, where did I find this? Ah, we, we had some, ah, special books input... we're doing this computer project; we're putting in hundreds of thousands of pages of text. We just got a shipment yesterday, so I was checking it, did this say anything about the two truths, and it's Trijang Rinpoche's collected works, which is Rinpoche's root Lama and the teacher of the current Dalai Lama, and, ah, there it is. Beautiful. You know, two truths, here's why they're called "truth", you know? And, ah, deceptive truth is call... so now it's in your homework already. Ah, so you can credit all those people working in the basement at Phistry in the dark... in the basement. In the dungeon. Yeah. Ah, but anyway, ah, it says deceptive truth is called truth, um, because you think it's true. It seems to be true, to a mind which is wrong. It seems to be true to a mind which is wrong. And that's why it's called... that's why deceptive reality is called "deceptive truth". It's a fancy way of saying, "it's a lie". Okay? [laughs] It's true to a mind that doesn't understand things correctly. You know? Pink, two-headed elephants are truth to a very drunk person. It's like saying that. Okay? That mind, your state of mind now, it's wrong, all the time. What you see doesn't exist the way you think it does. You know, you think those roaches exist from their side, so you kill them because you want to get rid of them. But you don't understand that why they're there has nothing to do with killing them or not killing them. And if you kill them, it's the best way to get more. You just can't see that, you look at a roach, you don't think that. It wasn't like the first caveman that was, you know, "oh, ah,ah", and he'd look at something to kill and he'd say, "oh, wait, it's empty, it's a projection of my own mind, you know, don't kill it". You know, we started killing, cause it looked like it made food.

Does it make food to kill? No. Why? Because, it doesn't work all the time. It's very interesting. I mean, if you really found the way to make food, it should work every time. Okay, every time you go out to kill something, you should kill something, and every time you kill something, you should be able to eat it. Okay, if killing made food, then killing would always make food, because killing is the cause of food. But it doesn't work every time, so it's not the cause... wake up. You know, c'mon, man, you know, can't you see that if lying was the cause of getting money, then everybody who lied would get money. But it only works part of the time, so that's not why you get money. Something else is going on. Okay, if you kill all the roaches, sometimes they go away, and sometimes they don't go away, so it's obviously not the way to get rid of them. Wake up. You know, wake up. This is causing all the suffering in the world is that, it's very interesting. It's very terrible. You... and it's obvious that it doesn't work. You... you know, if you have half a brain, you can see it doesn't work, you know. Invest with risk or invest conservatively, which is better? Neither one, obviously, you know. Obviously. [laughs] It's, it's... generosity always works. Okay, now, how you're going to confirm that is another matter, okay? We'll get to that, we'll talk about that. Anyway, so, it seems to be real in a certain way and it's not like that. But your mind is always in the background of a human mind, until you see emptiness directly, you believe in that thing about the roaches. You know, you believe it. And that's a wrong idea. And that's why that reality is called a lie. Is it a lie from its own side? No. If you put a Buddha in the room and showed him the same roach, would he see a deceptive thing, would it fool him? No. Okay, deceptive reality means, "deceive the minds of stupid people". You see what I mean, like a Buddha could walk in the room and see the roaches and say, "oh, don't you ... you want to get rid of them? Ah, take care of them". You know. Ah, he is, he's not deceived by the, by the appearance. So deceptive reality, it's named, "truth", because it seems to be true to people who haven't understood things yet. And that's where it gets its name from. Does it mean when the Buddha sees this pen, that he doesn't understand that it doesn't come from a pen factory, it comes from your good karma. If you like all this stuff I'm writing. If you don't like me writing so much, this pen came from your bad karma. And it's possible that one pen could come from one person's good karma and one person's bad karma. No problem. Because of two people in this room, one can feel like, "I wish that pen would run out of ink now", and the other one [laughs] could think, "I hope, I hope he writes more", you know. Okay? Yeah?

[student: [unclear]]

I'm sorry, say again?

[student: [unclear]]

Ah, actually he, if he saw a roach, he would still get incredible bliss. He or she would have an incredible feeling of bliss from this. I mean, that's a quality of being a Buddha, they might see a roach... ah, actually not. They would see the roach as a tenth level bodhisattva. [laughter] Seriously. Okay? That's tra... that's true. Okay. So, what's the homework today? Ummm, that... name the two truths. Deceptive truth and ultimate truth. {Kun tsok dem ba} and {dun dam dem ba}. Okay, are they actually two different kinds of truth? By the way, why is ultimate truth called "truth"? For a different reason, right? Deceptive truth is called "truth"... this is Trijang Rinpoche, okay? This is ACIP, dah, dah, shipment... yesterday. Ah, why is it called the... one of our sponsors is here tonight, so I'm just trying to advertise. [laughter] Ah, why is it called deceptive truth? [laughs] Because it seemed to be true to a mind which is mistaken. Okay, why is ultimate truth called "truth"? Because it's ultimate reality, it is the ultimate truth. It is the higher reality, and if you make contact with it for twenty minutes, everything is over. Okay? So one is called truth for one reason, because it seems to be true to a stupid man, all of us. And the other is called truth because it really is ultimate reality. Okay, are they actually two different kinds of truth? Ah, is, is deceptive truth and ultimate truth, are these the two great divisions of truth itself? I ask you. No. One is a lie, okay? One is false, okay? So, don't write that on the homework. Are they different, two kinds of truth? No. If not, why are they called, "truths"? Well, one of them is called "truth" because, to a mistaken mind, to ignorance, to, to {jik ta}, to the view of destruction, it seems to be true. Although it's not, it seems to be that if you kill those roaches, you can get rid of them. Okay, it seems to be that way, so it's called "truth". Why is it called "truth", why is ultimate truth called "truth"? Because it really is true. It is, it is, ultimate reality, okay? What object is divided into the two truths? If I say this thing has two divisions, deceptive reality and ultimate reality, what is this thing? All existence, okay? [laughs] Everything that exists is either on one side or the other, okay? Everything that exists in the universe is either one reality or the other reality, it's either the lower reality or the higher reality, okay? That's all. Are we dividing truth into two kinds of truth? No, we are dividing existence itself, we are dividing reality itself into two kinds of reality. Higher reality and a lower reality. What's the higher reality? Ultimate reality. What's the lower reality? Deceptive so-called lying truth. Okay? Like that, alright? And those are the two realities. One more point and we'll, we'll go... I'll come to you. And then we're done, actually. I mean, you

have been in the lying reality for your whole life. According to the highest school of buddhism, Madyamika Prasangika, you have never had a correct perception in your entire life. Okay, you have in the back of your mind, believed that thing about the roaches, about every single object you've ever looked at. And you look at sixty-five objects per finger snap. According to buddhism, you have sixty-five separate perceptions every finger snap, sixty-five times one second, times sixty seconds, times sixty minutes, times twenty-four hours, times seven days, times fifty-two weeks, times how ever many years you've been alive; that many wrong perceptions you have had. Okay, everyone was mistaken, and on the day you make contact with ultimate reality, you will understand that. You'll say, "my god, that was a lot of boo-boos", you know. [laughs] [laughter] Seriously, I mean it's one of the four noble truths. You, you see it. That was what was wrong, that's what I was doing. Okay? By the way the ironic thing is when you come out of emptiness directly, you go back to seeing things wrong. Seriously, until you reach nirvana. But you know what's going on. You know you're doing it. And that's a big difference, okay? Unti... that's what the fourth path is all about. Until you get to nirvana, you're trying to get rid of that tendency. At least you know you're crazy. There's a difference between being crazy and knowing you're crazy, right? Alright, big difference. It... if after you see emptiness directly, you know you're making a mistake. Okay, but you still do it, you can't help yourself. Okay. And then, you're trying to get over that. Okay, did you have a... I'll answer a few questions and then we'll try to stop within about six, seven minutes, okay?

[student: [unclear]]

Yeah. Everything belongs to one or the other.

[student: but couldn't you say that everything is [unclear] ultimate or deceptive [unclear]]

Yeah, yeah. Ah, Robin said a true point and in fact it's the next debate in the, in Master Shantideva's text. Every object in the world possesses both kinds of reality. Okay? Every object in the world possesses both kinds of reality. For example, this pen has a quality of appearing to be out there, independent of your mind and that's it's deceptive truth reality. But it also has a reality of not being that way, in reality, and that's it's ultimate reality. In other words, every object in the universe has it's own emptiness. And you have to get used to that. Okay, every object in the world has the fact that it, that it is not not your projections. You gotta get used to that. Okay, we'll go through that later. I didn't want to

get into it just yet. But, every object has both realities, okay? There's a famous saying in Madyamika that if you took away one reality, the other one would have to leave. Okay, it's a big debate, you know. But if, you took away this reality, there wouldn't be any ultimate reality, cause ultimate reality is a quality of each object in this room. Okay? How many emptinesses are there around you? How many ultimate realities? We're trying to make twenty minutes contact with this "guy", called ultimate reality. How many available "guys" are there around here? I mean, every hair of Dr. Syke's stubble [laughter] has it's own emptiness, you see? Every object in this room, every, every scratch on the, on the wood, has it's own emptiness,. You are surrounded by ultimate realities. Up to the gills, you know? You haven't ever seen one of them. Directly. If you could ever see one of them for twenty minutes, you'd be out of here, you know. But it's like a big wall of pure diamond, you can't see it, okay? It's like a big wall of perfect crystal and you can't see it. It's around you all the time. You live in it, you swim in it, and you can't see it. Okay? It's pretty weird. [laughs] Okay. Yeah?

[student: [unclear]]

It... I love that question. They, they always put like some tantric deities in the class, and they ask the questions I forgot to cover. Um, some people call deceptive truth, ah, "relative truth". That's just a lousy translation, and I'm not ashamed to say it. It's a crummy translation and the word has nothing to do with relative, {tsok} means "fake". {Kun tsok} means, "fake", lie, false. Okay, the relative... I don't know where they got it. You know, if anything's relative, emptiness is relative. Okay. Cause it's dependently originating. That's another question. Okay, lousy translation. I don't know where they got it. You know. Maybe it's the opposite of ultimate in some people's minds, or something. Yeah? Yeah?

[student: [unclear]]

It's because you have what?

[student: [unclear]]

Right, ah, Fran said, "suppose you come out of the direct experience of ultimate reality" and I just said, "you're still seeing things wrong, but at least you know you're seeing things wrong". Um, it's the understanding that builds over the next seven lifetimes, about what you saw, that allows you to eliminate you

mental afflictions. Are you able to stop bad karma immediately? Not at all. It is not a {ton ba}, say {ton ba} [repeat], {tong ba} [repeat]. {Ton ba} means, “something you eliminate immediately when you see emptiness directly”, and you will never have it again. And there’s only two or three of them. One is,

[student: doubt]

doubt. You will never doubt Buddhism again. You know, frankly, Buddhism is the only true religion, sorry, [laughter] you know. Ah, and you will see it directly. You will meet a Buddha, you will see your future lives, you will see emptiness, you will see that you’re gonna be enlightened. All those books that are being typed in by those poor monks are absolutely, every letter is true. You know, and on that day you confirm it. And you never doubt anything about it again. You will never wonder about it again. You will never have the least question in you mind again. You will see it all with you own eyes. And, and you know that you’re seeing it. That’s another thing. So, there’s no doubt. By the way, I’m not putting down other faiths, they’re fantastic. They bring great happiness to the world, they’re wonderful. You know, I’m not... that was a joke, okay? Ah, it’s true actually, it really is true, but, but what I am saying is that, I’m not, [laughter] no I’m not making a joke. The, the, the other things, morality and the, and the faith, and the... those things are fantastic. They have kept the world together from blowing up for, for many years. Um, but, but what I’m saying is that day you will confirm every single thing that I am talking about, directly, yourself. And you cannot doubt it again. What’s another one? What’s another thing you eliminate, on that day? You can never believe that things are the way they look again. Okay, they may look that way again, but you don’t believe yourself, anymore. You know emptiness is correct. You know this is an illusion, you know. You can never believe in it, that way, again. You can never really believe that the roaches exist from their side and not from your mind. And you can never really again kill them as happily as you used to. Will you still kill them? Yes. Because you haven’t overcome you mental afflictions yet. But at least you know you’re wrong. You know. But you still have this em... emp... emphasis from you, from your past. But you will still bad... do bad deed. Bad deeds are not stopped at seeing emptiness. They slow down immensely. And then you have to use emptiness to get rid of them. The last thing you, you stop forever is believing that, like cutting yourself or doing some kind of suffering thing could be a spiritual practice. After that, you know you have to take good care of yourself. You know that your body is very important. This is a lousy, crummy, mortal body, and you need it. So, [laughter] and so, after that, you take good care of it. You know, you don’t believe that it’s

a spiritual practice to starve it or to beat it or to get it cold or something like that. Ah, it's called {tsu tum tu shi chung tse ta wa}. You get rid of that forever, okay? But you don't get rid of bad deeds forever, at that point. Okay, you can still because of your... the emphasis of your past, you can still collect bad karma. Does it go off, does it create new lifetimes? No. Will it ever flower? No. Very cool, okay? That's another story. Yeah?

[student: [unclear]]

She says, ah, "if you say when you become a Buddha you see all the things of the three times, every object in the universe, but if everything is your projection, how can you see every object in the universe"? Well, guess what. Every object in the world... in the universe is your projection, and you see it. And by the way, you'll be sitting there and saying, "oh, I'm seeing this roach as a tenth level bodhisattva, and that's because I was so good so many years ago, back in New York City, when after that class, I didn't hurt them anymore. That's cool. It's, it's all a projection of my mind. And I really like it". You know, deceptive reality works, you can get run over by a deceptive reality taxi cab, but you can also sit there and enjoy your deceptive reality Buddha paradise. You know, and you know you made it, and you can just sit there and be proud of it. You know, that's okay, no contradiction.

[student: [unclear]]

That's a very difficult question, you know, she says, "can you see the suffering of other beings because you can't see anything bad, right"? You can see that they are projecting suffering, got it? You see what I mean? I can look at a person and say, "tantric deity, nice to meet you". They can be experiencing themselves as a miserable person. You see what I mean? No contradiction at all because they are empty. If they were not empty, that couldn't happen. Because they are empty, everything is possible. Okay, that proves why you can reach a Buddha paradise, by the way. And that's cool, and that's proves why one person in a room can be knocking on the door of a Buddha paradise, and everybody else is saying, "this guy's crazy, this guy acts weird, you know, I don't know what's wrong with this guy". You know what I mean? Very possible, completely possible. You know, in fact it would probably look like that, right? Ah, so anyway, like that. Anyone? Okay, we'll stop... ah, pretty auspicious place to stop, you got something better?

[student: [unclear]]

[laughs] No, we have like two minutes, go ahead.

[student: [unclear]]

Yeah, I'm sorry, that's ah... that's another tantric deity there. Um, {Kun tsok dang ni durn dam tai den nyi dun nam ne chai dur}. Um, {kun tsok} means that "deceptive truth", which you now know means, you know, reality as a, as a plain ole, screwed up mind sees it. Okay, {kun tsok}, {dang} means "and". {Ni} is a filler to make meter [laughs], okay? {Durn dam} means "ultimate reality, ultimate truth". {Tai} is a colon. So what he's saying is, "deceptive truth and ultimate truth"... {Di ni}, "these, these"... {Dem ba nyi}, {dem ba} means, "truth", meaning reality, right? One is called truth because, to ah, a screwed up state of mind, it looks true. One is called truth because to, to an enlightened state of mind or to an arya state of mind, it's true, okay? {Nyi} means, "those two". {Nyi so dur} means, "we accept two truths, we believe there are two truths, we assert that there are two truths", okay? {Dur} means, "I agree, I want or that's my position", okay? Uh, let me make sure I covered all the homework. There's, ah, I asked you for some root text, which you'll find in your reading, and that's it, you're free, on, a time almost. Again, I, I ask you this, this is a very profound chapter, it's gonna get heavier, okay? Hang in there. It's an extremely good opportunity. It, it's basically, in my mind, I mean you can believe me or not, you basically have the, the choice of dying, a regular old lousy death, and everything that you don't come to this class for, you lose anyway, or, or come to this class and see if this stuff works. You know, see if it works. I say it works, and I said that if you, if you, learn it, you'll see that it works, and you can try it and it'll work, and these things will really start to happen to you, okay? You can do it. Ah, you gotta put in some effort. If it was that easy, you probably would have already done it, okay? Ah, and if it was that obvious, somebody would have taught to you already. Ah, but it didn't happen yet, and you're still suffering, and, ah, you gotta put in some effort. So don't be wimpy, okay? Don't say, don't let the lazy mind take over and say, "oh, three, four hours of studying these weird scribbles, you know, ah, I, I'm busy, today". Forget it, you know, the busy thing you're doing is just death, you know? You'll just die, it won't mean anything. It will be in that huge pile called, "worthless days of your life". And then there'll be this tiny little precious box of the twenty or thirty minutes of your life that really meant something, and, and you have to get to that peak experience. You can do it, but you have to put some effort into it, okay? And I, I'm not going to make it easier. Cause, cause I want to give you what you need to know. Ah, I could make it really general and, and mushy, and, ah, nobody

would perceive ultimate reality, you know. So, we're gonna go for that, alright? So, buckle down and, ah, don't get wimpy, okay? Alright, ah, Pundzo's gonna do a prayer.

[prayer: mandala]

[prayer: dedication]

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ACI Course X

Class Eight: How to Fight the Mental Afflictions, Part Two

3/27/97

transcribed by: Juliette Pegrum

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In the meantime we are proposing to do mini retreats, there are two large houses on the property which you can sort of see in the.. one of them is hidden there, you can see one of them in the picture and they are connected by a hallway which is well locked at night because there are ladies on one side and men on the other and it will fit retreats of right now six to ten people each and there are two kinds of retreats. What are we doing retreats there for, we had many days there, many many arguments, many many things to decide but basically the decision is this that place is a meditation place, it always for meditation and Godstow, Godstow is the original name of the place and we are required by the contract to keep the original name and it means in Tibetan. Do you know? {plasac} okay and we decided to dedicate it for meditation. These classes are very good you are getting already a lot of what a geshe would be getting in the monastery, you have studied if you have been here from the beginning each one of the five great books of Buddhism to different levels and so philosophically, mentally, intellectually you are just about where you should be and that's good. I don't think you can meditate very well in New York city, we do try, the greatest enemy of meditation is what? Sound and aside from our own mental afflictions [laughter] we said that last week. We need to meditate, there are five great levels of spiritual realisations in Buddhism called the five paths and the movement between each path is done only in deep meditation, you cannot get to the five paths unless you are in deep meditation you have to be able to meditate deeply, so we really have been seeking a way in which we can do meditation together and that it's almost like your one arm is very very strong your philosophical studies have been very good, you are very very well educated Buddhists but your other arm which is meditation, you can't do very well unless you get the opportunity to do it in a very quiet place, very good atmosphere in a very concentrated way. You really you should be trying to do one month retreats and things like that. It takes about nine days for, I can tell you from experience, to bring your mind to a meditative state, in retreat. We don't have that much time and also we don't have the [unclear] yet so we are going to start with mini retreats just so you can get the taste of the proper way to meditate and

then as when we get the [unclear] we have already been offered it seems help to build meditation cabins there, we have already been, someone has already contacted us and offered to supply the cabins so that will come, but this is kind of like to get ready and to start working on it so we will have weekend retreats there and there will be two kinds of retreats there will be limited to ten people, the most people that can ever go up on a weekend will be ten people it can be any mix of men and women but they must stay in separate buildings and there will be two sorts of meditation retreats they will always be devoted to meditation there won't be any philosophical classes there devoted the place will have the energy and theme of going there to meditate. If you do a weekend meditation say from Friday to Sunday from Friday evening to Sunday afternoon there will be silence kept, there won't be talking and then there is a pretty strict schedule of meditation and then there's a pretty strict schedule of walking meditation and there is a pretty strict schedule of work meditation of about two hours on Saturday so that you start to get into the energy of the place okay. Each retreat will have a different theme every Sunday morning you will take the one day vows, okay these are the vows that you take, those of you have been to Kopan. We researched all the great retreat centres in the world we consider Kopan to be the best we rated I.M.S. pretty high, the Insight Meditation Society, and then we also visited some Sivavananda organisations because they do very good retreats there for the past twenty-five years or so and we studied all of their set-ups and we think it is important to do the one day vows, so you take them on Sunday morning and then you keep them until the next morning, Monday morning which gives you something to take home with you, so you would be leaving Sunday afternoon and you would be taking the vows home with you to remember what you did all weekend. So it will be a structured retreat, meditation, heavy meditation the place is extremely good for meditation it is totally silent and there's a hundred acres of forest and meadows for the walking meditation which we are convincing the town is totally necessary for tax exemption and beautiful lakes there and a beautiful house there and the karma of the place is also very powerful it was the previous owners were the founders of UNICEF. So there was a man who spent his whole life trying to help children who had been hurt in the war, in world war one and world war two and he spent his whole adult life mostly working for free his name was Morris Paye and he did not take a salary for many many years and he did it, that was his base for him, that is where he lived and so the karma of the place is very sweet the karma is very powerful. He was offered the Noble Prize but turned it down, he said give it to UNICEF instead and it was eventually given to UNICEF so the karma there is very sweet, it is a very powerful place, very quiet and it is also very close by it takes about an hour, just over an hour by train, as soon as we got the

property they built a train station in the town and this old lady said "I don't know we have been trying thirty years and you Buddhists move in and they build a train station",so the train station is a few miles away and we can go there from Grand Central station and it takes about an hour and fifteen minutes I think and it's like eight dollars and thats the shbeal. So two kinds of retreats will go on there in the coming year you have a little thing on the inside called pre-arranged retreats and they will be limited to ten people so and also we will try to make sure that everyone can get into one if we have too many people then we will try to share it,or try to split it up so that everyone will get a chance to go but those will be retreats on those specific subjects and we have some training for the leader of the retreats there are six people now trained and they will be leading the meditation retreats so you can sort of pick the subject you like or the teacher you like or the weekend that you like and you can talk to Micheal Wick,Micheal is the co-ordinator for all the retreats at Godstow he lives in this area and he is very available during the the day and evening,he'll he'll be taking all the names and he'll be scheduling people and he will be doing all the work of co-ordinating people and that's the,that will be the thing so if you want to sign up for any of these retreats here you would contact him and it on first come first serve for now if it gets to be too much of a problem we were at I.M.S they have a waiting list of something like a year or something now there is a lottery system cos too many people want to go so right now it is first come first serve maybe later on we will have to go to a lottery or build new buildings there okay. The other neat idea that we came up with is that if you want to do your own retreat you can organise a retreat that doesn't conflict with one of the dates hereand you can get,we are asking people to try to get six to ten people together to do a retreat and you can organize your own retreat. Now there are some rules about organizing your own retreat,first rule is you have to use one of the certified teachers whose names are on this list for now later on we will certify other people,more people thats mostly so we can insure that what goes on there is really Buddhism and stuff like that you also have to,if you start your own retreat or organize your own retreat you have to get one of the administrators on the bottom,those are the people who are doing the rent work,they are making sure that the food crew is all put together,that the groceries have been bought,that the people have brought their linens,you have to bring your own linens,we don't have any laundry service and things like that they're the people who are in charge of the facilities for that weekend so if you decide to orgaize a retreat right now they are the only people who are authorized to open the retreat and to set you up so if you decide to have your own retreat you have to find someone to lead it from this list then you have to find someone to be your ,in tibetan it is called your {nyapa} , {nyapa} means is the food guy the guy with the key the

guy who turns on the heat the guy that makes sure you clean up the bathroom and stuff like that,so right now you need to have one of those to organize a retreat. We had alot of arguements about what to do financially,the place costs eight hundred dollars a week whether we use it or not when it was offered to us because the went bankrupt we said can we have just like a few achres of it and they said take the whole thing or don't take anything so we had all these big meetings we decided for the sake of the future we would try to take it we also have a very

kind sponsor who is sponsoring half of the basically half of the cost for the next nine years,something,nine or ten years so we do have a sponsor for that,so what we are trying to do is recover half of the half of the maintenance which means the heat,the insurance,the taxes which we are trying to get out of and things like that we don't feel comfortable charging people to go there so we made a dirty diabolical system ten people decide to do a retreat there that group between themselves has to come up half of the maintenance cost we figure three hundred and eighty-five dollars which means if you are gonna use the place for a three day retreat we ask you,you ask your group to come up with three hundred and eighty-five dollars and the idea is that you get Fran Parullo or someone with a good job to go [laughter] and they pay three fifty [laughter] and the other nine people pay four dollars and the idea is that the inside of your group you try to encourage the people who have better incomes to pay more and the people who don't or right now don't have a job or trying to get their feet on the ground,young people at college they would pay less but it works out to about thirty-eight dollars per head for three days there I mean the total thing up at I.M.S not to criticize they run at a loss and it costs,if you count the transportation and everything else it comes to about,I don't know,the course was a hundred and twenty,so it is like two hundred and something for food and costs okay,by the way that money does not include food the food is up to you,if your group wants to eat well you know eat well,if your group wants potatoe chips [laughter],let them have patatoe chips that is up to you guys okay,but that is the concept and that you can start,Micheal has the calendar. One weekend a month is reserved for the sangha use,for the monks and nuns one of the primary uses of this property and one of the primary reasons it was given to this organization was for building a monastery and nunnery so the monks and nuns are being kind enough to let you come up and help foot the bill for the place [laughter],for retreats so I mean eventually we plan that we would give twenty-five achres to a monastery,twenty-five achres for a nunnery and then like twenty-five achres would go towards retreat cabins I figure that we can fit maybe thirty retreat cabins there on there it's nice it's big

[student:what about work weekends?]

Just what they say [laughs] and no we'll talk about it and then the other area of the land we're thinking to have translation activities research activities like that. About forty-five minutes away is one of the best tibetan libraries in the world which is [not sure] place and he has pledged that we can use the place any time we want free access to the library there and he has also pledged that any time Andy's ready to build a monastery he has a freight of heavy equipment which he said we could just use it for free so things are ready there. Somebody asked about the work weekends they are called {zaygay} {zaygay} means {zaygay tuga dowa} it is in the Abhidharma Kosha fourth chapter and it means you get a special karma from taking care of temples like the way Ken Rinpoche has taken care of Rashi Gampil Ling those of you who are aware he pays almost all the grounds costs there himself and he has planted all the trees there he did all the sidewalks he did all the fences he did all the drive way he built the garage he built his house and all of it is called {zaygay} {zaygay} means "it is a special karma" that comes to you if you,if you help build or work on a place which is a spiritual centre monastery,nunnery,stupa anything like that and it's supposed to be according to the Abhidharma some kind of extraordinary virtue like Leon did it today he fixed the shower on the second floor [laughs] congratulations [laughter]and that's a {zaygay} means its some kind of extraordinarily powerful karma so there will be there are scheduled two is it? Two {zaygay} work weekends and that is just going to be work and it is fun you know it's going to be just go up help re-build the fences there there are beautiful white fences there some of them are broken,help clear away some of the trees that fall down from time to time and help to clean out the water there are two nice streams there's a natural spring there and we have to keep those clean and just try to serve the place like that and that's just heavy duty weekend Fran Parollo has promised that anyone that goes will have free food you said? There's free food [laughs] but generally it will be a lot of fun and a chance to get away from New York city the air up there is really cool and the place is extremely nice eventually we have to build a temple a main temple we have to build a monastery we have to build a nunnery and all year retreat cabins so you can spend your whole days there in retreat so we will talk about it and I am serious okay and you have to start doing long retreats the natural progression of this course and of these classes is that at a certain point you start doing long retreats say a month each and I would hope that everyone here could get up to the point where they are doing like two a year one month retreats and that's just the natural progression that you have to do in your life first you start to study then you start doing short retreats then you start doing longer retreats and then all of this stuff will click and all of those

things will actually happen to you all of things that we are always describing that happen to you a certain stages you must be meditating heavy duty so now we finally have a chance to do that okay so that is much good. Did I forget anything major? Nope.

[student: Micheal what about beyond the cost of covering the activities donating something]

Oh Stearwell says if that the thirty-seven dollars or what ever thats minimum okay I mean we are asking if you go up there and you are a millionaire and you have a good time, there will be like some box and if you throw in another five hundred thousand or so thats all [laughter] and I mean we are just trying to meet the maintenance costs but I really don't like to do it we have had horrible debates about it we will have to give the place back we will lose the place by the contract if we can't keep it up to a certain payment thats the contract that we have, we cannot, we have to meet the expenses we cannot brake the up the property we are not allowed to brake up the property maybe there are tantric deities and maybe they wanted to make sure that the monks have enough land two hundred years from now I don't know that will not allow us to make a [unclear] of the property we have to keep it one piece and we have to keep it up, so we're just trying to find a way to do that I believe that it's not, it wouldn't be out of the question that maybe in ten or twenty years we would have a hundred monks and nuns there and then maybe five hundred and then maybe a thousand this is the idea this is the goal and then you know, a hundred people in three year retreats or something, from New York city or in their sixties or seventies [laughter] and [laughs] like that. Yeh Michael

[student: Can you say that the work weekends are free [unclear]]

Really!

[student: yeh]

Okay

[student: [unclear]]

Okay, the work weekends are free [unclear]

[student: Are they limited to ten also?]

I think they are limited to ten or not? Are they limited to ten? Yeh we have to limit it because of the zoning right now okay. You are visitors.

[student[unclear]]

Also one more thing like if your new here and you don't know five other people that you could get together in a gang and go up together then check this last thing here the last thing on the form here is that look I don't know five other people I would like to get in on one of these retreats that people organize and if there's other people organizing retreats and they only have six or seven people and they have three empty spaces left, please contact me because I don't know six other people in this group or something like that you are welcome to do that and anybody in this group can start a retreat it's totally up to you anyone in this room can go around and get five friends five to nine friends and organize your own retreat the only rule in order to keep the place from being trashed is that you have to have one of the administrators there with you and you have to have one of the teachers there that can keep you on the meditation schedule and that's that's the only rule right now, yeh.

[student: what if you wanted to do one that is not listed here?]

She asked if you what if you wanted to do a retreat on a subject that is not here, that's the whole point that's the whole idea you pick your own subject also, we tried to list specialties of these people but if you have anything else which you would like to organize a retreat about you contact that teacher and say would you be willing to do a mandala retreat like a whole weekend on mandala and meditating on mandala that's fine that's fine you can do that okay and I think that you should use your imagination and you know it's really a it's really up, we were really very addicted to the place you stay there a day and you don't want to go home and it's really beautiful so you are welcome to go up, by the way somebody asked can you do it during the week, you can do it during the week fine no problem you know if you want to do a five day retreat with six friends that's also, you are welcome to do that.

[student[unclear]][laughter]

Michael Wick has to investigate the fact that there is a work weekend and a sangha retreat on the same date of the week in September I hope it doesn't mean that the sangha has to work [laughter] okay.

[silence]

Okay tonight I would like to introduce you to [unsure] they are called {nymen} ,oh by the way one more thing about Conneticut people from every MST centre are welcome to organise retreats we are sending this out to everyone in an MSTC centre where ever they are and you are welcome to bring friends that you recommend okay so if you know someone who is not in MSCC and you thing they would like to come you are welcome to bring them but you are the one who is vouching for them and if they take off their clothes and run around and stuff like that you will [laughter] which has happened we will not,you will be responsible and next time you want to bring someone we will say do you remember that guy you know [laughter],so it's just sort of a system to prevent anything strange from happening we are still new in that town the mayor,I had along talk with the mayor he had alot of strange concerns about us and illegal concerns about us and we don't want to make any waves okay there's a country club across the street and it costs twenty thousand dollars to join it each year and we have to watch it so we are being a little bit strict about who goes up anyone in this class is welcome and anyone from any other MSTC centre is welcome and any one that you vouch for right now maybe later on we will open it up when we have a huge dormitory and all that.Okay say {nymen}

[class:{nymen}]

{nymen}

[class{nymen}]

{nymen} means {nymen nyomo} means "secondary mental affliction" you met the big six now meet the next twenty okay there are several explanations of why they are called {nymens} some people say because they are close to a big affliction some people say because they come from the big afflictions I kinda like the second explanation but they are secondary in the sense that they like if you have desire then that qualifies you for like six more mental afflictions which are not quite so powerful okay and thats the idea of a seconary mental affliction. I am going to give you very quickly the twenty okay the homework says you have to name and describe any six of them on your homework and on your quiz so you can sort of pick your favourites [laughter].

[silence]

say {trower}

[class:{trower}]

{trower} means "anger" okay that's by the way why it's not so great to translate the primary mental affliction as anger okay. That's what? What primary mental affliction does this stem from?

[student:disliking]

Disliking things okay and this is sort of a natural progression of that alright it starts with not liking something then it's like grrrr okay this is real anger this is like what happens when your boss criticizes you at work stuff like that okay? It is supposed to be the lead up to actually hurting somebody okay, it it it inspires you to hurt somebody.

[silence]

Say {kunzing}

[class:{kunzing}]

{kunzing} is a it is hard to translate into english it means "keeping your anger over a longer period of time" like {trower} is the first blow up and then {kunzing} is where you sort of feel angry at the person for days, or weeks, or years you know I had a very nice nun in Tuson what's her name?

[student:{Tutrun Tutren}]

{Tutrun Tutren} and she was describing how this phenomenon of how someone says something to you that you don't like and you remember it for years and they don't have any recollection of saying that to you, you know what I mean years later you are still obsessing on this thing and still mad at them and they were just joking or something and that was like two years ago and the only one that remembers it is you and that is {kunzing} okay {kunzing} means I call it keeping anger and retaining anger okay it is sort of like bearing a grudge okay but it's not quite that it's retaining anger over a period of time {trower} is the first five minutes or ten minutes after the person has left and you are still seething and you still feel angry like an hour or a day or a life time that's {kunzing} okay.

[silence]

Say {sigpa}

[class:{sigpa}]

{Sigpa} .Do you guys know the word sig? Sig means,literally it means "to burn something",to burn,but this verb this noun {sigpa} this is like irritation okay it's like starting to get hot someones been bothering you,bothering you,bothering you and you are starting to build up some kind of your heart starts to beat faster it's not anger yet it's pre-anger okay {kunzing} is post-anger {sigpa} is pre-anger and it's like,how do we translate it irritation okay and it's main functionn is to make you say say something bad you know stupid,but it's the feeling that leads up to that it's the way you start to get your heart starts to burn a little bit it means irritation or starting to get irritated with this person and it's function,job is done when you start to talk when you start to say something to that person harsh harsh okay,that is called {sigpa} .

say {numsay}

[class {numsay}]

{numsay}

[class:{numsay}]

This is sometimes {numpa saywa} {numpa saywa} means we translated it as "malice" but what it means is the state of mind in which you are ready to hurt somebody you know it is a decision to hurt somebody either verbally,physically or what ever but you in your mind you have decided to hurt somebody.Here comes my specialty if anyone wants to lead a weekend retreat I can do this one. Say {tugdoe} .

[class:{tugdoe}]

{tugdoe}

{Tugdoe} means "jealousy" and it's just that I'll give you the definition in Tibetan I mean translated there's a nice translation by Janice's mother Annie Chinila in

that green logic book which you can get at the Three Jewels it says this is a part of anger an inner disturbance of the mind which out of a desire for gain and honour cannot bare the site of another persons gain or happiness. Definition of jealousy.

[Student:once more please].

[Laughs] Okay mainly it's a disturbance of the mind it wants people to pay attention to me and it is unhappy about other peoples good fortune but their happiness and it's a kind of anger it's a form of anger and again no need to mention that it is totally hypocritical for a bodhisattva you are here by honorary bodhisattvas okay and it's just totally wrong it is the opposite of bodhisattva mind it's,a bodhisattva is going to go to hell if necessary to make sure that other people get what they want and jealousy,someone else has got what they wanted and you are like you can't stand it you know it's crazy it's mental affliction and mental illness all in one you know it's like it's crazy to not want someone else to be happy okay or to want to wish that it didn't happen to them okay and it is very common in Dharma centres you have to be careful okay, the mental afflictions cannot stand this kind of activity the demons that live in the world and they do live in the world that cannot bare this kind of thing going on thats why it is so rare you know there's not alot of bodhisattva charatara classes going on tonight in New York city although there are so many million people here they can't stand it they get very very upset about it so what they would like the most is if these Dharma brothers and sisters could somehow split up from each other or get jealous of each other or like that would please them more than anything so just to spit at them lets be let's not have any jealousy and just be careful it grows very easily and stays in your mind and it's very,very sick for a person who says they are on the bodhisattva track and I confess to it and I admit it to everyone here you know I have it all the time and it's bad and we have to try and stomp it out before it ever gets a foot hold among these minds here so keep it in mind okay. Alright number six [pause].

Say {gyou}

[Students:{gyou}]

{Gyou}

[Students:{gyou}]

Um this is not the {gyou} with the [unsure] head letter which means "cause" and this is not the {gyou} that is {gyimla} which means "maya", meaning illusion and it also not the {gyou} with the [unsure] letter which means large intestine [laughter] this is the {gyou} which means falsity or insincerity in the sense that you will not admit your faults it's some kind of not being straight with yourself not being sincere and trying not to admit that you have anything wrong with you and what happens if you have {gyou} is that no-one can teach you anything okay like if you do not admit to yourself that you have any shortcomings or that you have anything to learn then no-one can teach you anything so {gyou} has a special function of blocking you from hearing it when you go to a teaching cause you don't think it applies to you nothing, "i don't have that problem" that's {gyou} okay.

[Student:denial?]

Denial would be, yeh that's probably a nice way of putting it [pause].

Say: {yower}

[Students:{yower}]

{Yower}

[Students:{yower}]

{Yower} means "to shake like that", an earthquake is called {Sywom} they are related {yower} means to trying to think of a way, it's to put on good qualities that you don't have okay what do you want to call it I don't know.. It's like pretending to be very holy when you are not, pretense is good, by the way it is very hard to translate some of them don't have good english ..words, but {yower} means you want other people to honour you, you want other people to respect you so you try to pretend that you.

[Student: hypocrite]

Like a hypocrite that you try to pretend that you have some qualities that you don't have. There's the story about the guy who he wasn't doing any mandala offerings or something, his altar was a big mess and then he wanted, he had some important sponsors coming so he spent a lot of time he fixed up his altar really nice and then he realized that he had {yower} so he took a big pile of dirt

and he threw it all over the altar just before the sponsors get there and that was an honest act and then some lama was teaching in another part of Tibet and he said somebody just did something very virtuous [laughter] he had esp and he could see and he said "someone has admitted their own hypocrisy and it's a great spiritual event that has happened",you know,it's really cool.

[Student:[question]

Say it again.

[Student:[question]

Eh... yeh put on.Say {morsar newar}

[Students:{morsar newar}]

{Morsar newar}

[Students:{morsar newar}]

{Morsar newar} mor,mor the ancient meaning of this is that mor means "your face" and sar means "to be hot" and it means "to blush" and {morsar} like if you are debating someone at Sera and they something stupid you just go like that,like you should be ashamed for saying such a stupid thing your debating on,you don't clap your hands or anything you just go [laughter] like that so {morsar} means "shame",{mosar newar} means "lack of shame".Shame here means the opposite of this,by the way {mosar yerpa} is that you are ashamed to do a bad deed because you yourself would be embarrassed to yourself,it's like some kind of self esteem thing this is not worthy of me ,I am a Buddhist,I am a monk,I shouldn't be doing this thing and you stop you hold yourself back thats {mosar} .{mosar newar} is the opposite you know like you don't have that quality you don't hold yourself back and this refers to shame in the your,Isa always say in the privacy of your own room okay {mosar} is functioning internally and no-one else can see it ,it means that in your own room or you know somewhere where there is money there and if you stole it no-one would ever know {mosar} is what keeps you from stealing it {mosar} is what keeps you from doing a bad deed even if no-one else will ever know thats {mosar newar} so it's important to understand that this eh.. mental affliction is the lack of that okay,this mental affliction is doing bad deeds in private okay and thats {mosar newar} .

[pause]

Say {toaw mepa}

[Students:{toaw mepa}]

{Toaw mepa} you can shorten it to {toaw me} that's more common okay cut that, the short, the short, the one we always use in the monestary is {toaw me} okay .{Toaw me} means "the same state of mind" it's the opposite of {chow yer} {chow yer} is I won't do this bad deed because it will have certain repercussions on other people it will hurt other people okay thats {chow yer} the opposite of this is avoiding a bad deed when you are just about to do something wrong you hold back because you are afraid of how it will impact on other people you say such and such a person will get hurt or such and such a person will lose faith in Buddhism if they see me doing this okay and that is {chow yer} this is the opposite okay this one says I don't care what other people think I'm going to go ahead and do what I want to do and we translated it as lack of consideration just because, considering the effect on others and not to consider the effect on others is {chow mepa} according to the Abhidharma Kosha system which is not the system I am using for this presentation the last two mental afflictions are present in every case of none virtue any time you do something wrong you have one of these last two there to some extent you don't have the self esteem the spiritual self esteem to avoid this for your own purposes and you don't have the consideration of what it, how it might impact other people either and that's the Abhidharma system says that. Yeh.

[Student:[question]

I think it should be rather conscious you know when Je Tsongkapa get's into that and it's kind of it should be rather conscious okay.

[Student:[question]

I don't know it just means some kind of consideration and {chow yer} is to have that consideration I have never seen it in any other applications there are similar words that mean tax same sound they maybe related they maybe not, okay say {charpa} .

[Students:{charpa}]

{Charpa}

[Students:{charpa}]

{Charpa} is "hiding your faults" okay remember the other one was effecting spiritual qualities that you don't have and this one is hiding the bad qualities that you do have okay,it's especially important in the Vinaya if a monk brakes even a minor vow and if we have {cherpa} if we try to hide it from the other monks then it is much more serious if we admitt it quickly then the karma is much less and the Vinaya consequence is much less so it is very important to ,time is a factor with {cherpa} okay the longer you hide something the karma exponentially builds and the quicker you admit it to someone the better okay so if you have friends in California and you do a bad deed at night call them immediately you know,because they are about three hours behind,don't wait until the next morning you know the karma is much more powerful by the next morning okay,it's very important to admit the things you do and not to hide them okay and sooner or layer it comes out anyway and people are like dogs they can smell people around you they know,they look at your eyes for thirty seconds the way your eyes go and they know you people know other people they sense other people the way,we used to have this really great dog called Rusty that [unclear] and if a person walked through the door who didn't like dogshe would just bite them right away [laughter] and you know they have this kind of instinct and people are the same you know are the same you know you can try to hide your bad qualities believe me everybody knows just admit it and clean up your act you know it is much easier to admit it and to clean up your act than to continue with the very difficult task of hiding it you know and sooner or later it comes out anyways so better just not to have anything to hide and if you have a bad quality that you can't stop then just admit it to other people and work on it you know,a Buddhist should just be an open book you know and just admit everything about yourself and fix it,but it is this act of hiding it which can create some kind of denial in yourself and then you and then you don't fix it you know you stop fixing things and so don't have {cherpa} {cherpa} is people shouldn't know that I have this particular bad qualities.Eh yeh.

[Student: [question,unclear]

He asked the question that and number six ,let me see the definition of number six means out of a desire for gain fame and honour and it's primary function is spiritual instruction it's to shut you of from spiritual instruction some kind of

dishonesty {cherpa} is more like wanting, more like a Watergate state of mind it wants to cover up it wants to do a cover up.

[Student:[unclear]

[laughs] Dawn says your friends will get bored if you are always confessing your jealousy in front of classes and stuff.

[Student:[unclear]

It does, he says Atisha, Atisha used to carry around a little stupa and every time he had a bad thought he put it down prostrate to it and confess and there are all these stories, Master Atisha sorry, there are all these stories of him being on the road you know everybody riding horses and he used to say "stop, everyone stop" and they would stop their horses and he would get down take his stupa you know prostrate and confess that he just had a bad thought and they couldn't get to where they were going all the time he kept stopping you know and I guess if Master Atisha can do it Lord Atisha [laughter] then we can do it [unsure] right, I don't know with in reason I, by the way if it stops having an effect meaning, you know, Rinpoche when I used to do my {num chypas} would say hey, I am tired of hearing that one can you just fix it you know [laughter] and it's a lot easier to fix it okay but if you can't fix it it is still better to keep telling somebody and if you break a bodhisattva vow you know the procedure alright some of them have to be confessed in front of certain numbers of friends and they don't have to be people with bodhisattva vows they just have to be someone that understand about the bodhisattva vows, when you break the secondary vows you must go to a certain number of other people and admit what you did immediately you know and I have like telephone friends like really all over the country and we call each other and when we break one we call each other and we say I broke that one if you break a primary bodhisattva vow what? If you break it in a certain, totally then you have to take it over again okay. Say {sena}

[Students:{sena}]

{Sena}

[Students:{sena}]

{Sena} means, I don't know if there is a good word in, I mean there are a lot of colloquial words, cheap, stingy okay doesn't want to give anything wants to keep

everything,tight fisted,parsomoniou.

[Silence]

Say {giyapa}

[Students:{giyapa}]

{Giyapa}

[Students:{giyapa}]

You wouldn't have any mental afflictions okay for example pride,pride is for.....

[end of side one]

{Giyapa} in colloquial tibetan means "fat", chubby as a mental affliction it means "focusing on your own temporary good qualities and being stuck up about them" okay like I am very beautiful or I am very strong or I am very smart or I am very spiritual and that's {giyapa} okay it's like a stuck up, puffed up yeh {giyapa} okay alright. Say {madaypa} .

[Students:{madaypa}]

{Madaypa}

[Students:{madaypa}]

{Daypa} means "faith" {madaypa} means "lack of faith" not feeling faith okay and obviously objects towards you should feel faith you know say the Dalai Lama okay and {madaypa} is almost a kind of laziness or something where you are just like you don't feel that admiration that you should feel it's sort of a spiritual admiration laziness or something like that okay where you are just like "oh he's just a normal guy,who cares" you know like that. That's {madaypa} . How many mental afflictions total, now? Twenty-six okay and if we wanted to spend the time how many?

[Students:Eighty-four thousand].

Eighty-four thousand variations okay these are just the top twenty-six okay

eighty-four thousand variants. Say {laylo} .

[Students:{laylo}]

{Laylo}

[Students:{laylo}]

{Laylo} sounds like {laylo} okay it means "laziness" okay laying low this is probably one of the six that you can put on your homework [laughter]. Spiritual laziness specifically it's opposite is {tundruk} and Shantideva {tunka trela dewa} which means "a lack of joy in doing goodness" okay that's the worst kind of laziness but lounging around your house and wasting your holy lifetime is also {laylo} so even normal laziness is also {laylo} the ultimate {laylo} is to not take joy in spiritual things. Say {barmaypa} .

[Students:{barmaypa}]

{Barmaypa}

[Students:{barmaypa}]

{Barmaypa} means "some kind of carelessness", not being careful in your spiritual life okay they say the best way to get {barmaypa} is to have a few beers okay they say that so if you want to know what {barmaypa} is it's sort of like good inhibition or something like that and then you lose it when you get drunk and then you are more likely to do something bad.

[Student:[question]

This means not having it not being careful not being spiritually mindful okay. Say {jengay}

[Students:{jengay}].

{Jengay}

[Students:{jengay}].

{Jengay} is forgetting yourself or losing focus in meditation when you study the

art of meditation in A.C.I course number three {jengay} is in there as one of the faults of meditation and it's where the object is you lose the object totally forget about it being clear or not clear or intermitant or not intermitant your mind is totally on to something else and that is {jengay} it's just you forget yourself completely and it can function it can be all during the day like you decide I did my four forces of purification this morning and I will not yell at my boss the whole day and that's my restraint you know and then and then you just forget it and yell all day long you know and then you get home and you say oh yeh I was going to do that you know that's {jengay} {jengay} is totally forgetting some virtuous thing that you were going to do and also in meditation to just totally lose the object okay you know it's not like you were just distracted slightly you lost it all together you don't even know what you were meditating about it happens to me all the time. Say {sayshin myimba} .

[Students:{sashin myimba}]

{Sashin myimba}

[[Stuents:{sashin myimba}]

{Sashin} means "some kind of awareness" self awareness {myimba} means "not being that way" in meditation this is the state of mind which is acting as the alarm okay like if the mind starts to wander this state of mind is watching the mind there's a state of your meditating,here's the mind that is meditating and {sashin} is over here watching you know like a watch dog you can call it watch dog mind {sashin mayimpa} is losing watch dog mind and when ever the mind starts to wander this mind says hey hey you've started to wander and then {drengpa} comes recollection and says get back here and then {sashin} stands up again and watches you know and then the mind starts to get dull and {sashin} says hey hey something is going on and the awar.. recollection brings it back up it's two seperate mental functions {sashin} is the watch dog it's the red flag okay it goes up {Sashin myimpa} means you don't have any red flags going of in your mind you do what ever you want and nobody is raising the alarm there is no part of you saying hey hey something is going on here it's mind the enemy is mind really when you get to {sashin myimpa} you are just not having, you said awareness, guardian awareness that's not bad. Say {moogpa} .

[Students:{Moogpa}].

{Moogpa}

[Students:{moogpa}].

{Moogpa} is literally the tibetan word for fog and it means "a dullness of the body" or the mind like if you had a big meal and you did not have much sleep the night before or you have a big lunch or something that's {moogpa} that state of mind is {moogpa} and it's just some kind of stupid dull low level, dull state of mind mental dullness something like that foggy mind and it's {torpa} it's like it's self afflicted you know you did it to yourself when you shouldn't have stayed out so late you shouldn't have eaten so much and then you get the reward for it you know your just like and it's like when you are at work around three o'clock if it's like my office okay that's called {moogpa} . It tends to promote the other mental afflictions if you allow yourself because of your appetite to or because of other reasons to get into {moogpa} you are setting yourself up for other mental afflictions you know it is like being tired and dull and then an opportunity comes along to do something wrong or to think some anger or something {moogpa} is very fertile field for those other mental afflictions okay. Say {numyang} .

[Students:{numyang}]

{Numyang}

[Students:{numyang}]

{Numyang} is distraction mental distraction like your mind is being attracted to a pleasant object.

[Student:What do you call it when you always like forget you keys].

I don't think that is mental affliction,she asked about forgetting your keys.

[Student:You know how you always forget about certain things a kind of a block].

I don;t think forgetting your keys is a mental affliction okay.

[Student:what about misplacing?]

It's you know the {jengay} the mental affliction of {Jengay} has to be aimed at a virtuous object like you forget that you weren't going to yell at your boss today or you forget the object that you are meditating on or something like that eh yeh.

[Student:[question]].

That would be that last one it's pretty good yeh that's pretty good both physical and mental it is important to say. Do you have a question?

[Student:The difference between sixteen and seventeen].

I was afraid you were going to ask me that in meditation {jengay} is losing the object completely okay and it happens at the very low levels as the meditation occur you know as you get better at meditating you rarely have {jengay} early on in your meditational career you get alot of {jengay} it just like you just wake-up for a minute and you say I forgot totally what I was meditating about you know I don't even remember what I was meditating about it's at a very initial point at your meditating career some people that initial point last twenty years but [laughter] but it's that's you know you get to a pretty decent level of meditation it doesn't happen any more {seshe mayimba} is where the guarding mind which goes all the way upto buddhahood you know it is there all the way upto buddhahood it's the state of mind which is watching the mind and is raising the alarm like I mean a buddha, as you are progressing along the path pretty high you would never have {jengay} again especially in meditation you would never forget totally what you were meditating about you wouldn't be that bad but {seshe myimba} {seshen} is something that you have to have all the way up I mean all the way up to buddhahood or close to it you could have periods where your mind is not calling the alarm and not saying hey wait a minute you were supposed to be meditating you know wait a minute osomething is going on here there's a mental affliction coming in you know close the door you know wake up it's the wake up call okay and that is the difference between those two so {numyeng} number nineteen is distraction towards a pleasant object and it's a kind of desire it's it's it's it comes from that main mental affliction of wanting things ignorantly okay. Say {gerpa}

[Students:{gerpa}].

{Gerpa}

[Students:{gerpa}].

{Gerpa} is also during meditation it refers to being unable to keep your mind one pointed sometimes it is translated as scattering you just find yourself unable to keep your mind on a single thought or single point and I think it must be very typical in Manhattan and even with your personal life or my personal life having too many projects going on in a macro way being unable to focus on things in a meditational way it's going off your mind going off to other subjects {gerpa} can also be towards a virtuous object like you can be trying to focus on a Buddha image and then start thinking about the charity you are going to perform at two o'clock today that is {gerpa} and it is considered a bad deed you know once you have decided to focus on a single virtuous object it's considered {gerpa} to then get distracted to start thinking about all the good things you are going to do today okay because the point of the meditation was to keep your mind on one virtuous object does that mean you can't do many virtuous things at once as you progress along the bodhisattva path you are encouraged to become multi faceted {unsure} has a thousand arms you know the meaning of a thousand arms is as you progress higher you should be able to juggle more virtuous thoughts and that's no problem that becomes a good deed those of you who have a {dakyay} practice Rinpoche, Ken Rinpoche twenty years ago twenty-five years ago how can I be one pointed about this thing that has forty thousand different visualisations in it and [unsure] Rinpoche said it's one practice it's one, it's one movie going on you know and you focus on it from beginning to end and that is one object now that is one pointedness so a bodhisattva once you get up to that sort of strength spiritually you can have many objects of focus because it's one spiritual life you know it is all part of one big network of virtue that you are doing it's all one pointed virtue so it comes a point where it says that as you progress further you get busier it's okay as long as you are focusing single pointedly on it last point then we'll take a break there's a verse in Master Shantideva where he says you should love the path you know love the, get attached to the methods you have learned to fight your mental afflictions and also please be sure to develop hatred for your mental afflictions and the verse is very cool but you won't get the verse tonight because we couldn't finish it we consider doing an all nighter there were too many we tried but we couldn't finish last week but anyway next week it is a very beautiful verse okay I want all of you to go out and try and develop attachment and hatred okay attachment to what ?

[Student:[unclear]

For punching out the mental afflictions. Hatred for wat?

[Student: [unclear]

For this great enemy that has caused you all your mental and physical suffering and [not sure] get's into this big debate he say's are these mental afflictions or not you know is loving or being attached to the path and the war against the mental afflictions is that a mental affliction itself and is it a mental affliction to hate your hatred or to hate your own anger and he gets into this big debate because unfortunately there's an early sanskrit commentary which says then later these two mental afflictions and these two ideas will be finished you know there is a later sanskrit commentary which says these two mental, he doesn't say exactly mental afflictions but he says these two attitudes will be finished so many commentators have taken them to mean that they are mental afflictions and that okay you put up with them for a while and later your'll over come them the two mental afflictions are enjoying the war loving to fight the mental afflictions and being spitting on the mental afflictions and hating them you know and [unsure] says that is not the point at all, cause if you read the verse carefully and if you know tibetan you can read it more carefully he says {matowpa} which "these are not mental afflictions" okay what that commentary means is once you've punched out the mental afflictions you know once you have knocked them out well then you won't have to do those two things you won't have to have a love for that war anymore and you won't have to have this hatred for these guys as they exist in your mind because they won't exist in your mind at that point so then you will lose those two attitudes it doesn't mean they are mental afflictions so what he is saying is that it is fine too love buddhism to love the war love making war on the mental afflictions and then he is saying it's fine to spit on your mental afflictions you know every time you get jealous you should take great joy in being pissed off at your own jealousy you know very good very appropriate get angry at your jealousy and very, very appropriate for buddhists once you have kicked them out of your mind then you won't have to do that anymore and that's where he said it we are gonna take a break and then when we get back we are going to talk about the possibility of kicking the mental afflictions out of your mind completely and exactly how does that happen is it possible to beat this enemy in such a way that he never comes back.

[Break]

It's just the ideal of a bodhisattva, I swear to think like a bodhisattva, I swear to try to get to a point where I would give the rest of my life to other beings to help

them reach enlightenment I'll get there first and on the way I will help them and on the way I will really help them that's all you are doing you know it's not like a you don't have to cut your arm open or anything like that okay that comes later, no [laughter] okay we will try to go faster now Shantideva, Master Shantideva gets into this long part next where he talks about is it possible to beat the mental afflictions you know like what kind of war is this going to be is this going to be like a normal war or not, you know, are we going to beat Germany and then twenty years later they build up again and we have to fight them again you know is that the kind of war it is or what kind of war is it and he discusses, sorry [Julia] [laughter] my grandma was there but is this the kind of war when they're gonna go back and regroup and build up their strength again or is it possible, is it even theoretically possible to wipe out the mental afflictions permanently and then Master Shantideva gets into this verse which is very sweet and he says if you think about it all the mental afflictions come from what? Ignorance which is the tendency to see things as...

[Student's: self-existent]

Self-existent which is a mistaken state of mind okay it is a mistaken state of mind it's a misperception it's a misunderstanding it is focusing on the world in a way which is unreal the world is not that way and ignorance thinks it is that way so all of the bad thoughts that you have the twenty-six that we have done the eighty-four thousand that we don't have time to do they are all based on one mental function which is mis-understanding your world you know mis-interpreting your world and because of that says Master Shantideva it is possible to wipe out the mental afflictions permanently and once you cut the root then you wouldn't have to worry about them anymore it's not like your gonna be fighting, fighting, fighting and then you control your anger and then you don't watch it for a couple of weeks and then it starts to come back like a bad weed or something like that mental afflictions are not like that if you can destroy them from the root which if you can understand emptiness you can reach a point where they will not exist anymore and they do not come back they cannot come back because that must be based if you were in Massachusetts they must be based at the rawest forms of liking and disliking which are the rawest form of mental affliction are themselves predicated on mis-understanding the world you know if you didn't mis-understand the world you couldn't get those mental afflictions so therefore it is possible to destroy them forever and they will not come back and that's very cool, ah yeh.

[Student: [question, unclear]]

In the next verse [laughter] Master Shantideva discovers, discusses the secret for seeing things that way which we talked about up in massachusetts also really out of six stages of mental afflictions growing the first stage is what can you remember {up chmpa mewer} it's ignorance in the seed form as you go into your next life it's the ignorance seeds for ignorance that you carry into your next life and then even in the womb they start to grow you were right yeh the ultimate point is that you have to be able to remove the seeds also and that's true, eighth bodhsattva level or going into nirvana on a Hinayana track you remove the seed for ignorance you can't have them anymore you can't have the seeds for ignorance you cannot have the seeds anymore for thinking things are self existent and all mental affliction depends on that and if that were not in your mind then you could say that mental affliction be removed permanently from, he gets into a really sweet verse after that he says well is there some place where they could hide out okay they don't go back home and get started again but could they go to a third country and hang out and hide for a while is there any place else that the mental afflictions could go if you cut their home base in your consciousness if you cut their home base which is your ignorance well could they hang out in some other part of your being and then get back at you later somehow so that Master Shantideva goes through three possibilities let's see where else would they hide out you know and he makes a list. Three alternative hide outs for the mental afflictions enemies once you have kicked their rear ends okay. Say {suksob yulah minay} .

[Student:{suksob yulah minay}]

{Suksob yulah minay} the critical word here is {yule} which sometimes means "country" but here means "object of your perceptions" okay what is the yule of the I consciousness? Colours and shapes what is the {yule} of the ear consciousness? Sounds okay so is it possible for the mental afflictions if you cut their home base in your mind could they like hide in the objects for a while and then come back and get at you later Master Shantideva is going through all the possibilities you know could they go out into colours and shapes could they go out into Tony Braxton's latest song and then hide there and then come back later and get you you know so he discusses that he actually gets into it is it possible for the mental affliction tendencies to park in the external objects of your senses and your mind then come back and get you later of possibilities okay and then he says no it is not possible why?

[Student:[unclear]]

Well he asks the following question can arhats see colours and shapes so do arhats get mental afflictions? No okay so if mental affliction were by nature something inherent in the world you know if it is some problem of the world that we have anger you know if the problem is not in the mind but it is in the world then anybody that lived in the world and that saw New York city would get mental afflictions but it's not true people can reach Nirvana they can go to Manhattan they can look at the Empire State Building and not get mental afflictions so the mental affliction tendencies do not lie out in outer objects of our senses they cannot hide out there he says. Yeh

[Student:[question]][unclear]

{Nimay} means "they do not stay" I like to say they don't park and then there's in the longer form it says by nature in the {yule} in the objects of visual forms and the rest okay they don't stay in your outer world they can't if they could then arhats could get mental afflictions. Say {mixo}

[Students:{mixo}]

{Bongolah}

[Students:{bongolah}]

{Mineh}

[Students:{mineh}].

I mean what are all the possibilities for our mental afflictions to hang out at if they are not in your mind they are not in your consciousness well maybe they are in the object of your consciousness meaning the colours the shapes and the sounds of the world but if they hang out there then arhats would also get mental afflictions well what about if they hang out in the sense powers themselves in the sense organs you know what if they could go and hide in your visual optic nerve okay what we call the sense powers in buddhist philosophy what if they could stay in your ear or in the power of hearing or in the power of touch by the way if you eliminate the mind and the sense power and the objects there ain't no place else for them to go then you can say with finality they're dead if you get them out of your mind they cannot stay even in an enlightened state in different places of your being and this says {mic} {mic} means "the eye" {sor} means

"etc" {wambolah} means "those sense powers" {nimay} means "they don't stay there" they cannot stay there because everybody knows that even a person who is experiencing emptiness can still have an eyeball even though they cannot have a mental affliction so it can't be that the mental afflictions are hanging out in your eye in your eye power okay you can have an eye power you can be concentrating on emptiness and you cannot have a mental affliction so they cannot be staying in the eye power what he is trying to say is these are for people who have studied Abhidharma okay first chapter Abhidharma kosha he is trying to say look you can divide the world into the objects we see into the mind that sees them and into the eye which allows the mind to see the objects and mental afflictions if you can kick them out of the mind by understanding emptiness they can't go park in the eye and they can't go park in outer world they are gone there is no base for them to come back to they are gone and they have no place to build up their strength again and to get re-inforcements and to come back and attack you again he is still talking about a war you know if you kick them out of this one perimeter called your skull you know if you can get them out of your mind then there is no place else they can go they have to be permanently destroyed they cannot re-group and come back impossible. Say {parla mina} .

[Students:{parla minay}]

{Parla minay}

[Students:{parla minay}]

{Parla minay} is very simple what's a {bardo} ? In between being right {bardo} okay {parla} means "in the middle" {parla minay} means "there no place else for them to go" there is no other, what do you call it, option number three means there's no other option they are not in the outer world which you are experiencing if they are not in your consciousnesses and they are not in your sense powers well then there ain't no place else for them to be and they are gone so he is trying to prove that you can defeat them permanently and you are supposed to get happy you are supposed to say this is not like other enemies that if you sort of beat them for a while that they rise up again like that. Did you have a question?

[Student:yeh [unclear]

So, but he doesn't get a mental affliction.

[Student:[unclear]

It wouldn't happen I think at that point I don't think that he could get alzimers just karmically I doubt it or he would be the first alzimers patient not to get violent okay seriously and by the way I repeat it is possible for an arhat to die of a horrible death but they'd never get upset about it never feel angry, never hate anybody nothing like that okay. Yeh.

Student: [unclear]

Yeh,yeh right I was afraid you would ask me that and I was amazed that nobody mentioned it and I was hoping to get away with it she said when you said that people, I said you notice I only said perceived emptiness okay I was fudging it if you are focusing on emptiness it is impossible to have a mental affliction period but at that time it still possible to have an eye power and it can even be active so I'll say i'll take a shot it doesn't say clearly in the text but I would say direct perception of emptiness it's obviously you couldn't have a mental affliction but you can't have any relative thought at that time period you cannot have an emotion at that time it is impossible but let's even say then that you understand the emptiness of an object even fairly well intellectually for that millisecond that you are having that pure understanding it's totally impossible to have a mental affliction at that time you cannot understand an objects emptiness even intellectually clearly we say clearly is a big thing in the scriptures, clearly and then still have a mental affliction at the same time totally impossible so you canbe looking at that wall understanding it's emptiness and it would be impossible during that ten seconds okay to have a mental affliction about the wall it's impossible that is what he is talking about okay. Two things and then we will stop almost on time we have reached the end of the war with the mental afflictions were getting, we are cruising through the "Bodhisattva charyatara" at about ten times normal spead okay Rinpoche took I think eight or nine years to teach it we are trying to do it in a year which is difficult but you are getting all the main stuff I can't see you know I can't see that we will get an opportunity to do it longer than that so we have to kind of move at a certain pace that takes us to the six perfections okay we have just reached the six perfections we will start to s them we will start to discuss the six activities of a bodhisattva we'll assume that you already did the ceremony next week okay and now you decided that you want to get into acting like a bodhisattva there are mainly six main activities of a bodhisattva okay and that is say {paratu chinba} .

[Students:{paratu chinba}]

{Paratu chinba}

[Students:{Paratu chinba}]

{Paratu chinba} means {para} means "the other side", the far side like if you are standing on the east bank the west bank is the {para} okay {chinba} means "went there" past tense went {tu} means there, to there so {paratu chinba} means "went to the other side" and it is translated as perfection and that's a good perfection a good translation one of the few ones that I agree with okay and it means "perfection" okay in sanskrit the other side is {param} then {eter} is the past tense of go so {param-eter} or {parameter} okay [laughs] okay perfection and there are six. Why do they call them perfections? I mean everybody talks about the six perfections bodhisattva, the life of a bodhisattva is made up of six perfections why are they called perfections?

[Student:reply [unclear]

Sykes says when you are a buddha they are perfected that happens to be the perfect answer perfection answer okay that is exactly right okay when you reach buddhahood they are perfected but these are talking about activities for people like us who are not buddhas yet so why are they called perfections for us?

Student:[unclear]

Marcella said because she was in California she cheated okay just kidding, because they lead you to perfection okay and that is {paratu chin che} . Say {paratu} .

[Students:{paratu}]

{chin}

[Students:{chni}]

{che}

[Students:{che}]

{Paratu}

[Students:{paratu}]

{Chin che}

[Students:{chin che}]

Really you are doing six {paratu chin che's} you are not doing six {paratu chinba's} {paratu chin che} means "get you to perfection" takes you to perfection you are if you are not a buddha already you're practising the six getting you to perfections getting to perfections anyway there {paratu chin ches} okay when you get to be a buddha they are {paratu chinba's} okay. I am going to write them down very fast okay six of them alright and then we will be done mostly. Six activities of a bodhisattva if you want this world to change before your very eyes do these six. Say {chinba} .

[Students:{chinba}]

{Chinba}

[Students:{chinba}]

{Chinba} means "giving" okay some people call it charity, I think charity is like good will and salvation army you know it is giving ,giving food, giving money, giving houses, giving dharma, giving protection all those kinds of giving okay {chinba} that's {chinba's} name and anytime you need an orange [laughter] they will give you [laughter]. Say {sultrim} .

[Students:{sultrim}]

{Sultrim}

[Students:{sultrim}]

{Sultrim} means I like to call it "an ethical way of life" okay an ethical way of life keeping your vows okay all the way from not committing the ten non-virtues upto the hundreds of secret vows you might have that you don't even know about okay you can call it morality, morality reminds me of Billy Graham Iprefer to call it an ethical way of life nothing against Billy Graham okay.

[Students:Is ethics okay?]

Ethics is probably okay. Say [serpa]

[Students:{serpa}]

{Serpa}

[Students:{serpa}]

People translate it as patience I don't like it much to me it means being able to sit in the doctors office or something, it is not getting angry when the time is right, I like to translate it as not getting angry,patience is okay,not getting mad, maybe we don't have a word in English I don't know.

[Silence].

Say {Sundru}

[Students:{Sunru}]

{Sundru}

[Students:{Sundru}]

{Sundrup} is translated in all sorts of ways fortitude, effort, energy I like to call it joyful effort it is to find {sungpa trenpa jewaa oh} means "you get off on doing good things" you get charged out of doing good things definition of it joy about doing good things okay. Say {sumden}

[Students: {Sumden}]

{Sumden}

[Students:{Sumden}]

The ability to concerntrate, concerntration you can also translate it as meditation, in this case. Say {sherab}

[Students:{Sherab}]

{Sherab}

[Students:{Sherab}]

{Sherab} is wisdom okay understanding the ultimate nature of things understanding emptiness understanding karma things like that okay {sherub} wisdom. Those are the names of the six perfections we will spend the rest of the year on these six perfections alright the next two courses and the rest of this course are going to be devoted to that, these are the only things which can give you the karmic energy to reach your own paradise in this life especially okay must learn them must learn to be good at them and that's going to be your life's career you know you can be a stock broker on the side but you are going to be a {Perfectionist} you know you are going to be a perfectionist for the rest of your life okay that is your real career is to follow these six things and to learn to perfect them learn all the tricks learn all the details of them okay. He gets into one last point he says are the perfections mental or do they depend on some outer perfection he gives the example of giving okay when you perfect giving does it imply that every sentient being in the world is no longer poor you know like does the perfection of giving mean that you give away money to everyone you meet in other words have I perfected giving if one person around me still is broke, do I have to go and physically make sure that every person that I know is not poor before I can say that my giving is perfected and that is a good question, no okay, why? Plenty of Buddhas around and plenty of broke people around I can pledge, I can attest to it so they did perfect giving and there is still people around that need money so it doesn't mean that the perfection of giving is that every person around you is not broke anymore okay, it is the state of mind that is totally willing to give up everything you have body, possessions and your goodness to other people you know it is that state of mind it is the perfection of that state of mind. Now we have to study {Madhyamika} it's very common for the mind to go from here to here this state of mind says the perfection of giving if I get perfect at it then everybody around me will have everything that they need that's not true okay that is not the perfection of giving it is the willingness to give them anything you have immediately without any hesitation everything then the human mind goes from there over to here hey then I can sit at home and think about giving you know cos Michael Roche is up there and he said actually giving I can do in the comfort of my own home you know [laughs] and you have to prevent that extreme also. You are not a bodhisattva if you have anything that you can give and you are sitting at home thinking about it okay

that is not the point, I mean the perfection of giving it is true is only a state of mind you can reach the perfection of giving and everyone around you can be dead broke you better not have any money okay what it means is obviously it should be expressing itself in your behaviour to say I perfected giving and you still have something to give other people that would help them then it's just b,s alright so perfection of giving it is a mental state but if it is not manifesting itself in your activities then come on are we supposed to believe that now you have something they need it lets get going okay you have it lets just give it to them I saw I was with Rinpoche and we saw the Pope on T.V in Giant stadium and he got up and said "don't give people your extra give them your capital" and Rinpoche was "that's great" you know [laughter] don't give them your excess you know, give them what they need give them what you have and if you don't then don't say that you are at home perfecting giving in your mind it is a mental perfection but it should display itself automatically how about the perfection of what is the second one? Let's say killing, not killing so if someone around you is getting killed if someone in your world if I am standing up here and someone in Tibet is being tortured have I not perfected morality is that possible can I be aware of someone being tortured and then because of that I haven't perfected ethical living it is not true okay Shantideva goes through that, Master Shantideva says it is possible that you can perfect your morality and your ethical life and people are still being hurt in the world you cannot stop all of it impossible because you are not the cause of it their mental afflictions are the cause of it okay you have to do everything at your disposal anything you can do you must do for them but don't think that the perfection does not happen or something if there are still people suffering in Bosnia it's not like that there could be people being killed all around you and you can be perfect in your own morality so that's it doesn't mean you stand around and don't do anything if you hear someone is getting hurt? No, then you haven't perfected morality you have to think about it okay. The third one is what? Last question if it is possible that there is one more angry person in your life does that mean you didn't perfect patience if there is one more irritating person in the world does that mean you have been a failure in the perfection of patience no there will be lots of angry people on the day that you reach Nirvana and end your anger for ever and reach the perfection of patience total perfection there will be lots of people around you who are still irritating okay so he says that is not the perfection of patience it's the mental part of not getting angry ever again then you have perfected patience so that's just another point in the verses okay. I think we have covered everything we are a little bit late so we are gonna stop and we're going to go straight to the prayers okay and we'll try to finish the reading by next week okay then again be ready next week mentally bring nice stuff don't bring your excess okay bring some

major neat stuff okay, flowers make the place nice make it really nice, come a little early and bring stuff which is really cool it doesn't have to be expensive but it should be from your heart bring something from your heart.

In the meantime we are proposing to do mini retreats, there are two large houses on the property which you can sort of see in the.. one of them is hidden there, you can see one of them in the picture and they are connected by a hallway which is well locked at night because there are ladies on one side and men on the other and it will fit retreats of right now six to ten people each and there are two kinds of retreats. What are we doing retreats there for, we had many days there, many many arguments, many many things to decide but basically the decision is this that place is a meditation place, it always for meditation and Godstow, Godstow is the original name of the place and we are required by the contract to keep the original name and it means in Tibetan. Do you know? {plasac} okay and we decided to dedicate it for meditation. These classes are very good you are getting already a lot of what a geshe would be getting in the monastery, you have studied if you have been here from the beginning each one of the five great books of Buddhism to different levels and so philosophically, mentally, intellectually you are just about where you should be and that's good. I don't think you can meditate very well in New York city, we do try, the greatest enemy of meditation is what? Sound and aside from our own mental afflictions [laughter] we said that last week. We need to meditate, there are five great levels of spiritual realisations in Buddhism called the five paths and the movement between each path is done only in deep meditation, you cannot get to the five paths unless you are in deep meditation you have to be able to meditate deeply, so we really have been seeking a way in which we can do meditation together and that it's almost like your one arm is very very strong your philosophical studies have been very good, you are very very well educated Buddhists but your other arm which is meditation, you can't do very well unless you get the opportunity to do it in a very quiet place, very good atmosphere in a very concentrated way. You really you should be trying to do one month retreats and things like that. It takes about nine days for, I can tell you from experience, to bring your mind to a meditative state, in retreat. We don't have that much time and also we don't have the [unclear] yet so we are going to start with mini retreats just so you can get the taste of the proper way to meditate and then as when we get the [unclear] we have already been offered it seems help to build meditation cabins there, we have already been, someone has already contacted us and offered to supply the cabins so that will come, but this is kind of like to get ready and to start working on it so we will have weekend retreats there and there will be two kinds of retreats there will be limited to ten

people, the most people that can ever go up on a weekend will be ten people it can be any mix of men and women but they must stay in separate buildings and there will be two sorts of meditation retreats they will always be devoted to meditation there won't be any philosophical classes there devoted the place will have the energy and theme of going there to meditate. If you do a weekend meditation say from Friday to Sunday from Friday evening to Sunday afternoon there will be silence kept, there won't be talking and then there is a pretty strict schedule of meditation and then there's a pretty strict schedule of walking meditation and there is a pretty strict schedule of work meditation of about two hours on Saturday so that you start to get into the energy of the place okay. Each retreat will have a different theme every Sunday morning you will take the one day vows, okay these are the vows that you take, those of you have been to Kopan. We researched all the great retreat centres in the world we consider Kopan to be the best we rated I.M.S. pretty high, the Insight Meditation Society, and then we also visited some Sivavananda organisations because they do very good retreats there for the past twenty-five years or so and we studied all of their set-ups and we think it is important to do the one day vows, so you take them on Sunday morning and then you keep them until the next morning, Monday morning which gives you something to take home with you, so you would be leaving Sunday afternoon and you would be taking the vows home with you to remember what you did all weekend. So it will be a structured retreat, meditation, heavy meditation the place is extremely good for meditation it is totally silent and there's a hundred acres of forest and meadows for the walking meditation which we are convincing the town is totally necessary for tax exemption and beautiful lakes there and a beautiful house there and the karma of the place is also very powerful it was the previous owners were the founders of UNICEF. So there was a man who spent his whole life trying to help children who had been hurt in the war, in world war one and world war two and he spent his whole adult life mostly working for free his name was Morris Payne and he did not take a salary for many many years and he did it, that was his base for his, that is where he lived and so the karma of the place is very sweet the karma is very powerful. He was offered the Noble Prize but turned it down, he said give it to UNICEF instead and it was eventually given to UNICEF so the karma there is very sweet, it is a very powerful place, very quiet and it is also very close by it takes about an hour, just over an hour by train, as soon as we got the property they built a train station in the town and this old lady said "I don't know we have been trying thirty years and you Buddhists move in and they build a train station", so the train station is a few miles away and we can go there from Grand Central station and it takes about an hour and fifteen minutes I think and it's like eight dollars and that's the shbeal. So two kinds of retreats will go on

there in the coming year you have a little thing on the inside called pre-arranged retreats and they will be limited to ten people so and also we will try to make sure that everyone can get into one if we have too many people then we will try to share it, or try to split it up so that everyone will get a chance to go but those will be retreats on those specific subjects and we have some training for the leader of the retreats there are six people now trained and they will be leading the meditation retreats so you can sort of pick the subject you like or the teacher you like or the weekend that you like and you can talk to Micheal Wick, Micheal is the co-ordinator for all the retreats at Godstow he lives in this area and he is very available during the day and evening, he'll be taking all the names and he'll be scheduling people and he will be doing all the work of co-ordinating people and that's the thing so if you want to sign up for any of these retreats here you would contact him and it on first come first serve for now if it gets to be too much of a problem we were at I.M.S they have a waiting list of something like a year or something now there is a lottery system cos too many people want to go so right now it is first come first serve maybe later on we will have to go to a lottery or build new buildings there okay. The other neat idea that we came up with is that if you want to do your own retreat you can organise a retreat that doesn't conflict with one of the dates here and you can get, we are asking people to try to get six to ten people together to do a retreat and you can organize your own retreat. Now there are some rules about organizing your own retreat, first rule is you have to use one of the certified teachers whose names are on this list for now later on we will certify other people, more people that's mostly so we can insure that what goes on there is really Buddhism and stuff like that you also have to, if you start your own retreat or organize your own retreat you have to get one of the administrators on the bottom, those are the people who are doing the rent work, they are making sure that the food crew is all put together, that the groceries have been bought, that the people have brought their linens, you have to bring your own linens, we don't have any laundry service and things like that they're the people who are in charge of the facilities for that weekend so if you decide to organize a retreat right now they are the only people who are authorized to open the retreat and to set you up so if you decide to have your own retreat you have to find someone to lead it from this list then you have to find someone to be your , in Tibetan it is called your {nyapa} , {nyapa} means is the food guy the guy with the key the guy who turns on the heat the guy that makes sure you clean up the bathroom and stuff like that, so right now you need to have one of those to organize a retreat. We had a lot of arguments about what to do financially, the place costs eight hundred dollars a week whether we use it or not when it was offered to us because the went bankrupt we said can we have just like a few acres of it and

they said take the whole thing or don't take anything so we had all these big meetings we decided for the sake of the future we would try to take it we also have a very

kind sponsor who is sponsoring half of the basically half of the cost for the next nine years, something, nine or ten years so we do have a sponsor for that, so what we are trying to do is recover half of the half of the maintenance which means the heat, the insurance, the taxes which we are trying to get out of and things like that we don't feel comfortable charging people to go there so we made a dirty diabolical system ten people decide to do a retreat there that group between themselves has to come up half of the maintenance cost we figure three hundred and eighty-five dollars which means if you are gonna use the place for a three day retreat we ask you, you ask your group to come up with three hundred and eighty-five dollars and the idea is that you get Fran Parullo or someone with a good job to go [laughter] and they pay three fifty [laughter] and the other nine people pay four dollars and the idea is that the inside of your group you try to encourage the people who have better incomes to pay more and the people who don't or right now don't have a job or trying to get their feet on the ground, young people at college they would pay less but it works out to about thirty-eight dollars per head for three days there I mean the total thing up at I.M.S not to criticize they run at a loss and it costs, if you count the transportation and everything else it comes to about, I don't know, the course was a hundred and twenty, so it is like two hundred and something for food and costs okay, by the way that money does not include food the food is up to you, if your group wants to eat well you know eat well, if your group wants potatoe chips [laughter], let them have potatoe chips that is up to you guys okay, but that is the concept and that you can start, Micheal has the calendar. One weekend a month is reserved for the sangha use, for the monks and nuns one of the primary uses of this property and one of the primary reasons it was given to this organization was for building a monastery and nunnery so the monks and nuns are being kind enough to let you come up and help foot the bill for the place [laughter], for retreats so I mean eventually we plan that we would give twenty-five achres to a monastery, twenty-five achres for a nunnery and then like twenty-five achres would go towards retreat cabins I figure that we can fit maybe thirty retreat cabins there on there it's nice it's big

[student: what about work weekends?]

Just what they say [laughs] and no we'll talk about it and then the other area of the land we're thinking to have translation activities research activities like that. About forty-five minutes away is one of the best tibetan libraries in the world

which is [not sure] place and he has pledged that we can use the place any time we want free access to the library there and he has also pledged that any time Andy's ready to build a monastery he has a freight of heavy equipment which he said we could just use it for free so things are ready there. Somebody asked about the work weekends they are called {zaygay} {zaygay} means {zaygay tuga dowa} it is in the Abhidharma Kosha fourth chapter and it means you get a special karma from taking care of temples like the way Ken Rinpoche has taken care of Rashi Gampil Ling those of you who are aware he pays almost all the grounds costs there himself and he has planted all the trees there he did all the sidewalks he did all the fences he did all the drive way he built the garage he built his house and all of it is called {zaygay} {zaygay} means "it is a special karma" that comes to you if you, if you help build or work on a place which is a spiritual centre monastery, nunnery, stupa anything like that and it's supposed to be according to the Abhidharma some kind of extraordinary virtue like Leon did it today he fixed the shower on the second floor [laughs] congratulations [laughter] and that's a {zaygay} means its some kind of extraordinarily powerful karma so there will be there are scheduled two is it? Two {zaygay} work weekends and that is just going to be work and it is fun you know it's going to be just go up help re-build the fences there there are beautiful white fences there some of them are broken, help clear away some of the trees that fall down from time to time and help to clean out the water there are two nice streams there's a natural spring there and we have to keep those clean and just try to serve the place like that and that's just heavy duty weekend Fran Parollo has promised that anyone that goes will have free food you said? There's free food [laughs] but generally it will be a lot of fun and a chance to get away from New York city the air up there is really cool and the place is extremely nice eventually we have to build a temple a main temple we have to build a monastery we have to build a nunnery and all year retreat cabins so you can spend your whole days there in retreat so we will talk about it and I am serious okay and you have to start doing long retreats the natural progression of this course and of these classes is that at a certain point you start doing long retreats say a month each and I would hope that everyone here could get up to the point where they are doing like two a year one month retreats and that's just the natural progression that you have to do in your life first you start to study then you start doing short retreats then you start doing longer retreats and then all of this stuff will click and all of those things will actually happen to you all of things that we are always describing that happen to you a certain stages you must be meditating heavy duty so now we finally have a chance to do that okay so that is much good. Did I forget anything major? Nope.

[student: Micheal what about beyond the cost of covering the activities donating something]

Oh Stearwell says if that the thirty-seven dollars or what ever thats minimum okay I mean we are asking if you go up there and you are a millionaire and you have a good time, there will be like some box and if you throw in another five hundred thousand or so thats all [laughter] and I mean we are just trying to meet the maintenance costs but I really don't like to do it we have had horrible debates about it we will have to give the place back we will lose the place by the contract if we can't keep it up to a certain payment thats the contract that we have, we cannot, we have to meet the expenses we cannot brake the up the property we are not allowed to brake up the property maybe there are tantric deities and maybe they wanted to make sure that the monks have enough land two hundred years from now I don't know that will not allow us to make a [unclear] of the property we have to keep it one piece and we have to keep it up, so we're just trying to find a way to do that I believe that it's not, it wouldn't be out of the question that maybe in ten or twenty years we would have a hundred monks and nuns there and then maybe five hundred and then maybe a thousand this is the idea this is the goal and then you know, a hundred people in three year retreats or something, from New York city or in their sixties or seventies [laughter] and [laughs] like that. Yeh Michael

[student: Can you say that the work weekends are free [unclear]]

Really!

[student: yeh]

Okay

[student: [unclear]]

Okay, the work weekends are free [unclear]

[student: Are they limited to ten also?]

I think they are limited to ten or not? Are they limited to ten? Yeh we have to limit it because of the zoning right now okay. You are visitors.

[student [unclear]]

Also one more thing like if your new here and you don't know five other people that you could get together in a gang and go up together then check this last thing here the last thing on the form here is that look I don't know five other people I would like to get in on one of these retreats that people organize and if there's other people organizing retreats and they only have six or seven people and they have three empty spaces left, please contact me because I don't know six other people in this group or something like that you are welcome to do that and anybody in this group can start a retreat it's totally up to you anyone in this room can go around and get five friends five to nine friends and organize your own retreat the only rule in order to keep the place from being trashed is that you have to have one of the administrators there with you and you have to have one of the teachers there that can keep you on the meditation schedule and that's it that's the only rule right now, yeh.

[student: what if you wanted to do one that is not listed here?]

She asked if you what if you wanted to do a retreat on a subject that is not here, that's the whole point that's the whole idea you pick your own subject also, we tried to list specialties of these people but if you have anything else which you would like to organize a retreat about you contact that teacher and say would you be willing to do a mandala retreat like a whole weekend on mandala and meditating on mandala that's fine that's fine you can do that okay and I think that you should use your imagination and you know it's really a it's really up, we were really very addicted to the place you stay there a day and you don't want to go home and it's really beautiful so you are welcome to go up, by the way somebody asked can you do it during the week, you can do it during the week fine no problem you know if you want to do a five day retreat with six friends that's also, you are welcome to do that.

[student[unclear]][laughter]

Michael Wick has to investigate the fact that there is a work weekend and a sangha retreat on the same date of the week in September I hope it doesn't mean that the sangha has to work [laughter] okay.

[silence]

Okay tonight I would like to introduce you to [unsure] they are called {nymen}, oh by the way one more thing about Connecticut people from every

MST centre are welcome to organise retreats we are sending this out to everyone in an MSTC centre where ever they are and you are welcome to bring friends that you recommend okay so if you know someone who is not in MSCC and you think they would like to come you are welcome to bring them but you are the one who is vouching for them and if they take off their clothes and run around and stuff like that you will [laughter] which has happened we will not, you will be responsible and next time you want to bring someone we will say do you remember that guy you know [laughter], so it's just sort of a system to prevent anything strange from happening we are still new in that town the mayor, I had a long talk with the mayor he had a lot of strange concerns about us and illegal concerns about us and we don't want to make any waves okay there's a country club across the street and it costs twenty thousand dollars to join it each year and we have to watch it so we are being a little bit strict about who goes up anyone in this class is welcome and anyone from any other MSTC centre is welcome and any one that you vouch for right now maybe later on we will open it up when we have a huge dormitory and all that. Okay say {nymen}

[class:{nymen}]

{nymen}

[class{nymen}]

{nymen} means {nymen nyomo} means "secondary mental affliction" you met the big six now meet the next twenty okay there are several explanations of why they are called {nymens} some people say because they are close to a big affliction some people say because they come from the big afflictions I kinda like the second explanation but they are secondary in the sense that they like if you have desire then that qualifies you for like six more mental afflictions which are not quite so powerful okay and that's the idea of a secondary mental affliction. I am going to give you very quickly the twenty okay the homework says you have to name and describe any six of them on your homework and on your quiz so you can sort of pick your favourites [laughter].

[silence]

say {trower}

[class:{trower}]

{trower} means "anger" okay that's by the way why it's not so great to translate

the primary mental affliction as anger okay. That's what? What primary mental affliction does this stem from?

[student:disliking]

Disliking things okay and this is sort of a natural progression of that alright it starts with not liking something then it's like grrrr okay this is real anger this is like what happens when your boss criticizes you at work stuff like that okay? It is supposed to be the lead up to actually hurting somebody okay, it it it inspires you to hurt somebody.

[silence]

Say {kunzing}

[class:{kunzing}]

{kunzing} is a it is hard to translate into english it means "keeping your anger over a longer period of time" like {trower} is the first blow up and then {kunzing} is where you sort of feel angry at the person for days, or weeks, or years you know I had a very nice nun in Tuson what's her name?

[student:{Tutrun Tutren}]

{Tutrun Tutren} and she was describing how this phenomenon of how someone says something to you that you don't like and you remember it for years and they don't have any recollection of saying that to you, you know what I mean years later you are still obsessing on this thing and still mad at them and they were just joking or something and that was like two years ago and the only one that remembers it is you and that is {kunzing} okay {kunzing} means I call it keeping anger and retaining anger okay it is sort of like bearing a grudge okay but it's not quite that it's retaining anger over a period of time {trower} is the first five minutes or ten minutes after the person has left and you are still seething and you still feel angry like an hour or a day or a life time that's {kunzing} okay.

[silence]

Say {sigpa}

[class:{sigpa}]

{Sigpa} .Do you guys know the word sig? Sig means,literally it means "to burn something",to burn,but this verb this noun {sigpa} this is like irritation okay it's like starting to get hot someones been bothering you,bothering you,bothering you and you are starting to build up some kind of your heart starts to beat faster it's not anger yet it's pre-anger okay {kunzing} is post-anger {sigpa} is pre-anger and it's like,how do we translate it irritation okay and it's main functionn is to make you say say something bad you know stupid,but it's the feeling that leads up to that it's the way you start to get your heart starts to burn a little bit it means irritation or starting to get irritated with this person and it's function,job is done when you start to talk when you start to say something to that person harsh harsh okay,that is called {sigpa} .

say {numsay}

[class {numsay}]

{numsay}

[class:{numsay}]

This is sometimes {numpa saywa} {numpa saywa} means we translated it as "malice" but what it means is the state of mind in which you are ready to hurt somebody you know it is a decision to hurt somebody either verbally,physically or what ever but you in your mind you have decided to hurt somebody.Here comes my specialty if anyone wants to lead a weekend retreat I can do this one. Say {tugdoe} .

[class:{tugdoe}]

{tugdoe}

{Tugdoe} means "jealousy" and it's just that I'll give you the definition in Tibetan I mean translated there's a nice translation by Janice's mother Annie Chinila in that green logic book which you can get at the Three Jewels it says this is a part of anger an inner disturbance of the mind which out of a desire for gain and honour cannot bare the site of another persons gain or happiness. Definition of jealousy.

[Student:once more please].

[Laughs] Okay mainly it's a disturbance of the mind it wants people to pay attention to me and it is unhappy about other peoples good fortune but their happiness and it's a kind of anger it's a form of anger and again no need to mention that it is totally hypocritical for a bodhisattva you are here by honorary bodhisattvas okay and it's just totally wrong it is the opposite of bodhisattva mind it's,a bodhisattva is going to go to hell if necessary to make sure that other people get what they want and jealousy, someone else has got what they wanted and you are like you can't stand it you know it's crazy it's mental affliction and mental illness all in one you know it's like it's crazy to not want someone else to be happy okay or to want to wish that it didn't happen to them okay and it is very common in Dharma centres you have to be careful okay, the mental afflictions cannot stand this kind of activity the demons that live in the world and they do live in the world that cannot bare this kind of thing going on thats why it is so rare you know there's not alot of bodhisattva charatara classes going on tonight in New York city although there are so many million people here they can't stand it they get very very upset about it so what they would like the most is if these Dharma brothers and sisters could somehow split up from each other or get jealous of each other or like that would please them more than anything so just to spit at them lets be let's not have any jealousy and just be careful it grows very easily and stays in your mind and it's very,very sick for a person who says they are on the bodhisattva track and I confess to it and I admit it to everyone here you know I have it all the time and it's bad and we have to try and stomp it out before it ever gets a foot hold among these minds here so keep it in mind okay. Alright number six [pause].

Say {gyou}

[Students:{gyou}]

{Gyou}

[Students:{gyou}]

Um this is not the {gyou} with the [unsure] head letter which means "cause" and this is not the {gyou} that is {gyimla} which means "maya",meaning illusion and it also not the {gyou} with the [unsure] letter which means large intestine [laughter] this is the {gyou} which means falsity or insincerity in the sense that you will not admit your faults it's some kind of not being straight with yourself

not being sincere and trying not to admit that you have anything wrong with you and what happens if you have {gyou} is that no-one can teach you anything okay like if you do not admit to yourself that you have any short comings or that you have anything to learn then no-one can teach you anything so {gyou} has aa special function of blocking you from hearing it when you go to a teaching cause you don't think it applies to you nothing,"i don't have that problem" that's {gyou} okay.

[Student:denial?]

Denial would be,yeh thats probably a nice way of putting it [pause].

Say: {yower}

[Students:{yower}]

{Yower}

[Students:{yower}]

{Yower} means "to shake like that",an earthquake is called {Sywom} they are related {yower} means to trying to think of a way,it's to put on good qualities that you don't have okay what do you want to call it I don't know..It's like pretending to be very holy when you are not,pretense is good,by the way it is very hard to translate some of them don't have good english ..words,but {yower} means you want other people to honour you,you want other people to respect you so you try to pretend that you.

[Student: hypocrite]

Like a hypocrite that you try to pretend that you have some qualities that you don't have.There's the story about he guy who he wasn't doing any mandala offerings or something,nop his alter was a big mess and then he wanted,he had some important sponsors coming so he spent alot of time he fixed up his alter really nice and then he realized that he had {yower} so he took a big pile of dirt and he threw it all over the altar just before the sponsors get there and that was an honest act and then some lama was teaching in another part of Tibet and he said somebody just did something very virtuous [laughter] he had esp and he could see and he said "someone has admitted their own hypocrasy and it's a great spirtual event that has happened",you know,it's really cool.

[Student:[question]]

Say it again.

[Student:[question]]

Eh... yeh put on.Say {morsar newar}

[Students:{morsar newar}]

{Morsar newar}

[Students:{morsar newar}]

{Morsar newar} mor,mor the ancient meaning of this is that mor means "your face" and sar means "to be hot" and it means "to blush" and {morsar} like if you are debating someone at Sera and they something stupid you just go like that,like you should be ashamed for saying such a stupid thing your debating on,you don't clap your hands or anything you just go [laughter] like that so {morsar} means "shame",{mosar newar} means "lack of shame".Shame here means the opposite of this,by the way {mosar yerpa} is that you are ashamed to do a bad deed because you yourself would be embarassed to yourself,it's like some kind of self esteem thing this is not worthy of me ,I am a Buddhist,I am a monk,I shouldn't be doing this thing and you stop you hold yourself back thats {mosar} .{mosar newar} is the opposite you know like you don't have that quality you don't hold yourself back and this referrs to shame in the your,Isa always say in the privacy of your own room okay {mosar} is functioning internally and no-one else can see it ,it means that in your own room or you know somewhere where there is money there and if you stole it no-one would ever know {mosar} is what keeps you from stealing it {mosar} is what keeps you from doing a bad deed even if no-one else will ever know thats {mosar newar} so it's important to understand that this eh.. mental affliction is the lack of that okay,this mental affliction is doing bad deeds in private okay and thats {mosar newar} .

[pause]

Say {toaw mepa}

[Students:{toaw mepa}]

{Toaw mepa} you can shorten it to {toaw me} that's more common okay cut that, the short, the short, the one we always use in the monestary is {toaw me} okay .{Toaw me} means "the same state of mind" it's the opposite of {chow yer} {chow yer} is I won't do this bad deed because it will have certain repercussions on other people it will hurt other people okay thats {chow yer} the opposite of this is avoiding a bad deed when you are just about to do something wrong you hold back because you are afraid of how it will impact on other people you say such and such a person will get hurt or such and such a person will lose faith in Buddhism if they see me doing this okay and that is {chow yer} this is the opposite okay this one says I don't care what other people think I'm going to go a head and do what I want to do and we translated it as lack of consideration just because, considering the effect on others and not to consider the effect on others is {chow mepa} according to the Abhidharma Kosha system which is not the system I am using for this presentation the last two mental afflictions are present in every case of none virtue any time you do something wrong you have one of these last two there to some extent you don't have the self esteem the spiritual self esteem to avoid this for your own purposes and you don't have the consideration of what it, how it might impact other people either and that's the Abhidharma system says that. Yeh.

[Student:[question]

I think it should be rather conscious you know when Je Tsongkapa get's into that and it's kind of it should be rather conscious okay.

[Student:[question]

I don't know it just means some kind of consideration and {chow yer} is to have that consideration I have never seen it in any other applications there are similar words that mean tax same sound they maybe related they maybe not, okay say {charpa} .

[Students:{charpa}]

{Charpa}

[Students:{charpa}]

{Charpa} is "hiding your faults" okay remember the other one was effecting spiritual qualities that you don't have and this one is hiding the bad qualities that you do have okay, it's especially important in the Vinaya if a monk breaks even a minor vow and if we have {cherpa} if we try to hide it from the other monks then it is much more serious if we admit it quickly then the karma is much less and the Vinaya consequence is much less so it is very important to, time is a factor with {cherpa} okay the longer you hide something the karma exponentially builds and the quicker you admit it to someone the better okay so if you have friends in California and you do a bad deed at night call them immediately you know, because they are about three hours behind, don't wait until the next morning you know the karma is much more powerful by the next morning okay, it's very important to admit the things you do and not to hide them okay and sooner or later it comes out anyway and people are like dogs they can smell people around you they know, they look at your eyes for thirty seconds the way your eyes go and they know you people know other people they sense other people the way, we used to have this really great dog called Rusty that [unclear] and if a person walked through the door who didn't like dogs she would just bite them right away [laughter] and you know they have this kind of instinct and people are the same you know are the same you know you can try to hide your bad qualities believe me everybody knows just admit it and clean up your act you know it is much easier to admit it and to clean up your act than to continue with the very difficult task of hiding it you know and sooner or later it comes out anyways so better just not to have anything to hide and if you have a bad quality that you can't stop then just admit it to other people and work on it you know, a Buddhist should just be an open book you know and just admit everything about yourself and fix it, but it is this act of hiding it which can create some kind of denial in yourself and then you and then you don't fix it you know you stop fixing things and so don't have {cherpa} {cherpa} is people shouldn't know that I have this particular bad qualities. Eh yeh.

[Student: [question,unclear]]

He asked the question that and number six, let me see the definition of number six means out of a desire for gain fame and honour and its primary function is spiritual instruction it's to shut you off from spiritual instruction some kind of dishonesty {cherpa} is more like wanting, more like a Watergate state of mind it wants to cover up it wants to do a cover up.

[Student:[unclear]]

[laughs] Dawn says your friends will get bored if you are always confessing your jealousy in front of classes and stuff.

[Student:[unclear]

It does,he says Atisha,Atisha used to carry around a little stupa and every time he had a bad thought he put it down prostrate to it and confess and there are all these stories, Master Atisha sorry, there are all these stories of him being on the road you know everybody riding horses and he used to say "stop,everyone stop " and they would stop their horses and he would get down take his stupa you know prostrate and confess that he just had a bad thought and they couldn't get to where they were going all the time he kept stopping you know and I guess if Master Atisha can do it Lord Atisha [laughter] then we can do it [unsure] right,I don't know with in reason I,by the way if it stops having an effect meaning, you know, Rinpoche when I used to do my {num chypas} would say hey, I am tired of hearing that one can you just fix it you know [laughter] and it's alot easier to fix it okay but if you can't fix it it is still better to keep telling somebody and if you break a bodhisattva vow you know the proceedure alright some of them have to be confessed infront of certain numbers of friends and they don't have to be people with bodhisattva vows they just have to be someone that understand about the bodhisattva vows ,when you break the secondary vows you must go to a certain number of other people and admit what you did immediately you know and I have like telephone friends like really all over the country and we call each other and when we break one we call each other and we say I broke that one if you break a primary bodhisattva vow what? If you break it in a certain,totally then you have to take it over again okay.Say {sena}

[Students:{sena}]

{Sena}

[Students:{sena}]

{Sena} means,I don't know if there is a good word in,I mean there are alot of colloquial words,cheap,stingy okay doesn't want to give anything wants to keep everything,tight fisted,parsomonious.

[Silence]

Say {giyapa}

[Students:{giyapa}]

{Giyapa}

[Students:{giyapa}]

You wouldn't have any mental afflictions okay for example pride,pride is for.....

[end of side one]

{Giyapa} in colloquial tibetan means "fat", chubby as a mental affliction it means "focusing on your own temporary good qualities and being stuck up about them" okay like I am very beautiful or I am very strong or I am very smart or I am very spiritual and that's {giyapa} okay it's like a stuck up, puffed up yeh {giyapa} okay alright. Say {madaypa} .

[Students:{madaypa}]

{Madaypa}

[Students:{madaypa}]

{Daypa} means "faith" {madaypa} means "lack of faith" not feeling faith okay and obviously objects towards you should feel faith you know say the Dalai Lama okay and {madaypa} is almost a kind of laziness or something where you are just like you don't feel that admiration that you should feel it's sort of a spiritual admiration laziness or something like that okay where you are just like "oh he's just a normal guy,who cares" you know like that. That's {madaypa} . How many mental afflictions total, now? Twenty-six okay and if we wanted to spend the time how many?

[Students:Eighty-four thousand].

Eighty-four thousand variations okay these are just the top twenty-six okay eighty-four thousand variations. Say {laylo} .

[Students:{laylo}]

{Laylo}

[Students:{laylo}]

{Laylo} sounds like {laylo} okay it means "laziness" okay laying low this is probably one of the six that you can put on your homework [laughter]. Spiritual laziness specifically it's opposite is {tundruk} and Shantideva {tunka trela dewa} which means "a lack of joy in doing goodness" okay that's the worst kind of laziness but lounging around your house and wasting your holy lifetime is also {laylo} so even normal laziness is also {laylo} the ultimate {laylo} is to not take joy in spiritual things. Say {barmaypa} .

[Students:{barmaypa}]

{Barmaypa}

[Students:{barmaypa}]

{Barmaypa} means "some kind of carelessness", not being careful in your spiritual life okay they say the best way to get {barmaypa} is to have a few beers okay they say that so if you want to know what {barmaypa} is it's sort of like good inhibition or something like that and then you lose it when you get drunk and then you are more likely to do something bad.

[Student:[question]

This means not having it not being careful not being spiritually mindful okay.
Say {jengay}

[Students:{jengay}].

{Jengay}

[Students:{jengay}].

{Jengay} is forgetting yourself or losing focus in meditation when you study the art of meditation in A.C.I course number three {jengay} is in there as one of the faults of meditation and it's where the object is you lose the object totally forget about it being clear or not clear or intermitant or not intermitant your mind is totally on to something else and that is {jengay} it's just you forget yourself completely and it can function it can be all during the day like you decide I did

my four forces of purification this morning and I will not yell at my boss the whole day and that's my restraint you know and then and then you just forget it and yell all day long you know and then you get home and you say oh yeh I was going to do that you know that's {jengay} {jengay} is totally forgetting some virtuous thing that you were going to do and also in meditation to just totally lose the object okay you know it's not like you were just distracted slightly you lost it all together you don't even know what you were meditating about it happens to me all the time. Say {sayshin myimba} .

[Students:{sashin myimba}]

{Sashin myimba}

[{Stuents:{sashin myimba}]

{Sashin} means "some kind of awareness" self awareness {myimba} means "not being that way" in meditation this is the state of mind which is acting as the alarm okay like if the mind starts to wander this state of mind is watching the mind there's a state of your meditating,here's the mind that is meditating and {sashin} is over here watching you know like a watch dog you can call it watch dog mind {sashin mayimpa} is losing watch dog mind and when ever the mind starts to wander this mind says hey hey you've started to wander and then {drengpa} comes recollection and says get back here and then {sashin} stands up again and watches you know and then the mind starts to get dull and {sashin} says hey hey something is going on and the awar.. recollection brings it back up it's two seperate mental functions {sashin} is the watch dog it's the red flag okay it goes up {Sashin myimpa} means you don't have any red flags going of in your mind you do what ever you want and nobody is raising the alarm there is no part of you saying hey hey something is going on here it's mind the enemy is mind really when you get to {sashin myimpa} you are just not having, you said awareness, guardian awareness that's not bad. Say {moogpa} .

[Students:{Moogpa}].

{Moogpa}

[Students:{moogpa}].

{Moogpa} is literally the tibetan word for fog and it means "a dullness of the

body" or the mind like if you had a big meal and you did not have much sleep the night before or you have a big lunch or something that's {moogpa} that state of mind is {moogpa} and it's just some kind of stupid dull low level, dull state of mind mental dullness something like that foggy mind and it's {torpa} it's like it's self afflicted you know you did it to yourself when you shouldn't have stayed out so late you shouldn't have eaten so much and then you get the reward for it you know your just like and it's like when you are at work around three o'clock if it's like my office okay that's called {moogpa} . It tends to promote the other mental afflictions if you allow yourself because of your appetite to or because of other reasons to get into {moogpa} you are setting yourself up for other mental afflictions you know it is like being tired and dull and then an opportunity comes along to do something wrong or to think some anger or something {moogpa} is very fertile field for those other mental afflictions okay. Say {numyang} .

[Students:{numyang}]

{Numyang}

[Students:{numyang}]

{Numyang} is distraction mental distraction like your mind is being attracted to a pleasant object.

[Student:What do you call it when you always like forget you keys].

I don't think that is mental affliction,she asked about forgetting your keys.

[Student:You know how you always forget about certain things a kind of a block].

I don;t think forgetting your keys is a mental affliction okay.

[Student:what about misplacing?]

It's you know the {jengay} the mental affliction of {Jengay} has to be aimed at a virtuous object like you forget that you weren't going to yell at your boss today or you forget the object that you are meditating on or something like that eh yeh.

[Student:[question]].

That would be that last one it's pretty good yeh that's pretty good both physical and mental it is important to say. Do you have a question?

[Student:The difference between sixteen and seventeen].

I was afraid you were going to ask me that in meditation {jengay} is losing the object completely okay and it happens at the very low levels as the meditation occur you know as you get better at meditating you rarely have {jengay} early on in your meditational career you get a lot of {jengay} it's just like you just wake-up for a minute and you say I forgot totally what I was meditating about you know I don't even remember what I was meditating about it's at a very initial point at your meditating career some people that initial point last twenty years but [laughter] but it's that's you know you get to a pretty decent level of meditation it doesn't happen any more {seshe mayimba} is where the guarding mind which goes all the way up to buddhahood you know it is there all the way up to buddhahood it's the state of mind which is watching the mind and is raising the alarm like I mean a buddha, as you are progressing along the path pretty high you would never have {jengay} again especially in meditation you would never forget totally what you were meditating about you wouldn't be that bad but {seshe myimba} {seshen} is something that you have to have all the way up I mean all the way up to buddhahood or close to it you could have periods where your mind is not calling the alarm and not saying hey wait a minute you were supposed to be meditating you know wait a minute something is going on here there's a mental affliction coming in you know close the door you know wake up it's the wake up call okay and that is the difference between those two so {numyeng} number nineteen is distraction towards a pleasant object and it's a kind of desire it's it's it comes from that main mental affliction of wanting things ignorantly okay. Say {gerpa}

[Students:{gerpa}].

{Gerpa}

[Students:{gerpa}].

{Gerpa} is also during meditation it refers to being unable to keep your mind one pointed sometimes it is translated as scattering you just find yourself unable to keep your mind on a single thought or single point and I think it must be very

typical in Manhattan and even with your personal life or my personal life having too many projects going on in a macro way being unable to focus on things in a meditational way it's going off your mind going off to other subjects {gerpa} can also be towards a virtuous object like you can be trying to focus on a Buddha image and then start thinking about the charity you are going to perform at two o'clock today that is {gerpa} and it is considered a bad deed you know once you have decided to focus on a single virtuous object it's considered {gerpa} to then get distracted to start thinking about all the good things you are going to do today okay because the point of the meditation was to keep your mind on one virtuous object does that mean you can't do many virtuous things at once as you progress along the bodhisattva path you are encouraged to become multi faceted {unsure} has a thousand arms you know the meaning of a thousand arms is as you progress higher you should be able to juggle more virtuous thoughts and that's no problem that becomes a good deed those of you who have a {dakyay} practice Rinpoche, Ken Rinpoche twenty years ago twenty-five years ago how can I be one pointed about this thing that has forty thousand different visualisations in it and [unsure] Rinpoche said it's one practice it's one, it's one movie going on you know and you focus on it from beginning to end and that is one object now that is one pointedness so a bodhisattva once you get up to that sort of strength spiritually you can have many objects of focus because it's one spiritual life you know it is all part of one big network of virtue that you are doing it's all one pointed virtue so it comes a point where it says that as you progress further you get busier it's okay as long as you are focusing single pointedly on it last point then we'll take a break there's a verse in Master Shantideva where he says you should love the path you know love the, get attached to the methods you have learned to fight your mental afflictions and also please be sure to develop hatred for your mental afflictions and the verse is very cool but you won't get the verse tonight because we couldn't finish it we consider doing an all nighter there were too many we tried but we couldn't finish last week but anyway next week it is a very beautiful verse okay I want all of you to go out and try and develop attachment and hatred okay attachment to what ?

[Student:[unclear]]

For punching out the mental afflictions. Hatred for what?

[Student: [unclear]]

For this great enemy that has caused you all your mental and physical suffering

and [not sure] get's into this big debate he say's are these mental afflictions or not you know is loving or being attached to the path and the war against the mental afflictions is that a mental affliction itself and is it a mental affliction to hate your hatred or to hate your own anger and he gets into this big debate because unfortunately there's an early sanskrit commentary which says then later these two mental afflictions and these two ideas will be finished you know there is a later sanskrit commentary which says these two mental, he doesn't say exactly mental afflictions but he says these two attitudes will be finished so many commentators have taken them to mean that they are mental afflictions and that okay you put up with them for a while and later your'll over come them the two mental afflictions are enjoying the war loving to fight the mental afflictions and being spitting on the mental afflictions and hating them you know and [unsure] says that is not the point at all, cause if you read the verse carefully and if you know tibetan you can read it more carefully he says {matowpa} which "these are not mental afflictions" okay what that commentary means is once you've punched out the mental afflictions you know once you have knocked them out well then you won't have to do those two things you won't have to have a love for that war anymore and you won't have to have this hatred for these guys as they exist in your mind because they won't exist in your mind at that point so then you will lose those two attitudes it doesn't mean they are mental afflictions so what he is saying is that it is fine too love buddhism to love the war love making war on the mental afflictions and then he is saying it's fine to spit on your mental afflictions you know every time you get jealous you should take great joy in being pissed off at your own jealousy you know very good very appropriate get angry at your jealousy and very, very appropriate for buddhists once you have kicked them out of your mind then you won't have to do that anymore and that's where he said it we are gonna take a break and then when we get back we are going to talk about the possibility of kicking the mental afflictions out of your mind completely and exactly how does that happen is it possible to beat this enemy in such a way that he never comes back.

[Break]

It's just the ideal of a bodhisattva, I swear to think like a bodhisattva, I swear to try to get to a point where I would give the rest of my life to other beings to help them reach enlightenment I'll get there first and on the way I will help them and on the way I will really help them that's all you are doing you know it's not like a you don't have to cut your arm open or anything like that okay that comes later, no [laughter] okay we will try to go faster now Shantideva, Master Shantideva gets into this long part next where he talks about is it possible to beat the mental

afflictions you know like what kind of war is this going to be is this going to be like a normal war or not, you know, are we going to beat Germany and then twenty years later they build up again and we have to fight them again you know is that the kind of war it is or what kind of war is it and he discusses, sorry [Julia] [laughter] my grandma was there but is this the kind of war when they're gonna go back and regroup and build up their strength again or is it possible, is it even theoretically possible to wipe out the mental afflictions permanently and then Master Shantideva gets into this verse which is very sweet and he says if you think about it all the mental afflictions come from what? Ignorance which is the tendency to see things as...

[Student's: self-existent]

Self-existent which is a mistaken state of mind okay it is a mistaken state of mind it's a misperception it's a misunderstanding it is focusing on the world in a way which is unreal the world is not that way and ignorance thinks it is that way so all of the bad thoughts that you have the twenty-six that we have done the eighty-four thousand that we don't have time to do they are all based on one mental function which is mis-understanding your world you know mis-interpretating your world and because of that says Master Shantideva it is possible to wipe out the mental afflictions permanently and once you cut the root then you wouldn't have to worry about them anymore it's not like you're gonna be fighting, fighting, fighting and then you control your anger and then you don't watch it for a couple of weeks and then it starts to come back like a bad weed or something like that mental afflictions are not like that if you can destroy them from the root which if you can understand emptiness you can reach a point where they will not exist anymore and they do not come back they cannot come back because that must be based if you were in Massachusetts they must be based at the rawest forms of liking and disliking which are the rawest form of mental affliction are themselves predicated on mis-understanding the world you know if you didn't mis-understand the world you couldn't get those mental afflictions so therefore it is possible to destroy them forever and they will not come back and that's very cool, ah yeh.

[Student: [question, unclear]]

In the next verse [laughter] Master Shantideva discovers, discusses the secret for seeing things that way which we talked about up in Massachusetts also really out of six stages of mental afflictions growing the first stage is what can you remember {up chmpa mewer} it's ignorance in the seed form as you go into

your next life it's the ignorance seeds for ignorance that you carry into your next life and then even in the womb they start to grow you were right yeh the ultimate point is that you have to be able to remove the seeds also and that's true, eighth bodhsattva level or going into nirvana on a Hinayana track you remove the seed for ignorance you can't have them anymore you can't have the seeds for ignorance you cannot have the seeds anymore for thinking things are self-existent and all mental affliction depends on that and if that were not in your mind then you could say that mental affliction be removed permanently from, he gets into a really sweet verse after that he says well is there some place where they could hide out okay they don't go back home and get started again but could they go to a third country and hang out and hide for a while is there any place else that the mental afflictions could go if you cut their home base in your consciousness if you cut their home base which is your ignorance well could they hang out in some other part of your being and then get back at you later somehow so that Master Shantideva goes through three possibilities let's see where else would they hide out you know and he makes a list. Three alternative hide outs for the mental afflictions enemies once you have kicked their rear ends okay. Say {suksoy yuloh minay} .

[Student:{suksoy yuloh minay}]

{Suksoy yuloh minay} the critical word here is {yule} which sometimes means "country" but here means "object of your perceptions" okay what is the yule of the I consciousness? Colours and shapes what is the {yule} of the ear consciousness? Sounds okay so is it possible for the mental afflictions if you cut their home base in your mind could they like hide in the objects for a while and then come back and get at you later Master Shantideva is going through all the possibilities you know could they go out into colours and shapes could they go out into Tony Braxton's latest song and then hide there and then come back later and get you you know so he discusses that he actually gets into it is it possible for the mental affliction tendencies to park in the external objects of your senses and your mind then come back and get you later of possibilities okay and then he says no it is not possible why?

[Student:[unclear]]

Well he asks the following question can arhats see colours and shapes so do arhats get mental afflictions? No okay so if mental affliction were by nature something inherent in the world you know if it is some problem of the world that we have anger you know if the problem is not in the mind but it is in the

world then anybody that lived in the world and that saw New York city would get mental afflictions but it's not true people can reach Nirvana they can go to Manhattan they can look at the Empire State Building and not get mental afflictions so the mental affliction tendencies do not lie out in outer objects of our senses they cannot hide out there he says. Yeh

[Student:[question]][unclear]

{Nimay} means "they do not stay" I like to say they don't park and then there's in the longer form it says by nature in the {yule} in the objects of vial forms and the rest okay they don't stay in your outer world they can't if they could then arhats could get mental afflictions. Say {mixo}

[Students:{mixo}]

{Bongolah}

[Students:{bongolah}]

{Mineh}

[Students:{mineh}].

I mean what are all the possibilities for our mental afflictions to hang out at if they are not in your mind they are not in your consciousness well maybe they are in the object of your consciousness meaning the colours the shapes and the sounds of the world but if they hang out there then arhats would also get mental afflictions well what about if they hang out in the sense powers themselves in the sense organs you know what if they could go and hide in your visual optic nerve okay what we call the sense powers in buddhist philosophy what if they could stay in your ear or in the power of hearing or in the power of touch by the way if you aliminate the mind and the sense power and the objects there ain't no place else for them to go then you can say with finality they're dead if you get them out of your mind they cannot stay even in an enlightened state in different places of your being and this says {mic} {mic} means "the eye" {sor} means "etc" {wambolah} means "those sense powers" {nimay} means "they don't stay there" they cannot stay there because everybody knows that even a person who is experiencing emptiness can still have an eyeball even though they cannot have a mental affliction so it can't be that the mental afflictions are hanging out in your eye in your eye power okay you can have an eye power you can be

concentrating on emptiness and you cannot have a mental affliction so they cannot be staying in the eye power what he is trying to say is these are for people who have studied Abhidharma okay first chapter Abhidharma kosha he is trying to say look you can divide the world into the objects we see into the mind that sees them and into the eye which allows the mind to see the objects and mental afflictions if you can kick them out of the mind by understanding emptiness they can't go back in the eye and they can't go back in outer world they are gone there is no base for them to come back to they are gone and they have no place to build up their strength again and to get re-inforcements and to come back and attack you again he is still talking about a war you know if you kick them out of this one perimeter called your skull you know if you can get them out of your mind then there is no place else they can go they have to be permanently destroyed they cannot re-group and come back impossible. Say {parla mina} .

[Students:{parla minay}]

{Parla minay}

[Students:{parla minay}]

{Parla minay} is very simple what's a {bardo} ? In between being right {bardo} okay {parla} means "in the middle" {parla minay} means "there no place else for them to go" there is no other, what do you call it, option number three means there's no other option they are not in the outer world which you are experiencing if they are not in your consciousnesses and they are not in your sense powers well then there ain't no place else for them to be and they are gone so he is trying to prove that you can defeat them permanently and you are supposed to get happy you are supposed to say this is not like other enemies that if you sort of beat them for a while that they rise up again like that. Did you have a question?

[Student:yeh [unclear]

So, but he doesn't get a mental affliction.

[Student:[unclear]

It wouldn't happen I think at that point I don't think that he could get alzheimers just karmically I doubt it or he would be the first alzheimers patient not to get

violent okay seriously and by the way I repeat it is possible for an arhat to die of a horrible death but they'd never get upset about it never feel angry, never hate anybody nothing like that okay. Yeh.

Student: [unclear]

Yeh,yeh right I was afraid you would ask me that and I was amazed that nobody mentioned it and I was hoping to get away with it she said when you said that people, I said you notice I only said perceived emptiness okay I was fudging it if you are focusing on emptiness it is impossible to have a mental affliction period but at that time it still possible to have an eye power and it can even be active so I'll say I'll take a shot it doesn't say clearly in the text but I would say direct perception of emptiness it's obviously you couldn't have a mental affliction but you can't have any relative thought at that time period you cannot have an emotion at that time it is impossible but let's even say then that you understand the emptiness of an object even fairly well intellectually for that millisecond that you are having that pure understanding it's totally impossible to have a mental affliction at that time you cannot understand an objects emptiness even intellectually clearly we say clearly is a big thing in the scriptures, clearly and then still have a mental affliction at the same time totally impossible so you canbe looking at that wall understanding it's emptiness and it would be impossible during that ten seconds okay to have a mental affliction about the wall it's impossible that is what he is talking about okay. Two things and then we will stop almost on time we have reached the end of the war with the mental afflictions were getting, we are cruising through the "Bodhisattva charyatara" at about ten times normal spead okay Rinpoche took I think eight or nine years to teach it we are trying to do it in a year which is difficult but you are getting all the main stuff I can't see you know I can't see that we will get an opportunity to do it longer than that so we have to kind of move at a certain pace that takes us to the six perfections okay we have just reached the six perfections we will start to s them we will start to discuss the six activities of a bodhisattva we'll assume that you already did the ceremony next week okay and now you decided that you want to get into acting like a bodhisattva there are mainly six main activities of a bodhisattva okay and that is say {paratu chinba} .

[Students:{paratu chinba}]

{Paratu chinba}

[Students:{Paratu chinba}]

{Paratu chinba} means {para} means "the other side", the far side like if you are standing on the east bank the west bank is the {para} okay {chinba} means "went there" past tense went {tu} means there, to there so {paratu chinba} means "went to the other side" and it is translated as perfection and that's a good perfection a good translation one of the few ones that I agree with okay and it means "perfection" okay in sanskrit the other side is {param} then {eter} is the past tense of go so {param-eter} or {parameter} okay [laughs] okay perfection and there are six. Why do they call them perfections? I mean everybody talks about the six perfections bodhisattva, the life of a bodhisattva is made up of six perfections why are they called perfections?

[Student:reply [unclear]

Sykes says when you are a buddha they are perfected that happens to be the perfect answer perfection answer okay that is exactly right okay when you reach buddhahood they are perfected but these are talking about activities for people like us who are not buddhas yet so why are they called perfections for us?

Student:[unclear]

Marcella said because she was in California she cheated okay just kidding, because they lead you to perfection okay and that is {paratu chin che} . Say {paratu} .

[Students:{paratu}]

{chin}

[Students:{chni}]

{che}

[Students:{che}]

{Paratu}

[Students:{paratu}]

{Chin che}

[Students:{chin che}]

Really you are doing six {paratu chin che's} you are not doing six {paratu chinba's} {paratu chin che} means "get you to perfection" takes you to perfection you are if you are not a buddha already you're practising the six getting you to perfections getting to perfections anyway there {paratu chin ches} okay when you get to be a buddha they are {paratu chinba's} okay. I am going to write them down very fast okay six of them alright and then we will be done mostly. Six activities of a bodhisattva if you want this world to change before your very eyes do these six. Say {chinba} .

[Students:{chinba}]

{Chinba}

[Students:{chinba}]

{Chinba} means "giving" okay some people call it charity, I think charity is like good will and salvation army you know it is giving ,giving food, giving money, giving houses, giving dharma, giving protection all those kinds of giving okay {chinba} that's {chinba's} name and anytime you need an orange [laughter] they will give you [laughter]. Say {sultrim} .

[Students:{sultrim}]

{Sultrim}

[Students:{sultrim}]

{Sultrim} means I like to call it "an ethical way of life" okay an ethical way of life keeping your vows okay all the way from not committing the ten non-virtues upto the hundreds of secret vows you might have that you don't even know about okay you can call it morality, morality reminds me of Billy Graham I prefer to call it an ethical way of life nothing against Billy Graham okay.

[Students:Is ethics okay?]

Ethics is probably okay. Say {serpa}

[Students:{serpa}]

{Serpa}

[Students:{serpa}]

People translate it as patience I don't like it much to me it means being able to sit in the doctors office or something, it is not getting angry when the time is right, I like to translate it as not getting angry,patience is okay,not getting mad, maybe we don't have a word in English I don't know.

[Silence].

Say {Sundru}

[Students:{Sunru}]

{Sundru}

[Students:{Sundru}]

{Sundrup} is translated in all sorts of ways fortitude, effort, energy I like to call it joyful effort it is to find {sungpa trenpa jewaa oh} means "you get off on doing good things" you get charged out of doing good things definition of it joy about doing good things okay. Say {sumden}

[Students: {Sumden}]

{Sumden}

[Students:{Sumden}]

The ability to concerntrate, concerntration you can also translate it as meditation, in this case. Say {sherab}

[Students:{Sherab}]

{Sherab}

[Students:{Sherab}]

{Sherab} is wisdom okay understanding the ultimate nature of things understanding emptiness understanding karma things like that okay {sherub} wisdom. Those are the names of the six perfections we will spend the rest of the year on these six perfections alright the next two courses and the rest of this course are going to be devoted to that, these are the only things which can give you the karmic energy to reach your own paradise in this life especially okay must learn them must learn to be good at them and that's going to be your life's career you know you can be a stock broker on the side but you are going to be a {Perfectioner} you know you are going to be a perfectionist for the rest of your life okay that is your real career is to follow these six things and to learn to perfect them learn all the tricks learn all the details of them okay. He gets into one last point he says are the perfections mental or do they depend on some outer perfection he gives the example of giving okay when you perfect giving does it imply that every sentient being in the world is no longer poor you know like does the perfection of giving mean that you give away money to everyone you meet in other words have I perfected giving if one person around me still is broke, do I have to go and physically make sure that every person that I know is not poor before I can say that my giving is perfected and that is a good question, no okay, why? Plenty of Buddhas around and plenty of broke people around I can pledge, I can attest to it so they did perfect giving and there is still people around that need money so it doesn't mean that the perfection of giving is that every person around you is not broke anymore okay, it is the state of mind that is totally willing to give up everything you have body, possessions and your goodness to other people you know it is that state of mind it is the perfection of that state of mind. Now we have to study {Madhyamika} it's very common for the mind to go from here to here this state of mind says the perfection of giving if I get perfect at it then everybody around me will have everything that they need that's not true okay that is not the perfection of giving it is the willingness to give them anything you have immediately without any hesitation everything then the human mind goes from there over to here hey then I can sit at home and think about giving you know cos Michael Roche is up there and he said actually giving I can do in the comfort of my own home you know [laughs] and you have to prevent that extreme also. You are not a bodhisattva if you have anything that you can give and you are sitting at home thinking about it okay that is not the point, I mean the perfection of giving it is true is only a state of mind you can reach the perfection of giving and everyone around you can be dead broke you better not have any money okay what it means is obviously it should be expressing itself in your behaviour to say I perfected giving and you still have something to give other people that would help them then it's just b,s

alright so perfection of giving it is a mental state but if it is not manifesting itself in your activities then come on are we supposed to believe that now you have something they need it lets get going okay you have it lets just give it to them I saw I was with Rinpoche and we saw the Pope on T.V in Giant stadium and he got up and said "don't give people your extra give them your capital" and Rinpoche was "that's great" you know [laughter] don't give them your excess you know, give them what they need give them what you have and if you don't then don't say that you are at home perfecting giving in your mind it is a mental perfection but it should display itself automatically how about the perfection of what is the second one? Let's say killing, not killing so if someone around you is getting killed if someone in your world if I am standing up here and someone in Tibet is being tortured have I not perfected morality is that possible can I be aware of someone being tortured and then because of that I haven't perfected ethical living it is not true okay Shantideva goes through that, Master Shantideva says it is possible that you can perfect your morality and your ethical life and people are still being hurt in the world you cannot stop all of it impossible because you are not the cause of it their mentall afflictions are the cause of it okay you have to do everything at your disposal anything you can do you must do for them but don't think that the perfection does not happened or something if there are still people suffering in Bosnia it's not like that there could be people being killed all around you and you canbe perfect in your own morality so that's it doesn't mean you stand around and don't do anything if you hear someone is getting hurt? No, then you haven't perfected morality you have to think about it okay. The third one is what? Last question if it is possible that there is one more angry person in your life does that mean you didn't perfect patience if there is one more irritating person in the world does that mean you have been a failure in the perfection of patience no there will be lot's of angry people on the day that you reach Nirvana and end your anger for ever and reach the perfection of patience total perfection there will be lots of people around you who are still irritating okay so he says that is not the perfection of patience it's the mental part of not getting angry ever again then you have perfected patience so that's just another point in the verses okay. I think we have covered everything we are a little bit late so we are gonna stop and we're going to go straight to the prayers okay and we'll try to finish the reading by next week okay then again be ready next week mentally bring nice stuff don't bring your excess okay bring some major neat stuff okay, flowers make the place nice make it really nice, come a little early and bring stuff which is really cool it doesn't have to be expensive but it should be from your heart bring something from your heart.

Course X – Guide to the Bodhisattva's Way of Life, Part One

Class Nine: Awareness

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[cut] think like a bodhisattva, commitment to think like a bodhisattva or after you take your commitment to keep all sixty-four Bodhisattva vows etc. And that's called ... the subject tonight is called {drenpa} and {sheshin}. I'll write it for you. [silence] Say {drenpa} [repeat] {sheshin} [repeat] Okay, this is after you have taken your vows and after you've made your commitments then this is how to keep them, okay. And it's two states of mind that you have to have as you walk around New York city, okay. {drenpa} is hard to translate. We're going to call it recollection, okay, recollection, in the sense of awareness; like an awareness of what you're doing at any given time. And then {sheshin} is more like a watchfulness, okay. And we're going to talk about the difference. These are two states of mind you have to have if you're going to keep your commitment to think like a bodhisattva and act like a bodhisattva. And I think we can compare it to the function of these two in meditation. If you study the ... what course was it, third course on meditation, these two are very important. {drenpa} is the antidote for the very first problem of meditation. The first problem of meditation is what? Do you remember? Laziness ... that's not {drenpa} okay, {[unclear]} is the second problem. Huh? Forgetting the object, okay? Like {drenpa} is where you just lose the object altogether ... I'm sorry, forgetfulness, right? {je nge}, it's called {je nge} okay. I just got back from four days of teaching like ten minutes ago, so please excuse. Anyway {sheshin} is ... {je nge} is forgetting the object altogether, okay, like you're meditating on something and suddenly you realize that you're thinking about something altogether different, okay. There's other mental functions where you're just losing the object slightly from time to time, like you're meditating pretty well for like five minutes then the object starts to get fuzzy or you, you blank out for a second and you come back to the object. {je nge} is in meditation the opposite of {drenpa}. It's where you just go off on another tangent and you know you've done it. I, I do it all the time, okay. So you're trying to meditate on certain object and then after a certain amount of time you just realize that it's not in your mind anymore at all and you just had a long distraction about what you were going to do at work today or what you were going to eat for breakfast or something like that, okay. {drenpa} is the opposite of that. {drenpa} holds ... its

definition is holding a virtuous object in the mind without losing it. And its definition comes later in the text. It won't come in your reading. In fact nothing will come in your reading because we didn't finish the reading. So you have to pay special attention tonight 'cos you're not going to get a reading for all this, okay. We're just behind. It takes, it takes like we calculated eighty hours, to finish all the readings and we just couldn't do it. So hopefully we'll have it ready by Thursday if there's three days between now and Thursday. Anyway, so {drenpa} is that. {drenpa} keeps your mind on what you're doing in meditation. In your day to day life - and especially for a bodhisattva - it means you focus on an object, you focus your life on some object, you focus your practice on some object and then as you're walking around New York you don't lose it; you don't forget the goal for what you're living. And Master Shantideva gives two examples. In the text prior to here, he, he talks about {sangye je den} Say {je den} [repeat] {je den} is called ... sometimes it's translated as recollection of the Three Jewels and that's one kind of recollection. And since he mentions it we'll go into that for a bit. I think some of you have been studying that sutra that it comes from. And I have heard it explained two ways; like how do you recollect the Three Jewels? Okay, what are the Three Jewels and what does it mean to recollect them? It's actually also part of your refuge commitment. If you're, if you've taken refuge, if you're in this room and if you're a Buddhist, six times a day you're supposed to be {je den}ing the Three Jewels, okay. You're supposed to be recollecting them, okay. You're supposed to be thinking about them six times a day; three times in the daylight, three times at night. And what does it mean to recollect them? Well, for example for the Buddha Jewel, okay, {je den} which means recollecting them and it's related to this {drenpa} is mainly to think about their qualities, okay. Mainly to think about what a Buddha is like. And I think if you're like me, especially my early years in Buddhism, when you {je den} the Buddha, when somebody says, "recollect the Buddha" what do you think of when you think of Buddha? You think of this guy with long ears and a bump on his head and somebody totally out of our league, you know, totally irrelevant almost to us, you know. He started this religion two and a half thousand years ago and then he sort of disappeared and since then it has been in the hands of these Lamas and we mostly think of our Lamas. But what is it mean to recollect the Buddha? I mean, are you supposed to try to think of this exotic guy who is just totally different than us and who lived in ancient India and doesn't seem to have much relevance to us, you know.

What does it mean to recollect the Buddha. I think it's important to recollect the two bodies, okay. So when you're walking around New York and you're trying to recollect the Buddha Jewel, what are the Three Jewels? Uh, recollect the two bodies. What are the two bodies? There's the mental phenomenal body, you

know like ... we'll get into that. And then there's the physical body. Let's start with the physical since they're easier, okay. Buddha has two kinds of physical bodies. And you have to think of it from time to time. One kind of mindfulness or, or awareness as you walk around New York city is not to forget what your goal is, you know, what are you trying to do? What is the goal of Buddhism itself? Why are you going to class? And you see a lot of classes in Buddhism that pretty much boil down to uh ... I saw an advertisement recently, you know, it was "Learn Buddhism. Learn to be calm. Learn to be ... learn to stop stress in your life" you know, something like that. Be calm and stop stress in your life, or something like that. That's too small of a goal, okay. I mean, the thing that we're trying to stop in Buddhism is {kye wa na chi} Say {kye wa} [repeat] {na chi} [repeat] and none of those are stress, okay, what are they? I mean, the four things we're trying to stop when we become a Buddhist and ... {kye wa} means having to take birth in a body like this, a body and a mind like this, okay. Anything wrong with this body and mind? I mean, it's pretty good as long as you're practicing and, you know, you've met a lama and everything is going pretty well, it's not so bad but, but the point is where this body will go. The body has nowhere to go but old. Okay. It has no other ... because of the forces which have created it and thrown it into motion, those forces as they wear out will cause the body to get old. The body, when it's born ... Buddhism says that things are made to self destruct, that there's no object, there's no object in your normal world which is not made to self destruct. That there's no object, there's no object in your normal world which is not made to self destruct. When it's made it will self destruct. There's this big debate about does it take an external force to destroy your body? And the answer is no. I mean, if a car doesn't hit you or you don't get AIDS or something like that, the body itself will kill the body. When the body is born it's built to self destruct. And that's the same for all objects in our lives, okay. Your house, your car, your husband or wife, your children, your parents, your friends, your job, everything when it begins has in it a self destruct button that goes off automatically. And they will always self destruct. They will always do that. Buddha's body is created by something else. Buddha's body is created by ... we don't call it even created by karma. We call it "created by the two collections". When you get to the end of the class and you do your dedication, you're praying that everybody will get the two collections and that they will get the two bodies from those two collections. And so the Buddha's body is not like that. It doesn't have {ke}. It isn't born with a body like this. Doesn't have {ga}. {ga} means getting old. It doesn't have {nga}- it won't get sick. And {shi} it doesn't have death, okay. And, and stress is not in there. Those are the four things that, that Buddhism is supposed to do for you. It's supposed to stop you getting this getting this kind of body. It's supposed to stop

you from getting old. It's supposed to stop you from getting sick and stop you from dying. And, and stress and not being calm are not in there, okay. That's the minimum goal of Buddhism. So the, so what you're thinking about is that the Buddha has this quality. The Buddha's body is different. And when you recollect the Buddha you think about that body. The body in the Buddha's own paradise doesn't have those qualities. It was not born by this energy called mental afflictions, okay, or karma. It, it is not going to get old and it's not going to get sick and it will never die the way our bodies die. And that's the first thing. When you think of the Buddha, think of this body in a Buddha paradise that you have to try to reach in this life, okay, before you die. Second kind of body that the Buddha has is the one that one millisecond after the Buddha's enlightenment, what? You guys had it in where, Philadelphia? Yeah. A mil... you know, you don't have this body the first millisecond of your enlightenment. Like the first millisecond of your enlightenment you're deficient, you only have half of the physical bodies of the Buddha. Which is missing? Huh? You can say "nirmanakaya". Nirmanakaya means the body that you send out to other planets, okay. The bodies that go help people, all right? And, and you don't have one the first millisecond of your enlightenment 'cos you have ... it takes ... you are completing the ability to send out that body and then in the second millisecond you send them out. It doesn't take any premeditation. It's called {hun druk} {hun druk} means you don't have to think, oh, it's like four o'clock, I have got to go to earth right now, okay. Your body just shows up on every planet where somebody is ready to benefit from that. That Buddha's body that you see with the, with the unusual head and the long ears and the special marks, that's called the classic Nirmanakaya. That's the one that comes once on this planet, 500BC in our times, shows up and has these special marks, it has hundred and twelve special marks. Then there's the unclassic nirmanakayas, which can be anything. They can be any ... they can look like anybody you know, okay. I mean, anybody in this room could be a nirmanakaya, we don't know, I don't know, all right. It's, it's possible that half the people or three of the people or everybody in this room except me is a nirmanakaya, okay, a Buddha's body. And if someone is ready and ripe and all the causes are there then they can see this person and this person can help them. The moment you achieve enlightenment one millisecond later you are able to appear in trillions and trillions of worlds, in trillions and trillions of forms and you can also appear as a physical object, like the wind or the ocean or something like that. You have this ability. The Buddha has this ability. So that's ... when you think of the ... what is Shantideva talking about? In this ... in these lines today he's talking about {drenpa}. One half of {drenpa} means keeping your mind on the ultimate goal – The Three Jewels. What is the Three Jewels as far as the Buddha ... as you walk

through Manhattan you have to keep your mind on the fact that I, I'm going for that. I would like to become that. That's really why I'm here. I'm walking through Manhattan to have some connection with me having to get these two bodies, okay. One body in a paradise, totally fantastic, beautiful, no death. They don't have guts; they don't have insides like we have; in fact they're not made of atoms in the sense of normal physical matter. They have colors, they have shapes but they don't have atoms or, or, or molecules the way we do, okay. And then I'm ... then you have to keep your mind on your second goal which is that I would like to be able in my lifetime to serve people in that way. I would like to be able to come, become a being who can appear on trillions of planets at one moment. And that's {drenpa}. So as you walk around ... I mean, your refuge vows require you to think of it six times a day. Master Shantideva is saying as you walk around New York think about it, okay. That's the recollection of the first Jewel. Okay, second ... what we call the close recollection. Second close recollection is Dharma. Okay. And dharma just means ... by the way, I should tell one more, one more body of the Buddha, okay. I didn't go ... I didn't cover the mental body, right, what they call the mental body or the mental element of a Buddha is the ability to, to know all things in all times and all places. So the Buddha knows every object that ever was, is or will be simultaneously. In one moment, in the first moment of your enlightenment you have the ability to, to perceive everything that ever existed, everything that will exist or does exist everywhere in the universe, at one moment, okay. Very useful for teaching people. Okay, because you can see their future a thousand years from now, a million years from now, you can see the exact effects of anything you say on them before you say it, okay. And that's very useful for teaching people and very useful for helping people. And you have to imagine that you could reach this point. Then there's the emptiness body of the Buddha, okay. The Dharmakaya in the sense of the emptiness of the Buddha. And that's the emptiness of the Buddha's mind. When {Drolungpa} Geshe Drolungpa who wrote the [b: ten rim Chenmo] which we found through the computer project, - it is the greatest book written by the Kadampas, thousand pages and Je Tsongkapa discovered it in his time and used it to write the greatest written ever written in Tibetan which is the [b: Lam Rim Chenmo] - anyway Geshe Drolungpa says, this is the essence of the Buddha Jewel is the emptiness of the Buddha. He says when you take refuge or when you recollect the Buddha, and you're trying to think of the Buddha's great qualities, think of the Buddha's emptiness. And there are lot of reasons why. One reason is on the Path of Seeing when you see emptiness directly for the first time and when you come out, the direct perception lasts twenty, thirty minutes. When you come out you are aware that you have met the Dharmakaya, in the sense that you have met a

Buddha in the sense that you have met the emptiness of the Buddha. And that's important. That's, that's a very important emptiness at that moment. Also the emptiness of the Buddha allows him to be a Buddha, why? If the Buddha wasn't empty could the Buddha be a Buddha? Huh? Yeah, if the Buddha was self-existent then there wouldn't any place for his good karma or good ... two collections to perceive him as being a Buddha, okay. In other words emptiness is like a blank screen. And if the Buddha didn't have any emptiness then the Buddha's mind couldn't be forced to see the Buddha as a Buddha because the Buddha would be still a plain guy from before because he couldn't have become a Buddha, because he didn't have any emptiness. Okay. It's the most important emptiness of all. This is the ... by the way, this is what they call Buddha nature. This is the part of you now that you have now, which can become a Buddha. The emptiness of your own mind is Buddha nature and that's what allows you to become a Buddha. If you ... does it mean that there's some Buddha hiding inside of you and if you could get some really good Ajax you could clean off and find this Buddha, you know what I mean? People explain it like that, it's wrong. Buddha nature means your mind has its own emptiness. Because of that things are blank, especially your own mind; your own mind is blank, okay, which means that if you had very, very good karma, you could look at your own mind and see what? Omniscience, okay. And if you had medium karma you could look at your mind and see a human's mind. And if you had very lousy karma you could look at your mind and see a bug's mind. Your mind doesn't have any nature of being a bug's mind, human mind or omniscient being's mind at all. It doesn't have a nature of any of those three. It can be any of the above depending on ...? Your projections which are forced on you by your past karma. So if your mind wasn't empty it couldn't be any of those three and you couldn't move from one to the other. Okay. When you go from bug's mind to human mind to enlightened mind, it's allowed by the emptiness of your mind, okay. There's an emptiness of your mind and your own karma is forcing you to see either bug's mind, human mind or enlightened mind. And which one you see is up to ...? You, okay, it's up to your karma, okay. It's up to what deeds you do now. In the future what you see depends on what deeds you do now. What's deciding now what kind of mind you see? Your deeds from the past, okay. You happen to have karma to see your mind as a human, right now. It could change in five minutes. If you had a heart attack and died here now and went into the bardo, the karma changed. Did you go into the bardo? This is the kind of question, you know, they ask in the Diamond Cutter or in the Heart Sutra. Did your mind go into the bardo? No. Your perception shifted. Okay. Your karma changed, your mind changed and you're seeing something different. You didn't go into the bardo. Did you go ... but did you go into the

bardo? Yes. Okay. But if you say it this way, “did anybody go into the bardo?” No. “Did you go to the bardo?” Yes. [laughs] Did anybody go to the bardo means, did anybody go into the bardo self existently? Is there some bardo somewhere and you died and went there? No. Okay. Your mind shifted. Your perception of your own mind shifted. Okay, it’s very hard to get a self existent human into a self existent bardo, in fact it’s impossible, okay, because there is no such thing. There’s no such thing as a self existent human and there’s no such thing self existent bardo, okay. But if the nature of the human is that it’s a projection or it’s a perception forced on us by our past karma and if the nature of the bardo is the same thing, well, then you can go from one condition, human mind, into a bardo mind in how long? Yeah people say ... I think I’ve misquote...it’s not sixty-four, it’s sixty-five, you have to add one, okay. I found it in a scripture recently, okay. This [finger snap] has sixty-five milliseconds in it, okay. [finger snap] sixty-five milliseconds in there. During any one of those your mind can go from human mind to bardo mind. Did any mind go from human mind to bardo mind? No, okay. Perception shifted, okay. If, if it was self existent, if it took a self existent mind to go from human mind to bardo mind, it would take a long time; it’d be very hard to do. It will be the way you feel it in your heart ‘cos your heart has self existence written all over it, okay. But if it were not self existent and if everything depended on your projections then you could go from ... from a human mind to a bardo mind sixty-five times during a finger snap. Okay. Because it’s just one shift in your perceptions. Therefore the Dharmakaya of a Buddha is important. The emptiness of the Buddha’s mind is important. The emptiness of your mind is important, okay. Until you become a Buddha that’s called your Buddha nature, the emptiness of your own mind. Why? Is there anything Buddha about you right now? Is there anything about you now which will be the same when you become enlightened? Will your mind or body, will any detail of your mind or body be the same when you reach enlightenment? No. No. Everything changes, you’re totally different but the emptiness of your mind doesn’t change, okay. That’s one thing you can take with you, that’s one thing about you which is pretty cool already, all right. And that’s why they say buddha nature, okay, you will have that emptiness of your mind there; you’d better have it because if you didn’t have it you couldn’t perceive your mind as, as omniscient at that moment. You better have emptiness of your mind or your mind could not never go from human to enlightened mind. So the Dharmakaya of the Buddha says Geshe Drolungpa which is where we started from is very, very important, very critical. That’s the main refuge; that’s the main Buddha. When you remember or when you recollect the Buddha, think of the emptiness of the Buddha’s mind. This is coolest part of the Buddha because we have it too. And because of that we can become

a Buddha. So he says that's, that's the main Jewel. Yeah. [student:[unclear]] It's true in one sense in that if I just leave it general and say, the emptiness of your mind then that you can take with you all the way up to Buddhahood. But if I say the emptiness of your current samsaric mind, if I add samsaric then I can't call it buddha nature. See, that's a little touchy. All emptinesses, all objects have emptiness. The emptinesses of every object are totally equivalent except for one detail which is the thing that they're attached to, okay. Like the emptiness of the chair and the emptiness of this building are separate only from one point of view in that they belong to different objects but the emptiness is pure emptiness and they're totally equivalent like pieces of diamond after you've smashed it. And that's the ... one of the reasons of calling a diamond an example for emptiness, okay. So that's ... when you recollect the Buddha as you walk down the street one of the important things you might want to recollect is what then? Your future dharmakaya which is hanging on you right now as the emptiness of your mind. If your mind was not ... if your mind did not have emptiness you couldn't become a Buddha. You never would become a Buddha. So it's a very important emptiness. It's a very important part of you, okay. Now, how about Dharma Jewel? Okay, Dharma Jewel. The most important one is the direct perception of emptiness, okay. When you walk down the street and recollect the Dharma Jewel or you think of the Dharma Jewel, you have to think of the direct perception of emptiness, mainly, okay, mainly. In the function of refuge, when you take refuge only the emptiness ... only the direct perception of emptiness can really help you. When you're talking about something that can help you or protect it's the direct perception of emptiness that can protect you. After you reach the direct perception of emptiness what's {lan du bowa} mean? Do you remember? {lan du bowa}? No? What's {lan du bowa} – seven-timer. You've heard of two-timers okay, this is seven-timer. Seven-timer means someone who has seven births to go before they become a Buddha, alright. And this is very typical on the day you see emptiness you realize that you have seven births to go and that's called the {lan du bowa} okay. In other words, ultimate protection, ultimate Dharma Jewel is the direct perception of emptiness because only at that moment do you know directly yourself how many lifetimes you have to go and you see them, okay, on that day and that's the Dharma Jewel. So as you walk round New York and recollect the goal that you're studying for, the goal that you're trying to reach one of the most important ones is to remember the quality of seeing emptiness directly, okay. Now the third jewel – a Sangha Jewel. How do you have a close recollection of a Dharma Jewel ... what is the ultimate ... I'm sorry, Sangha Jewel. What is the Sangha? It's arya. Okay, I mean, normally it's anybody who is wearing a red suit, except Santa Claus, okay [laughs]. Ultimately it refers to anyone who has seen emptiness directly. So as

you're walking around New York city and you're thinking of {drenpa} you're trying to recollect your final goal, your ultimate goal, basically see if you see any theme here, okay. You're thinking of the ultimate emptiness of a Buddha, you're thinking about the direct perception of emptiness and you're thinking about all those people who've seen emptiness directly, okay? All right. And Geshe Drolungpa is very adamant about it. He says, "the theme is emptiness" and you have to be thinking about it as you walk around. When you think about I want to become a Sangha Jewel, I would want to become a Buddha Jewel, that's what you're doing. As you walk around New York he says, have some kind of {drenpa}. That's the ultimate {drenpa} okay, that's called the {nyewa sha pa} like {drenpa nye shak} means close recollection. Now there's a ... one which is not ultimate, all right. There's another kind of {drenpa} and Master Shantideva gets into that. That kind of {drenpa} is you're choosing your virtuous activity for the day and you {drenpa} it all day long. You keep it in the back of your mind all day long, okay. And later on you'll see in the verses he says, "get in the habit of making it specific." You know, go after one ... in these classes or in general, in Buddhism there are, there are tens of thousands of virtuous practices. You will learn thousands and thousands of virtuous practices. And I think he has an instruction later on. He says, pick one and stick to it until you get pretty good at it. He's very adamant about it. And I think this particular class tonight is maybe the most useful one for us, for people in New York city, you know. He says "pick one practice." You have hundreds at your disposals already okay. For example you could be doing tonglen, giving and taking on your breath. You could be practicing any of the six perfections. You could be practicing any of the things you learned in lojong in Rinpoche's class, you know. You could be practicing hundreds and hundreds of things and I think that the habit of Americans especially and including myself is that you ... you have so many instructions and so many dharma teachings that you kind of don't practice any of them, you know. You just get overwhelmed, you know, you learn thirty ways to do purification; ten ways to do ... you know, you learn all this stuff and then in practice you only have an hour or two today, during each day to practice in meditation and you just get overwhelmed and then people on top of that go out and get like three or four or ten tantric initiations and then they have all these other things to do during their one or two hours of meditation. And it turns out to be very similar to our lives, you know. The, the one or two hours of practice time gets to be very scattered, very broken up, very unfocused and, and you don't get any result, you know.

Master Shantideva says you can't do two things at once. He says it later on tonight in the text, he says, you can't do two things at once. He says, pick one and carry it to its end, you know. So he would say for example, work on the

perfection of giving for six months or something. I personally find like one month, one and half months is, is good to reach the level of something that you're going to reach easily or, or fairly strongly. And then, and then go on to something else, you know, drop it for awhile, go on to something else. I think you need to reach a balance in your practice between going into something in depth and then when you dry out a little bit or you start to dry a bit, you become less excited by it or less creative in it then stop it for the time being and then go to a different one. Okay, go to a different one. But you should be have ... you should have {drenpa}. {drenpa} means in the back of your mind, as you walk through New York - and it's very difficult, I think New York maybe the most difficult place in the world to keep {drenpa}. It's very, very distracting. It's very, very difficult and if you can do it here you can do it anywhere, you know. - keep your {drenpa}. Pick, pick a goal; pick one of the practices you learn and, and stay with it. Master Shantideva is very adamant about it. Stay with it until you get good at it and then go on to another one, okay. I say there's two extremes, I mean, [unclear] said, if you're an intelligent person, you know, if you're sort of a creative thinking person, you will sort of dry out on something after maybe a month, you know, it will dry out for you, you know, you, you do the practice of giving, you make some good progress at it; you work at it pretty hard and then go on to some ... to another one. Then go on to another practice, okay. Like keep it ... what do you call it? Variety is the spice of life but, but don't have variety in, in one hour in the morning of ten different practices, it won't work. You won't be able to do it. I think, I think Americans have two tendencies; we either don't do our practice or we try to do ten practices in the morning. And then you fail either way, either way it doesn't work. Did you have a question? [student: [unclear]] [laughs] On ... today or tonight and I think if you don't have any regular practice already, Master Shantideva would say, start with giving. Start with the perfection of giving. Learn about it; study it and then make it the theme of your day. Theme of your day means {drenpa}, you know. Make it the theme of your day. And in the back of your mind all day long, I'm working on {drenpa}. Like I'm work ... I happen to be working on jealousy right now, okay [laughs] you know, I devoted like the last week or two to jealousy and I'm just watching very specially for jealousy all day long. Jealousy is the theme of my life right now. And {drenpa} means I'm going to keep it in the back of my mind all day long that I'm especially sensitive to any jealousy that comes up. And that's ... {drenpa} means the decision of what you've chosen to concentrate on and you don't lose it. A higher kind of {drenpa} we talked about is, is keeping in mind the ultimate goal, you know, I would like to become an enlightened being. I would like to see emptiness directly, you know, like that. That, that should be always in the back of your mind especially

for bodhisattva track and especially after you take your vows tonight, if you take that vow, okay, that vow, I should say, to think like a bodhisattva. So you ... that's important in the back of your mind. That's the ultimate thing, {drenpa} in the back of your mind. But then choose a practice that's going to be the theme of your day. That's going to be something that you're concentrating on as you walk through New York. Choose one thing. Does that mean you should dump all your tantric commitments? Well, first of all you shouldn't have taken them in the first place if you didn't have enough time to keep them, okay. Now it's too late anyway. So what do we do? By the way, you should ... you must choose one and ... I mean, you must enter that teaching if you can, if you're ready you must enter it and then take one practice and concentrate on it. That's, that's important. So what do you do? Do you just dump all your commitments? No, you can't, but you can scale them down to minimum necessary. And you're already ... you're either already doing that or you dropped them, okay, don't drop them. Scale them down to something that you can handle and then concentrate on one, choose one and concentrate on it. I think since Rinpoche is teaching a special one all the time, it might be good to concentrate on that one, okay. All right. What's the difference between {drenpa} and {sheshin}? And a lot of people never get it straight, okay. {sheshin} is something different ... {sheshin} is ... I like to call it the mental alarm, okay, it rings the alarm. Like {drenpa} is supposed to be concentrating ... I'm supposed to be concentrating on jealousy right now, like the last two weeks, okay. And then something happens called {dren pa shor}. {dren pa shor} in scriptural Tibetan, in colloquial Tibetan it means to fall unconscious, you know, if Mike Tyson punches you, you get {dren pa shor} okay. In scriptural Tibetan {tran pa shor} means you forget the object of your focus. You forget what you're trying to concentrate on totally. Totally, like you go through a whole day being jealous the whole day and you just forgot all about it. You just ... that whole concept that I will have a theme today, I will be having a certain theme and I'm going to be watching ... you just forgot it along. In, in a state of meditation the equivalent is called {jeng nge}. {jeng nge} means you had a ... you were visualizing a Buddha five minutes ago and in the last four minutes and forty-five seconds your boss has been there [laughter] and, you know, and then {dren pa shor} means {dren pa} got lost. You know, you lost the {dren pa}. You're not, you're not ... I like to call {dren pa} retention sometimes except it sounds like a bowel movement or something, you know, you're like retaining the object is {dren pa}, you're keeping the object in front of you, that's {drenpa}. {drenpa shor} means the whole object has disappeared, your mind has gone onto something else and you're not even aware of it, you know. Like you have been thinking about your boss for the last thirty seconds or minute or twenty minutes and, and you're just not even aware of it, okay.

How do you go from not being aware that you lost your {drenpa} to being aware? That's the job of {sheshin}. Okay. That's {sheshin}. So I like to call {sheshin} watchfulness. {sheshin} is a part of your mind, it says in the scripture, {so du lopa} means you keep in the back of your mind. It's parked in the back of your mind, it's watch dog mind. It's a watch dog state of mind. And {sheshin}'s job is to ring the alarm when {drenpa} loses its object, okay. When {drenpa} forgets or when {drenpa} loses that Buddha object and you have been on your boss for like ten minutes, {sheshin} hasn't been doing its job. {sheshin} supposed to say, ring up the alarm, ding, ding, ding, ding, hey you're thinking about your boss, go back to the Buddha, okay. Assuming they're not the same, okay. It rings the alarm. It says, you, you're off the subject; can you get back on the subject please, okay. And that's the function of {sheshin}. So {sheshin} is in the back of your mind all the time. And {sheshin} is reminding you that you have lost the object.

Shantideva when he gets to this point ... I'm just going to, I'm going read you in English what Gyaltsab Je says, okay, since you don't have any reading [laughs]. Master Shantideva joins his palms at his breasts and begs us in the following words. So he has this picture of Shantideva like, "PLEASE" you know, he's like, please. And then he has a quotation. "Those who wish to protect their minds should do whatever they can to maintain at the cost of their lives their recollection {drenpa} okay, which functions to prevent you from forgetting a particular virtuous object of the mind and their watchfulness which examines what is happening with the three doors of expression at any given time." In other words {sheshin} is watching, what am I saying; what am I doing; what am I thinking, you know. It's, it's watching those three doors. By the way, the guards {sheshin} only has three doors to watch. If it was more it might be more difficult, like if you can talk through your ears or something, okay. {sheshin} only has to watch your mouth, watch your body to see what it's doing, and watch your mind, okay. {sheshin} is watching three things. What is this guy thinking? What is this guy doing? You know, what is this guy saying? And {sheshin} is standing at those three doors, they're called {go sum}. It's standing at the mouth; it's standing at the mind and it's standing at the hands and the feet and it's saying, "what is he doing right now? What are these guys up to? Are they doing something good or something bad?" {sheshin}'s job is that. And if {sheshin} sees you thinking something wrong or doing something wrong, {sheshin} blows the whistle. Okay, it's the whistle blower, that's {sheshin}'s function. That's the difference between {drenpa} and {sheshin}. Then Shantideva gets into a very beautiful advice and I think this is really useful for New Yorkers about how you should move through the city, you know, how should you move through the day. {sheshin}'s function its watchfulness, it's watching what you

say, what you do, what you think. Okay, and he says very important at this stage in your bodhisattva career to have some kind of a ... to perfect the qual... the ability to watch yourself, you know, to perfect the ability to say, what am I doing right now? What am I saying right now? What am I thinking right now? You know, it's this ability to watch yourself and it's very difficult, you know. The easiest kind of watching as you may have noticed is watching what other people say or do or think, seem to think. Okay, I mean, that's the easiest one. I mean, the easiest thing is to keep track of other people's morality or other people's giving or other people's jealousy, you know, that's the easiest one. The most difficult one is to watch your own. And he says you have to perfect this ability. You have to get this ability to be very, very watchful of yourself as you go through the day. And then he's giving some clues about useful ways to do it. He says if you get too much sense stimulus, you know, if too many things are coming in, you will slip. Okay, if too much is coming in you'll lose your mindfulness, your awareness. And I mean, there's actually two choices; you can either retire to a monastery or nunnery or to Godstow, you know, and just get away from all these things which is one option that you have. I mean, if you're having real problems with watchfulness you might want to consider moving to ... I was in Bloomington, Indiana, there's no distractions there, you know [laughs] [laughter], like the plane, the airport was like about as big as my room in ... and [laughs] the plane had like six seats on it and, and it's pretty scary. Anyway. That's where we had the teaching this weekend. So then, you know, you can either go to a place like that which is one option if you really can't handle all the stimulus then you should move it, you know, move to a place where you ... there's less stimulus. But Master Shantideva goes into the, the methods you can use to keep your mindfulness as you walk through ... if you choose to live in New York City which I think is the most difficult city, or the most difficult place I've been to, to keep your mindfulness, you know, to keep your awareness of what you're doing and what you're saying. So the first thing he talks ... he addresses, what should you do like you're just walking around the street. And then he has this special practice called dropping the eyes, okay. Dropping the eyes. Where your eyes are watching, okay. He says, if you want to get into mindfulness or watchfulness, start with your eyeballs, okay, watch where your eyes are going. You can learn a lot from people's eyes. You know, I don't know if you've noticed, okay. You can sit at a table and, and learn a lot about them in a few seconds, you know, what do they look at; where do their eyes go, you know. Like shoe salesmen their eyes are always down on the floor. Diamond ... people who work with diamonds are always looking at ladies' fingers, you know, what kind of diamond do they have you know. People who like food are always glancing at, at the food, you know. And, and you can learn

a lot. You know, just ... you know, if you haven't noticed yet, what is it ... Shakespeare said ... eyes are the mirror of the soul or something like that, you know, they are. You can judge who you are or how your mind is from where your eyes are going. And watch, watch your own eyes, you know, decide where your own eyes are going. And guard your own eyes. So the first thing Master Shantideva says is, keep them down, okay. I mean, this is a big practice for monks in Asia, and, and it's also important for anyone. Master Shantideva makes the point, he says, a lot of what I'm talking about was originally designed for monks but it's good for everybody and everybody should do it, you know. So he says when you're walking around New York city just keep your eyes down. You have seen everything there is to see, trust me, okay. I mean, there isn't any store of any major significance that you have to see any more, you've seen it all. You know, if you really ... if you didn't do it yet then, you know, take three days off at work and go around New York and look at everything, you know. There's nothing new in New York, you know, there really isn't anything new and there hasn't been [laughs] for a long time, you know. If there's a certain number of pizza shops, you know what I look at, [laughs], you know, there's a certain number of grocery stores and there's a certain number of coffee shops; there's a certain number of this and that and it starts to repeat itself after awhile. I mean, there's nothing new in New York city. There's no big reason to be looking around as you go ... as you walk around new York city, okay. There's no real burning need for a Buddhist to look at all those windows and all those things that are going on and all the activities that people are doing. It's just no ... there's no benefit. It will crowd up your mind and you will lose your {drenpa} and then when it's time to meditate or it's time to do something, you won't be able to do it. And if you have a theme going in your mind like jealousy, I'm going to watch my jealousy, these things disturb your, your {drenpa}. You know, they disturb you from thinking about your ultimate goal also. You know, if you, if you don't keep your eyes down, if you don't control your eyeballs as you go around New York you will ... those other things will overcome you. You know, they will fill up your mind, the things that you see fill up your mind. It's the same with like sounds, if you're ... you know, I used to be a musician so, you know, if I just sit in a laundromat and I hear these songs and then I go home, it's like I can't meditate for a day or something, you know. You have to watch the level of sense stimulus that you allow to come into your mind and that's the idea. That's what he's talking about. So generally he says, keep your eyes down and, and don't be looking at all these things. You will forget within two days everything you saw, so what's the use of it. You know, it's the same with the New York Times, especially the Sunday Times, okay, you know, you cannot remember a week later. I'll bet you a hundred dollars you can't

remember three weeks later one percent of what you read in the Sunday Times that you spent three or four hours to read. It's useless, it just goes away, you know. You can ... trust me, you can find out the headlines two ways; stop at one of those pay things and look in and just figure out if they ... anyone new has an atom bomb or anything else important that you should know. And then ... or you can look over people's shoulders in the subway and that's enough. You will learn everything that's burning to know. Everything that you need to know you'll learn that way. You don't have to buy it. You'll save a lot of money too. You don't have to buy the newspaper, you won't remember what's in there a week later, so what's the use of looking at it. He's saying, your eye real estate is very precious. Human eyeballs are very rare and they don't last very long and use them for something important. So he says, keep your eyes down, don't get too much stimulus. I think this is most difficult to practice in New York and I think also it's of most benefit to New Yorkers, you know, if you can limit the stimulus coming in as your walk around. You can be a better Buddhist, you know, and it's ... I mean, what I mean is, it's difficult to do but if you pull it off it's of great benefit when you're living in the city because then you'll be able to concentrate on something. You'll learn the art of concentrating on something and keeping our mind on something. That's {drenpa} okay. Second thing he says, oh so, if your homework says something like, give the four great divisions of the eye practice. First one is just general advice on how to keep your eyes and that's down. Okay, as you move through the city keep them down. Second one he says, what should you do if you get tired, like your mind is just getting kind of dull from being down ... you know, the cracks in the sidewalk can be very boring after awhile, okay [laughs]. There are some sidewalks that are really great. I'll tell you one is on 45th Street and 6th, and they have these little diamonds in the sidewalk, you know, and they glitter [laughs] and ... stuff like that. And then the sidewalk near NYU has Pepsi out of Burma, things written all over. You know, you get to know all the sidewalks. And [laughter] [laughs] and he says if you get bored, you know, if it gets too much to be staring at the sidewalk all the time, he says, look up and refresh yourself, you know, with the idea that I am refreshing myself, you know. I'm going to look at these trees and all these people and what they're doing. You know, just with the idea of refreshing your mind, okay. The third practice that he mentions with the eyeball practice is what to do if you bump into somebody that you know. I mean, someone comes up to you and says, "Hey, how you been, you know, I didn't see you since your old days at [unclear] " and he says, look at them and be normal. He says, you know, smile and say how are you, good to see you, you know. [laughter] You know, he says you don't have to like look at their feet or anything, you know [laughs] [laughter]. He's very clear. He says, look up at

them say, you know, engage in a nice conversation and then go on your way, okay. He doesn't say like ignore people or something like that. Then he says, what should you do when you finish resting your mind. You know, you have been looking at the cracks too long in the sidewalk, you look around and then he says, go back to looking at the sidewalk. He says take the opportunity to see if you're walking into a pole [laughs] or if there's any muggers around. You know, he says it's okay under special conditions, you know, like you're crossing the street you better look, you know, and like that. So he says, take the time ...

[cut]

Side B

[cut] home or not. And where are you? What's up? You know, any muggers around? Any cars about to hit me? Any poles I'm walking into, you know. He says, you know, take a rest, look around, check for problems. And then get our eyes back down again, okay. Very ... it's a very interesting practice, especially for monks okay, [laughs] if you see something you're not supposed to see you have a very simple option, just look down, you know, just put your eyes down, you know and, and somebody is approaching you that you're not supposed to talk to in that way or, or something is going on, like that, you have a very nice option, you have these things call eyelids, like ears don't have them, your ears don't fold over when you don't want to hear a certain song, you know, [laughter] seriously but your eyes are different. Your eyes have these things call eyelids and you can also ... you also have the ability to drop your eyes. So you just drop them and you just ... when you start to focus on something that's not wholesome for a monk or anyone else to look at, you just, you just look away, you know, just drop your eyes and go. Walk by, you know. And then you just never see it so it never bothers your mind and, and your mind is clean and your mind is pure and your mind is not upset. And you just go on to the next stop, you know, you just keep going, following the cracks on the sidewalk, you know. And, and it's a very cool practice, you should try it, okay. People in New York, you know, there's a lot of mental illness here, manifest and not manifest. I mean, almost everyone I think, no matter how healthy you are mentally, it's very stressful to live in New York. I mean, it has a ... it has a sort of ... it wounds you as you live in New York; it wears on you and ... and the stimulus, the amount of stimulus is I think dangerous for any human mind in New York. So I think it's very ... even if there's no benefit to Buddhism, you know, even if Buddhism is all wrong I think this particular practice is very interesting and very sweet. You know, just turn your eyes down, get them down and walk through

New York that way and you'll feel better, you know. You'd, you'd be able to concentrate better. You'll be happier; you'll be less stressed out; you'll be less nervous. I think this is like proactive mental health, you know, if people in New York can learn to, to keep their eyes down and to look away when you see ... when you start to focus on something that's not nice, something that's not pure then just, just look away, okay, you have that choice, you have that option. And if you start to get good at it you know, you can really do it nice. Shantideva says you'll start to get a little schizophrenic, you know. Like you start to look at something ... you're going like that, you know, [laughs] [laughter] And then you kind of wanna look and you'll be going like this, you know, [laughter] [laughs] and ... or you'll be going like that and he says it's okay, it's a sign that you're learning. You know, he says, don't expect to be perfect with eyeball meditation the first day. He says, he says you'll get better at it with practice. And the first, you know, a few weeks and months of something you'll be like ... you'll decide to keep your eyes down and then you'll say, well, maybe I'd better just check if there's any muggers. And you put your eyes up at this object that you're not supposed to be looking at and then you remember, no, that's not ... I'm just kidding myself, and you put your eyes down again. And then you pass it. And then you say, well, maybe there's someone behind me, you know, [laughs] and you'll act a little crazy for awhile, okay, that's a good sign. He says expect it. As you get better at this and as you get more serious at it you'll find yourself being a little strange. That's okay. He says that's, that's fine. Okay, we'll take a break there and come back in about ten minutes, okay.

[cut]

You don't have any reading, okay. And we're really working hard on it; we spent a lot of time on it; we just ... it's just too much to finish, okay. It says name three special circumstances under one which may be allowed to let up temporarily from the normally very detailed scrutiny of one's thoughts and bodily actions. In other words, in general you're going to become a little like a zombie, okay. If you do this well you're going to be like, you know, what am I looking at? What am I going, you know, what am I about to say? And you should get like that. I've noticed a lot of students in these classes, I know a certain group of the students here who are really doing {trunduk} okay, if you know what {trunduk} is. If you don't know what {trunduk} is don't worry about it. But they are, they are really, really carefully watching their vows six times a day, they are checking their vows six time a day, okay. And I know that other students who are, who have learned their Bodhisattva vows well and I hear this very sweet thing constantly going on. If you ever get a chance to see "The

Wizard of Oz" again, at the very beginning when the dog runs away and the nasty neighbor comes and screams at Dorothy. And her mum starts to respond, what happened? Does anybody remember? The mother says, if I wasn't a Christian woman you know what I would say to you? [laughs] And, and it's just the same. I, I've heard these very sweet words coming out of people's mouth, you know. They start to gossip or they start to put down another dharma center or they start to talk about another student in the class and they're like half way through the sentence and they just stop, you know, and they say, "ah" , you know, and then they say, "wait a minute, I'm breaking a Bodhisattva vow" and they stop. And for awhile your life is going to be like that. And if you're one of those people who's just stopping, then, you know, I salute you, you know. This is the whole point of the classes. You're supposed to be watching your speech, watching your thoughts. I have this other ... I have a few students who told me they've made this new system which is called 'this' you know and, and every time you catch yourself being jealous, you know, you go like that, you know, [laugh] and it works, it hurts, okay. And, and then I really admire that, you know, I think that is the essence of Buddhism, you know, it's not these classes, it's not your homework, it's not your quizzes, it's that halfway through a bad thought, you catch yourself, {sheshin} right? And you, and you stop, you just stop. And that's the point. That's the whole point of doing this. Now this ... then Master Shantideva goes on to say look, and by the way, the more the better, you know. If I see people doing that all the time ... I see people walking around with these little journals, they keep their bad deeds in it. And the people who are doing it seriously over the last year, I really notice a change, you know, I really do notice a change. They're just getting sweeter. The people are getting sweeter. Is that what the goal is? No, okay. It's no good to be sweet and die. It's no good to be sweet and get old. Okay. But the point is you can't stop death or old age without stopping death, okay. The side effect or the by-product is that you'll be a very good sweet person and you'll be a happy person. But the main thing is you won't be collecting the bad karma that prevents you from getting to enlightenment, okay, and that's the whole point. So I just want to say, you know, I love it. I very much admire it. I see people really working hard on their vows and that's the whole point.

Master Shantideva says generally speaking you, you should at the beginning be almost like a zombie, you know, like you start to say something and you realize that most of what you say is useless talk or, or divisive speech or harsh words and you just stop. So you get this constant schizophrenic thing of ... "oh...huu...h" what were you going to say? Oh, never mind. You know. [laughs] And you're going somewhere and you're like ... stop on the sidewalk and turn around and go the other way 'cos you just realize that you ... that's not

allowed by your vows, by your commitments. If you are a monk, if you took Rinpoche's initiations, you have almost five hundred different commitments, okay, separate vows and commitments. If you're a layman I think it's about two hundred and fifty, okay. Two hundred and fifty different things to be checking for, throughout the day, okay; it's a lot. And, and you have to know them all. You know, which means you have to have a master list somewhere of, of what you're checking. If you don't have such a list then you're not keeping them. And you have to know them; you have to keep them. Master Shantideva says three instances in which you don't have to go crazy about watching it. And he, he talks about the following three. If your life is threatened, okay. Like if you're running down the street away a mugger you don't have to worry that you might bump into somebody or something like that. It just means in a very serious situation and you know them, when you have to act quickly and forcefully. You're allowed not to sit there and be examining everything you say or do, you know, just run, all right. Like example when Rinpoche ran from Sera and he was being bomb by the Chinese artillery and strafed by the airplanes. He didn't stop to think about the following four actions that he would do, you know, like run, you know, and that's okay. That's all right. Master Shantideva says in a life threatening situation, in an emergency ... he's trying to say, by the way, I think it's {ma ying gok}. {ma ying gok} means by explaining the exceptions he is telling you that all ... in all other circumstances you should be mindful, totally mindful. You know, by giving you an exception like, okay, if your life is threatened which happens how often? I mean, it's like once in your life or something or twice in your life. What is he trying to say by implication? All the other times you are supposed to act like a zombie and, and watch your mind and watch your speech and watch what you do, you know. And by the way, it does get natural after awhile but you act a little weird for awhile okay. Second one, he says when you're engaged in a celebration of offering to the Three Jewels, for example like last time we did, we did the Mandala offering and we got a little silly at the end. We were throwing flowers, you know. By the way, that kind of silly is to me better than not being silly but anyway ... he would say, great you know, if you act a little ... if you go a little wild, that's fine. You know, he says, you don't have to be sitting there and saying I'm about to throw these flowers, you know, oh, I wonder whether I should throw them or er... just throw them [laugh] okay, that's his second exception, all right. Third one; if it is of some great benefit to other living beings, you know, if you're about to do something of great benefit to someone else you can let up very slightly on the very, very close scrutiny of your own actions, you know. You decide you're going to do something and then go for it. And don't hesitate. Okay, and those are the three examples he gives. He does not mean, okay to be

immoral or breaking your ethics ... your commitments. He's just saying the scrutiny you know, of your watching yourself like a zombie [laughs] or something, it's okay on, on occasions like that you can let up a little bit. Somebody then gives him a hard time and Gyaltsab Je writes in his commentary. Because somebody says keeping your awareness or keeping your mindfulness about what you're saying and thinking and doing is in, in a ... it is the essence of which perfection in a way? He said 'meditation', not bad. But ... [student: [unclear]] Uh, that's pretty good too, no. Watching what you say, do and think; it's, it's ethics. It's number two, okay. It's what they normally translate as morality. The perfection of morality or the perfection of an ethical way of life. It's doing that that you constantly have to watch yourself, you know. Did I lie? Did I steal? Did I hurt anyone? Is what I'm about to say going to hurt anybody? Is what I'm about to do going to hurt anybody? And it's that practice of being very, very aware of what you do, that's so necessary in the second perfection. But Master Shantideva just got through talking about why the perfection of giving ... by the way he just, he gets ... by the way, which is perfection of giving is number what? One. Ethical way of life is number two. So somebody accuses of Master Shantideva of making a booboo. He says, you said that when we are doing some wild offering, you know, some very beautiful offering, we don't quite have to stare at ourselves as, as intently as normal. But that practice of watching your mind and watching your actions is the perfection of morality, which is number two. And each, each perfection as you go through the six perfections is considered more serious or more important than the ones before it, okay. I mean, number two is more important and, and considered a higher level than number one. Number three is considered a higher level than number two. And in fact when you go through the Bodhisattva bumis they are designed, or they're ordered by the increasing sophistication through the six perfections, okay. Like number two is of more importance and more difficult than number one. Number three is more important and more difficult than number two and like that. There's an order to the six perfections. And when you go through the Bodhisattva bumis, although on the first bumi you are practicing ... are you practicing the first ... do you know how to practice the perfection of wisdom by the time you reach the first Bodhisattva bumi. Question for you. Why? [student:[unclear]] Say it a little more precisely. He said, "In order to get to the first bumi you have to see emptiness directly." Yeah with, with the ... with bodhicitta. But there's even more. It IS the same thing. You see, you said, you have to get this in order to get that. But they actually happen at the same moment. You know, if you have ... if you're a bodhisattva practitioner and if you see emptiness directly you just entered the first Bodhisattva bumi. That is the first Bodhisattva bumi, is to see emptiness directly as a bodhisattva, okay.

The first bodhisattva level, okay, starts at the day, on the day that you see emptiness directly. So does that guy have any ability in the perfection of wisdom? Of course. [laughs] Seeing emptiness directly is, is the sweetest form of the perfection of wisdom, you know, of course he does. But the bumis, the bodhisat... the ten bodhisattva levels they're designed ... their design is on the first one you, you perfect giving in a very, very great way, okay. In other words, of course you have all the perfections by the time you reach the first bodhisattva level. And of course you're practicing all six of them on the first bodhisattva level but the function of the first bodhisattva level is that you get very, very powerful in your practice of giving. And then on the second bodhisattva level you practice what? You practice all six. Okay. But you get really good at number two and it goes like that. That's why there's an order to the six perfections, okay. Yeah? [student:[unclear]] Yeah. Going up through the ten bumis takes a long time. Two things here, by the way ... so I'll finish the argument that the guy gave to Master Shantideva. He says, "you made a booboo. What's more important, perfection number two or number one?" According to what I just said. Number two is more ... is considered superior or harder or, or more profound, okay. But Master Shantideva just said, if you're engaged in, in making some very important offerings it's okay to let up on your perfection of ... on the watchfulness side of the perfection of ... of the second perfection in order to achieve the first perfection, okay. So this guy accuses Master Shantideva of, of making a booboo. He says, "You're telling that I should let up slightly on perfection number two in order to get perfection one? Don't you know why the order of the six perfections is like it is?" And then Master Shantideva, Gyaltsab Je respond and say, "Of course we know the order. You don't know the order. You have to perfect number one before you get to number two." Okay. [laughs] He accuses him of laying off perfection number two to get perfection number one finished. He says, "You have to finish perfection number one before you go on to perfection number two." And then he gets into a long ... he gets into a long story about why you should pick one perfection and work on it until you're good at it and then go on to the next perfection. Does that mean that while you're perfecting giving you shouldn't meditate or you shouldn't have joyful effort or you should break your morality? No. It just means you should focus on it and work on it. So if you want to know something to be {drenpa} about during the next few months or something or next few weeks, concentrate on the perfection of giving, you know, get good at it. If you wait until you have totally perfected the perfection of giving before doing any moral practices or any meditation, it could be a few lifetimes, so don't ... you know, of course you should rotate them and go through them like that. Okay, but the order is like that. I was interested in this question because it ... I

have never seen, I've rarely seen a real argument about why each perfection leads into the next perfection. And so this weekend we were searching through all these texts on the computer and we found a couple of good explanations. The one I'm going to give you is by the first Changkya Rinpoche. The first Changkya Rinpoche was a teacher of the Emperor of China and a former life of Pabongka Rinpoche, okay. So we're going to go through that. He makes some nice notes on it and I just thought you might like to hear it. It's also a homework question. He says, not being too concerned with possessions and not being attached to possessions is an important element in which of the perfections? Giving, okay. Not, not being too worried about how much you own because you're going to give it away right? And not being too attached to it are, are two attitudes that are an important part of the first perfection. But they also lead very sweetly and very naturally into the perfection of morality, of an ethical life. In other words, if you are not too attached to material objects and if you're not worrying too much about them then it will be much easier for you to keep your morality. You're not going to lie to somebody to get money. You're not going to steal things, okay. You're not going to do all these things of body and speech that normally you might do. And you're not going to do craving, number eight of the ten, okay. So he says in that sense the perfection of giving when you get good at it, it sets the stage for the perfection of morality. So he says, that's the connection; that's why perfection number one leads naturally into perfection number two. [student:[unclear]] Excuse me? [student:[unclear]] Yeah, and again they are not exclusive. I mean, of course the better you get in meditating, meaning keeping mindfulness the better your morality will be and like that. But, but he's just trying to justify [laughs] why you should go through them in that order, okay. And I have not seen any really, many places in scripture where it's explained like that but the first Chankya Rinpoche did do it. Secondly; the perfection of an ethical way of life which is number two, includes restraining oneself from negative actions. And he says, that, that leads naturally into the perfection of patience. Okay, the, the exercise of trying to restraining yourself from saying things or doing things which are negative naturally leads into patience. And I think patience with yourself, okay. I mean, one of the most important forms of the third perfection is to have some kind of patience or, or ... this ... patience is a little bit bad translation maybe, but it's some kind of endurance, okay. I mean, the third perfection involves being able to keep up this exercise over a long period of time and not get depressed or not get ... lose your courage and to put up with hardships if you have to put up with hardships. So that ... he says, then that naturally, because you're going to be working so hard to restrain yourself from hurting other people and that's such an exhausting thing to restrain yourself, that you will naturally learn patience and sometimes

patience in Buddhism means endurance, spiritual endurance, you know, working on it over and over and over again until you finally can prevent certain bad habits in yourself. If you have a really bad habit and you've tried to struggle with it as a Buddhist then you, you know what I'm talking about. It's some kind of endurance, you know, it might take all night to fight a certain mental affliction. It takes some kind of patience or not being discouraged; some kind of willingness to fight it over a long period of time; endurance, what do you call it? Mmm ... stick to it [unclear] or some... perseverance. Really perseverance, okay. It's hard to stop yourself from doing your bad habit. But the exercise of that builds up your perseverance and that is the third perfection. So he says, therefore the perfection of morality flows very naturally into the perfection of patience, okay. Okay. What's the connection between patience and effort? He says, he's on the same theme. You will have to put with many hardships during your spiritual practice. You know, there will be many bad times. If you're, for example, fighting jealousy or something and you're jealous about a certain person and I can tell you from personal experience of twenty years, same person, I won't tell you who it is, fighting jealousy for that person is a hardship. It's hard, you know, and, and you lose sometimes. It hurts. You know, sometimes you get out of control and your mind is out of control and you know it's out of control and then the next day you feel bad about it. And, and these are spiritual hardships, you know. It's not just that you might go hungry or thirsty or something like that. But it's all the mental struggles you have to go through for dharma, learning to overcome those and be happy about them. You know, to take joy in the fact that you are at least fighting these habits in your mind instead of just letting them walk all over you. Leads naturally into the next perfection which is what? Joyful effort, okay. Happy about doing good deeds, okay. So being a hard arse about your spiritual life and learning to be tough and to put up with hard times in your own mind, in the war with your own mind, leads naturally into being happy about doing goodness; joyful effort, number four. Okay. Then he says something interesting. He says, if you have joyful effort - number four - you will be doing good things all day and all night, okay. In other words, effort means you, you enjoy doing dharma. And you'll find yourself doing some kind of dharma thing all the time, you know, day and night. You will be concentrating your life and the efforts of your life will be concentrated on one thing which is being a good person, being a dharma person. That's a kind of single mindedness. That's a kind of focusing on one thing. And that leads naturally into the perfection of concentration or meditation. So he says, the exercise of concentrating your life, day and night on, on what you enjoy, on enjoying goodness is, is naturally leads into the fifth perfection which is concentration or meditation, okay. Because you get in a habit of being single

minded. The connection between five and six is, I think, the easiest connection. The ultimate form of number six is to see emptiness directly under the influence of bodhicitta. Under the influence of the wish to be enlightened. You cannot see emptiness directly if you're not in a deep state of meditation. Impossible. And in fact they say that almost every movement between the different spiritual levels occurs on your meditation cushion, okay. The spiritual levels are like a ladder and each rung, each step up occurs during a state of deep meditation. Almost all the progress that you make between the different paths and levels, moving between paths almost always occurs on your meditation cushion. So if you're not on your meditation cushion, you're going to be at the bottom of the ladder for a long time, okay. So he says ... and, and in order to see emptiness directly your mind must be in a certain state of deep meditation, must be. In other words, you cannot practice number six, the perfection of wisdom, unless your mind is number five, the perfection of meditation. So that's the connection between five and six. So now you get a feeling, you know, they only mention it in Gyaltsab Je's commentary and Master Shantideva only mentions it briefly but here you get first Changkya's Rinpoche's explanation of why the perfections are a progression. You know, why each one is considered to be more difficult and, and a higher level than the one before. Does it mean that they cannot be practiced simultaneously? No. What it means is that as you move up through the bodhisattva levels each level is marked by the extraordinary ability to practice one of the six perfections, and that's the way it goes. That's the way the levels are, are put out. That's in fact the structure of the, of the text we use for emptiness in the monastery. That's Chandrakirti's Madhyamikavitarā. That's the structure. The whole book is built on that, on that structure for that reason. Uh, this about covered everything. Last question on your thing and then we're gonna take a short break and get ready for those who'd like to take vows. By the way, the vow that you're taking tonight, you are not taking the Bodhisattva vows, okay. You're not taking sixty-four different vows that you have to keep for your whole life, for all your future lives, actually. It's not that. We are only doing the vow to think like a bodhisattva, okay. It's a commitment that for the rest of my life I will try to emulate a bodhisattva, you know, I'll try to act a little bit, I mean, think a little bit like a bodhisattva. I will try to commit myself to a spiritual life in order to gain some high level where I can really help other people, that's all you're committing to, okay. You're, you're committing to think like a bodhisattva. Bodhisattva has two things on his mind or her mind; I want to reach this high spiritual level so I can really help other people. And that's, that's going to be the purpose of my life. That's what I'm going to live for now, is other people, and I'm going to try to reach that level for other people. And that's ... those are the two things you have in mind when you take your vow

tonight, okay. I mean, it's just one vow. No big deal. It's the cheapest you can get away with, okay.

Master Shantideva ... I'm sorry we don't have the text ready, we'll try, we'll try to finish it by Thursday, if not then by the review but he, he makes a list; there's a whole bunch of verses, I think it's four or five verses or at least sections of verses which are dedicated to the idea of {shing shindu mepa} Say {shing shindu mepa}[repeat] I will put it here, okay. [silence] What does {shing} mean? [unclear] says "wood", that's correct, okay. {shing} means wood. Wood like tree, tree wood, okay. {shingdu} means like. Like a piece of wood. {mepa} means to stay. Stay like a piece of wood. I like to use the word in English "freeze", okay. It means freeze, like a bump on a log. Okay, I mean, we say like a bump of a log, right. It means not moving, immobile. It means freeze, okay. And Master Shantideva he wants to ... these are so cool, I mean, this part in the text is so cool. The whole thing about the eyes, you know, eyeball meditation as you walk around New York, it's very sweet and very important and you should try to do it. You should make it your practice for the next few days, try it. It will just improve your mental health, even if nothing else, okay. You just won't see so much that you don't have to worry about. But this meditation is also cool. It's called freezing. And what it means is that Master Shantideva makes a long list of situations in which a Buddhist must freeze. [laughs] Okay, it's very cool. What it means is this whole class and this part of the Bodhicharyavatara is devoted to mindfulness, you know, being aware of what you're saying; being aware of what you're doing; being aware of what you're thinking. And then when you start to say something or you start to do some bad habit that you used to do or you even start to think something then just freeze, you know, shut up. Shut up in mid sentence. Shut up before the rest of the sentence gets out. I've seen a lot of students in this class ... I really, really like it. I know they're checking their vows everyday 'cos they start to something you know, they say "I saw this guy and he ..." and you say, "what?" and they're like, "uh, never mind" You know, it's like "uh, never mind" is great. "Uh, never mind" means ... and then ... we were getting in ... what was that we were getting into ... I tell you what I was going to say and then you say it, you know, that one is not as good. That's not real freezing, you know, [laughs] [laughter] What's the other one? There's another one that's been going down. I tell you what I was going to say, is one ... [student:[unclear]] Yeah, no ... that's, that's the one. You get almost as much pleasure out of it, saying it. Maybe a little more even. Forget the other one. But it was like just st... just cut yourself off, okay, and, and don't worry. And, and don't ... and if your dharma friend cuts himself off don't pressure them to tell you what they were going to say, okay. [laughs] [laughter] Just let it go. I mean, I've been a few situations ... we were discussing something

just now during the break and there were three of us standing there and we just decided not to talk about it because it was something not nice, you know. We just ... it was something negative and then we just said, "Why don't we just not talk about it" and everybody else, "That's a good idea", just, and just don't talk about it. It's very good. You should get into it, you know, get into it. And when thoughts come up in your mind, just say, freeze, okay. Stop. You know, you just stop and it's very useful. Also when you're about to do something physically that's wrong and you just stop. Like stealing or something like that. Like your hand is halfway out there and you just like, like that, you know, and it's cool. You can do it, okay. I'm going to give you a few of the mental ones that Shantideva mentions, okay. If you're in Tibetan track this is the only Tibetan I could think of to give you ... so. [silence]

Say {chakpa} [repeat] This is the {chakpa} that means {der chak} and we talked a lot about it in ... say again. [student:[unclear]] That's {chupa}. What's {chakpa}? Who was in ... [student:[unclear]] Yeah, they say attachment, okay {chakpa} but I like to call it ... you know, if you read the def... we had it in Massachusetts, in Berry, if you've, if you were there and you saw the definition this is technically liking things ignorantly, okay. You have to have three words there. Like things ignorantly. Is it wrong for a Buddhist to like things? Well, if it is then the Buddha is not a Buddhist because the Buddha likes nirvana; the Buddha likes to help sentient beings; I think the Buddha probably likes ice-cream, okay. Stuff like that. He doesn't really, he doesn't need it, okay. He likes all those objects which create bliss in him which happens to be every object in the universe but that's another point. Of course you can like things; you should like things; you should like nirvana; you should like the path. We had that argument before, right? Gyaltsab Je talked about it. But liking things ignorantly which basically boils down to willing to do something wrong to get them, you have to freeze, okay. If you find yourself liking something to the point or where it drives you to the point ... by the way, there has to be ignorance involved. And if you were in Indiana or if you were in, where were we, I forget. It was Massachusetts. There is five steps to this process. Basically if you don't misunderstand an object you can't like it ignorantly, but that's a story that we don't have time to get into tonight. Basically if you catch yourself wanting something to the point where you would say something or do something wrong to get it, for example, going along with your boss who tells you to go out and lie to the diamond dealer to get the diamond, okay, to look good for your boss; you have to freeze. You have to stop, right that moment, just stop and, and tell your boss, you know, I'm sorry, I can't do that, you know. And he'll fire you and sooner or later you'll find a job that you're not asked to lie. Okay. [laughs] I guess there are such job, but like that. Just freeze. Just stop. Just don't it, okay. Just freeze. Second one.

[silence] I'm using the words that Master Shantideva uses it in his text, okay. Say {trowa} [repeat] {trowa} means what? [student: anger] It means anger but if you study the definition as one of the root, root, root mental afflictions it's disliking things ignorantly. Misunderstanding the ultimate nature of things and disliking them. Is it wrong to dislike things? What does Gyaltsab Je say? No. Is it wrong to get mad? Not necessarily, you know. What should you dislike? The mental afflictions, okay. And there's this big argument and Gyaltsab Je defends himself. He was very good at it by the way. He used to go down to the Sakya and wipe those guys out. There are lots of records of it. But, but you have to get ... this ... the meaning of {trowa} in this case is disliking things strongly enough ... by the way, you must misunderstand their nature, strongly enough to do something wrong to get away from them, to stop them. There's the definition of disliking things ignorantly, okay. If you find yourself in a situation like that and the example is, disliking your boss to the point where you would talk back or do something negative back to your boss; then freeze. Freeze. Does it mean if your boss is doing violence to another employee you should not do anything? No. You must do something if you're on bodhisattva track. Does it mean that you can be mad at your boss? No. Okay, we're talking about the mental side, okay. If you have any hatred for your boss, you have to stop, you have to freeze, okay. And Master Shantideva is particularly talking about the physical and the verbal reactions, like you're about to say something, just freeze it, okay. Like your mouth opens up and you become ... oh and just shut up; just stop yourself. Okay, you get good at this and you'll look weird, okay. [silence] Say {nga gyel} [repeat] We had it last week, right? Pride. Pride. Catch yourself having pride, just stop, okay. Especially if the pride gets to your mouth or your arms, okay. All right, just stop, freeze. Be like a piece of wood, okay. [silence] Say {gyakpa} [repeat] . {gyakpa} is conceit and we talked about in the last ... when we talked about the secondary mental afflictions. It's to focus on something about your mind or your body which you are proud about, you know, like, I'm smarter than other people or I'm more handsome than other people or I'm, you know, stronger than other people or something like that. And that's {gyakpa}. If you catch yourself doing it, freeze, okay. Master Shantideva says, learn to freeze. [silence] Say {tsang druwa} [repeat] {tsang} means an ant's nest. {druwa} means to dig it up. Digging up an ant's nest is the Tibetan word for? It's a special kind of a mental affliction and a special kind of bad deed where you go after someone else's faults. Where you try to embarrass someone or to criticize them openly and to publicize someone else's faults, yellow journalism, okay. Like you found out some dirt on somebody and you want to publicize it. That's {tsang druwa}, okay. Normally it, it, it compounds itself. You find something bad about them and make it public. And then

normally they will find something about you and make it public. Hector, no, okay. Does it mean that if you learn about some dark secret about a person which is important for other people to know, and especially a teacher for example, no, you must publicize it. You have to check it out, make sure it's true, okay. But if it's like something dirty or something bad or the person is teaching something wrong, you're allowed and encouraged to attack it, okay. That's not what we're talking about. We're talking about the kind that you do at work where somebody made a mistake on a report and you want to make sure everybody in the office finds out about it, okay. Like that. Hector? [student: [unclear]] Talking about what? [student:[unclear]] Yeah, I guess I do that [laughs]. Yeah, yeah, but it's really, yeah, I guess you could say that. It's to identify some fault in them and make sure everybody around knows it for no good constructive reason. Just out of malice, okay. [silence] By the way, do you start seeing a pattern here? I mean, it's basically all the secondary mental afflictions and primary mental afflictions that we just went through, okay. So actually what Master Shantideva is saying is, freeze, is, freeze on twenty-six occasions, you know, [laughs] whenever you have a mental affliction. He's saying, you know, if you can freeze while you're thinking it, better. If you can't freeze while you're thinking it at least freeze when you start to say something or do something. You know, at least stop. Say {yo-gyu} [repeat] We had it last week. Sometimes they divide it into two. Just generally it's deceiving other people. Putting on, pretending to have qualities that you don't have. Trying to hide bad qualities that you do have. Trying to trick or deceive other people, okay. [silence] By the way, there's no big number to this. He makes a long list. I'm only giving you a handful so you can answer your homework, okay. Say {dak-yu} [repeat] those of you who are doing {trunduk} what's a {dak-yu shem ma....} Ayah. Praising yourself, okay. As a Bodhisattva vow it's a very special praising of yourself. But we're not going to talk about it. Here he's talking about just generally putting yourself up, you know, talking great about yourself, you know, I'm, I'm so wonderful. By the way, I believe and I've noticed in my own self particularly [laughs] that this often manifests itself as just talking too much, you know, not letting other people talk during a conversation. I think normally it boils down to praising yourself, like your, what your projects are so interesting and they don't have anything to talk about so you spend the whole conversation talking about yourself, basically. And I, I find myself doing this and I think it's a reflection of {dak-yu}, it's a kind of {dak-yu}. It's where you just take over a conversation and, and talk about what you like to talk about and all the great things that you're doing. And everybody else is going ... oh, oh, you know, and then finally they just give up. Like your best friends learn just to shut up when they meet you and you'll do all the talking, you know. I think that's a

reflection of {dak-yu} okay. [silence] Say {shen mu} [repeat] Putting down other people, okay. I believe that for myself about seventy-five percent of my conversation is putting myself up and I try to reserve like twenty-five percent to put down other people. But I try to make it subtle, you know, and not too obvious but you'll find yourself doing it. If you check yourself you'll find yourself doing it. Unless there's some very important necessity which there rarely is, just cool it, you know. Just freeze. You cannot ... I mean, there's horrible stories in the ... in the Vinaya of these people who put down other people, who couldn't read their minds and then later found out that they were very holy people who were doing things that looked a little bad but were actually very extraordinary virtues. And horrible stories of them taking thousands of births in the hells and stuff like that. And the person telling the story is always telling about their own past lives, when they made a mistake. Who is that? Who is the person who is telling these stories? It's the Buddha, okay. He is describing from first hand experience all the times that he judged other people and said something bad about them only to learn, you know, like twenty thousand hell births later that they were very pure people who were doing extraordinary actions that he could not understand at the time or something like that. So be careful about putting down other people. You can resist evil, you know, if person looks like they are doing something bad then resist it but ... and you must resist it as a bodhisattva but in the back of your mind, if it's not like real evil, just avoid, you know, don't even talk about it; don't get involved with it; spend your time constructively. Spend your time on the mental afflictions that you're quite sure about that they exist which is your own, okay, and don't worry about other people's mental afflictions. If they are doing something bad let them know it and try to help them and then if you have to try to stop them. But work on your own men... you know the state of your own mind uniquely and perfectly. And there's lots ... there's a lifetime of material there to work on, okay. {shen mu} [silence] {shewa} is yelling at somebody, you know, hey, shouldn't have done that stupid. Okay, {shewa} means scolding somebody. If you're keeping your Bodhisattva vows well it's one of those ... it's in there, right? Where is it? Huh? What? Yeah, to return a scolding with a scolding. It's one of the four ... what do they call them? The four ... the four points of virtue, okay. If you've taken your Bodhisattva vows one of them is not to return a {shewa} with a {shewa}. Okay, not to return anger with anger like that. This one is if someone gives you a good scolding you don't just return it, {shewa}. And there's a whole list more. I'm not going to go into more, okay, you can read it when you get the reading. In your homework you have to put six in Tibetan. Did we do six? We did six, okay. That's enough. You can forget three, all right. But we have to stop there in order to get ready for the

ceremony.

[cut]

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ACI 10, Class Ten

The Perfections of Giving and Ethical Living

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transcribed by: Al Alotta

So it s considered auspicious that as you go off to sleep and you visualize your Lama

physically, I mean if you re visualizing Ken Rinpoche, we have a photo of him when

he was like thirty and very handsome and very, you know, much of a, very powerful

and very, very a, he was a very, how do you say... powerful debater, very cocky,

looks like a gunslinger sort of, and a, he was very powerful and very, very, you know like that. And think of him like that, you know? Good health, perfect health,

perfect body, they say sixteen years old, or eighteen years old, something. And, and

very, very beautiful. I, I like to dress him up in like jewels and silk clothing and you

know, like that. A perfect Kino Reese with all these jewels and, you know,

long hair and, and all this fine, he s a if, as a Buddha. Imagine him as a Buddha in,

in the Buddha s paradise. And don t be shy. You know people think a, people think, people think it s dumb. Or, immature. Or, was this like, I don t know... peo

ple hesitate to do that. I mean people think it s somehow, you see somebody bow

down and hands me a flower and you think oh, this person is like, what do you call

that? Frivylious or, huh? No... Naive. They think it s naive. They think this per son is naive, you know? If you really know what you re doing you should be throwing flowers on the floor. And, when Rinpoche walks in the room, And you

should be bowing down to him and, and you should be making sure he gets the kind

of cookies he

likes. And, and you should be visualizing him as this perfect deity. And, cause he is. And it's not naive and it's not stupid. The other thing is stupid. You know to be reasonable. And practicable. And not to look funny to other people. Not to look stupid to other people or not to look too devotional to other people cause you wanna look reasonable, you know. You could die like that, you know. You will die like that, you know. (laughs) (laughter) No you will die like that. I mean forget it. You don't need it. That's how, that's samsara. You wanna die like that, die like that. You know? That's not the point. It, it is Jesus Christ walking into the room. And throw yourself on the ground and throw flowers on them. And, and give them everything, you know? And this is a, that's the reality. And if you hold back, or you think it's naive, or you think it's silly, you'll get some reasonable result, you know? (laughs) And it's not. It's not. They really are, you know Rinpoche really is the, the representative of the assembled Buddhas of the corners of the universe. And appearing in the form of a, of a man, you know? And, and a, if you don't relate to that being that way you won't get the full benefit of that. You, you won't ever get the full benefit of it. If you hesitate because it looks stupid or something like that. It's stupid to hesitate. That's all I'm trying to say. Okay? Um, okay, we'll stop there. We'll do just one or two moments of meditation like that. And then, then we'll do mandala. I know some of you might not show up for the review because some people always skip out. So, take a minute or two, especially if you're planning on it... Yeah?

(Student: (unclear))

Something like that. Yeah. Then he says two more things. He says As you go off to sleep think of some very virtuous object. If you have studied the {Dakkye} with Rinpoche, if you've had teachings on {Neljorma}, you have every specific visualization that you are supposed to be doing as you go off to sleep. Very, very

important.

If you haven't studied that it's very typical in all of the scriptures, open and secret teach, teachings, that you would, for example put your head on your Lama's lap. And imagine that your Lama is sitting there and go off to sleep with some kind

of devotion for your Lama. And that's very typical. But any kind of very sweet, virtuous thought, just before you fall off to sleep, is ideal. And, and Master Shantideva says Outwardly lay down like that. Inwardly go to sleep with some virtuous

intentions. And as you go to sleep think I'm gonna rest this body. I'm gonna make

sure this body gets enough sleep tonight and then I'm gonna get up and bust a--, do

ing virtue. You know? I mean as you go to sleep you're supposed to think and then

when I'm fresh, you know, you won't believe what I'm going to do tomorrow.

You know? And that's the, that's the attitude with which you're supposed to fall off

to

sleep. So imagine you're putting your head on your, your Lama's lap. It's, it's a very auspicious. And it has some, and then think of the qualities of your Lama.

Lama, you know you might, you see all kinds of things in your Lama. And, and you

s

ee things that you think are not pure, you see things which are, are pure. As you go

off to sleep, or as you visualize your Lama, think of them as pure. Physically and spiritually. Okay? If you're not seeing them as pure they really are not for you. That's {mahjumeeka}. That's their emptiness. If you have a Lama who's defective there's only one cause of that. Is it just your perception at this moment?

Not necessarily. Is it your perception forced on you by your past deeds? Exactly. A

nd, and for you they might truly be defective in some way. But they're not. And if

you were more pure your Lama would be pure.

(Student:) (unclear))

They want to know if it's possible to have the review downstairs. Is that, how

many
 people want it downstairs? How many people would rather have it here? I don't
 know. It looks about fifty-fifty. You decide. (laughs) He'll call. Okay. But a,
 take a few moments now, appreciate what we've done. You know we started
 on
 bodhisattva {sharvetar}, I think you've tasted the sweetness of it. It's a very
 sweet
 book. I mean I've been doing with you a lot of heavy duty philosophy for three-
 four
 ye
 ars and you taste the sweetness of it and, think about it, you know? Think
 about, I, I
 think it's nice to think about not being shy or not being inhibited to, to be a
 bodhisattva. You know? Don't be shy. You see some old, I saw an old woman
 in th
 e street today trying to, his car wouldn't go in reverse. So we pushed his car all
 the
 way down the street and, okay so stop and do something unusual. That's what
 you
 re supposed to be doing. And a, and, and have devotion. And do see your
 Lamas,
 Ken Rinpoche as a fully enlightened Buddha. And that, and that you're not a
 normal
 person anymore. Despite how much more you would like to be. You're very
 unusual now. You're very special. You have that belief that it's possible to
 overcome deat
 h and to teach other people how to do that. And a, and appreciate it. Okay?
 And
 be happy. Okay. Alright. A couple of minutes.

Guide to Bodhisattva's Way of Life, Part One (4.3.97)
 Class Ten: The Perfection of Giving and Ethical Living

Guide to Bodhisattva's Way of Life, Part One (4.3.97)
 Class Ten: The Perfection of Giving and Ethical Living

[unclear] to undertake once you've decided to become a Buddha for the sake of all living beings. And since you've decided on Tuesday night you can jump into the six perfections. Okay? So we're gonna cover, we're gonna talk about two of them tonight. We'll continue in the next course which will begin in July after I, - I'm on retreat during June - and I encourage anyone who can take a retreat to take one in May or June. Ah, sort of trying to get as many people in retreat at the same time as possible so, June is a good month. May is good also. During that time we'll cover some more chapters. We'll continue with The Perfections, and then we'll have another course in... do you know, October? It starts in about the tenth of October or something like that. So there'll be two more courses like this on the Bodhisattva {Sharvatar}. If, if we're all still alive, okay? [laughs] What's that?

[student: When in July?]

I think the second week. It's like the eight of July or something like that. Okay? I

can give you the exact dates actually. We'll do it after the break. Okay, so we're gonna discuss two perfections briefly tonight and then we'll get into it in the next course, okay? Say {Jimbay. Parchen.} [Repeat]. {Jimbay. Parchen.} [Repeat].

Okay. {Jimba} is over there. No. [laughs] {Jimba} means giving, okay, and this is

the perfection of giving. There are three very broad categories in The Perfection of Giving. [cut] {Jimba} [Repeat]. {Sansingee} [Repeat]. {Jimba} [Repeat]. Ah,

{sangsing} means stuff, things, material giving. Okay? Giving material things. Ah,

housing, clothing, food, things like that. Okay? [cut] [unclear] I had, my first Lama in India was Geshe Doding Aun Dogay. And he gave a long talk about it one day and he started to debate one of the students. And he was trying

to
find out if, what you're going to give, you know what kind of thing you should
give,
and

one student I remember said, I don't have to give people material things because
they're no use. You know it's just samsaric things. You know whatever it is that
you can give them, like money or food or, or a place to stay... It doesn't last. It's
, it's all gonna go away anyway. It's all suffering. It is the truth of suffering. It is
the Arya truth of suffering. So what's the use of giving them material things?
And

Geshe Dogay got angry you know and he said re a Bodhisattva. You have
to give them anything they want. You know? He, he didn't understand the
question very well and, and he said Of course it's samsaric thing and of course
you

have to give it to them. And he was very adamant about it, you know? He
said,

Anything

they want, you know, You have to give them anything they want. And they
don't

know enough to want spiritual things yet so in order to make them happy in a
short

term sense you take care of people physically. He said, Have to do it. And then
he

got into this long argument about a, it was very interesting, he said Can you
give

somebody your shirt? You know? And the guy said Of course, you know, if I
want to give somebody my shirt I can give them my shirt. And, and, Cause I
own

it. A

nd then he said What-a you mean I own it?, you know? And the guy says I own
it,

and s my shirt. And if I want to give it... I guess what means by owning is if I
want to give it away this evening to somebody, I own it, so I can give it away.

Nobody else can give it away. It's mine. And, and it's mine to give away. So if I
want to give away my shirt I can give away my shirt. And Geshe Dogay was
like

laughing, you know, and he said I, I still don't get what you mean owning, you
know?

This was all going in by translation, right? And the translator was getting
frustrated, you know? (laughs) And, and Geshe Dogay is saying I don't know

what

you mean by owning? What-a you mean you own your shirt? The guy says I own

it cause it s

mine, you know? If I want to give it away I can give it away. And you can t give

away my shirt. I can give away my shirt. And the he like laughed and he laughed

and he said You think you own that shirt? You know? And he said Yeah. And he

said So, so nobody else can give it away but you? And he said Yeah. That s right.

And he said So you can tell me that you re gonna have this shirt tomorrow? And

the guy said... then the guy was like quiet. I mean I think he got it, you know?

Some very crazy English guy in the class. And, in the Hippy days, right? So, so he

just shut up for a minute and then he says Well no I, I can t say that I ll have it tomorrow. And he said Why not? And he said Anything can happen. You know,

I

mean, people lose shirts all the time. People, they, somebody steals the shirt or you

rip the shirt on something. Or you spill something on it or, or, or you die. And then there s this joke in Tibetan and, and, and Geshe Rinpoche says it all the

time, he says Shirts go looking for new owners. You know? Like the owners die

and then the shirts go looking for new owners. And, and so you don t really own

the shirt. I mean you can t say that tomorrow you will own this shirt or your house

or

anything else you think it that you own. You can t say that. You can t really say that for sure. You, you, so what s ownership mean if you can t say you re gonna

have it tomorrow? You know? So what does ownership mean exactly? And, and

Geshe

Dogay was like giggling, you know? And he s like, I don t know what you mean you say you own your shirt? You know, you, you can t say you ll have this

shirt

tomorrow. You can't say that anything you own, you can't say you'll have the same

face to

tomorrow. Or the same name. You can't say any of those things. And, then he, he

was very powerful and he said So you have to give them away now. You know, he

says You have, anything you have have you should give it away now and don't wait

till tom

orrow, you know? If you have something, if you have the ability to give anything to

someone then do it now because you can't say tomorrow you're gonna have it. And

he was very adamant about it. Master Shantideva sets forth the ground rules, okay?

And there are ground rules about giving away everything you have, okay? But basically, from a negative point of view, you don't own anything anyway. You have

very temporary power over objects and during that brief period you should use them

and g

ive them to somebody and do something meaningful with them and serve somebody

with them. And that's, that's the only thing you can do with them. You don't, you

re gonna lose them anyway. You might as well get some mileage out of them.

Okay? And

that's the, that's the idea. You don't own anything. For a brief period you have power over certain objects in your life and you should use them. And give them away as soon as you can. You know? Somebody was telling me a story about

Geshe, I mean

or... Lama Supa. That somebody from Australia brought him a very valuable crystal

rosary. You know, rock crystal rosary. Like it's three o'clock in the afternoon, you

know. And he's meeting people all day, all night. And, and the student was feeling, you know he came all the way from Australia, offered this precious crystal rosary, you know, felt really good about it. And then, I don't know, then there's

this

stream, of students going upstairs to meet Lama Stupa, four o'clock there's students running down the stairs, Look what Lama Stupa gave me, you know?

[laughter]

[laughs] This really precious crystal rosary [laughs] and a, and a... I mean great Lama, you know, that's about how long you should keep things, I guess. You know?

I

remember that His Holiness, when he came to our temple, they presented him with,

somebody gave him a certain interesting gift and by the time he had left he had given it away. And I think that's the way, I mean if you're really interested in a positive

way in collecting good karma, this is probably what we should do, you know?

I

was with my boss today, he's, he said, this is our last meeting I guess, and he says I

heard you got millions of dollars worth of properties and stuff, and like that, and how, how do you do that? You know, he's like, you know What kind of business

thing you got going on? And, and I said We just give everything away and...

[laughter] And he was like Yeah I know, yeah right, but... [laughter] You know?

[laughs]

] [laughter] He's like Yeah, but what, what's the business, you know, and Tell me

what you're selling? You know? And then, and he couldn't, he, he just thought I

was joking and then he's like Yeah, yeah, yeah, but what are you really doing? You

know? And, and, that's, that's, you just give. You have to give away. And, and

on a negative way you don't own anything anyway you might as well give it away.

In

a positive way you'll get everything you dream of. Just give it away. You know?

Just give things away. You really will get everything you dream of. It's the first Bodhisattva activity because you need to get a Buddha paradise. You want it to be

cool and full of nice things so you have to give away anything. Just give everyth

ing away. You won't miss anything. And your life will start to change and, and everything you dreamed of will start to come to you. And from a positive that's the way it is. It really is the way it is. The more you hold back the, the less you'll enjoy things. It just won't happen. By the way I anticipate a question. Tell me if I'm right. He's gonna get into some ground rules like should I walk out of here and give every last penny to somebody? And then what-a the, what are the ramifications of that? What are consequences of that? And we're gonna talk about that. Is that good Hector? No? Different question? Go-head.

[student: Just the ... [unclear]]

The what by what you give?

[student: [unclear]]

Oh, we're gonna talk about it. We'll talk about it. Let me do a little bit and then if I don't get to it let me know. I, I believe I'll get to it. Okay. Ah, so {sangsinginba} means Giving away material things. Of course they are temporary. Of course they're not going to solve anybody's problems. But sentient beings want them and you're a Bodhisattva. Enough said alright. [cut] {Chimba} [repeat], {mangeeckpa} [repeat], {chimba} [repeat]. Ah, {Geeckpa} means what? ... Fear. Yeah, for those of you studying Tibetan, with a saw, secondary suffix it fear. Like {jicksuruma}. And without the [unclear] of every suffix it means destroy. So this is the fear, okay? {Mingecpa} means not fearing. {Mingecpagimba} means protecting people. Saving them from things that they're afraid of. Okay? And very typically in scripture it's helping people who are getting mugged. You know, helping people like the Tibetan people who are being beaten-up by Chinese troops. Things like that. Helping even the bugs on the road who are getting squashed. You know, like on a rainy day. I was out in New Jersey the other day and, and it was raining and

there
were worms coming up on the sidewalk and then you try to help them and...
That's
{m
ingicpagimba} and that's how the Lamrim presents it. Anything from, any,
anything
that someone is having, they're afraid, okay? I think it also extends to stress,
anxiety,
low self-esteem. You know if you know somebody's having mental fears. Or mental
anxieties or problems, then you, you, you protect them. You try to help
them.
And that's the second kind of giving. It's the second form of giving. People say
is it
okay for a, for a bodhisattva to use extreme means if someone is, is, is committing
violence, for example? You know, if you see someone with a gun and they
are killing people what are you supposed to do? And we're gonna get into it later
on
tonight. (Master) Shantideva talks about it. But to, to anticipate, you have to do
whatever you have to do to protect life. To protect other people. And, even if
it
requires some kind of force, you should do it. It's part of a bodhisattva's code
that,
you know, if you have to restrain a mugger, or if you have to punch him in the
head or something, you have to do it. Now that has a lot of implications and
we
have to be careful about it. And we'll talk about that, we'll talk about that later.
The, the most important part of that is that your motivation must be totally pure.
You know, you have to be thinking, I'm really concerned that this person is
gonna
collect a lot of bad karma. I should stop them. You know, and, and you have to
have that kind of motivation. If you don't then it's a problem. Second thing to
say about it is in the Lamrim they always say If a guy broke down your door and
ran
into your house and came at you with a knife and you had a gun, what would
you
do? You know? First question. And then you're supposed to think about that
for
awhile
. And then it says What would you do if you're standing next to your mother,

you

know making a pie, and suddenly she goes crazy and come at you with a knife and

you had a gun, what would you do? You know? And people say in the second case Well, I

would find a way to trip her. Or knock her down. Or, or restrain her. You know?

Grab her. Try to stop her. If I had to take a few cuts on my arms it would be okay

because it's my mother. So then they say Well you should do that with everybody. I mean when you're thinking about restraining someone who's doing violence,

which is your duty as a bodhisattva, you have to try to help people who are, who are

victims of violence. You must. That's part of your, right here, it's part of your first perfection. But do it in a way, with the same kind of love, that you would with

your own mother. And if it was your own mother you would find a way to stop her

without hurting her. And, and that's the point. There's many ways to stop evil people without hurting them. And we have to try to think of those ways with the

same kind of concern that we would with our own mother. Okay? [cut] {Jimba} [repeat], {cherkey} [repeat], (Jimba) [repeat]. Highest form of giving which is Dharma. T

he giving of the Dharma. Okay? Highest perfection of giving. Highest form of the

perfection of giving. And you have to think of it not in terms of, maybe not in terms

of classes like this. This is the giving of the Dharma. You know? I'm doing {Chewkeyjimba}, right now. But I think it's, it, for me it's more useful to think of it

in terms of... this is just a vehicle by which I'm trying to give someone a realization.

You know like I understand death. Or I understand giving. Or I understand emptiness. Or, you know if you've perceived emptiness or something like that

and you're, you're actually trying to give the realization to somebody. It's not just

the words or, or the texts, or the talking, or books, or things like that. I me

an that s the vehicle. That s the way in which it s done. But the real goal is that you re trying to transfer some kinds of things into people s hearts. And that s {Chickeyjimba}. And that will be the greatest gift you can give them. You know, then they can produce there own {sansing} and there own {mingic}. You know they can produce there own protection and there own material things. You re teaching them the ultimate method for producing wealth. You know Marx was wrong. Wealth doesn t come from the earth. Wealth comes from good deeds. You know, and that s, you know, it was very revolutionary. I don t know was it Engels or Marx? I don t know? Anyway... both, okay. Engels and Marx, you know, came up with this idea that ultimat ely every, all kinds of money come from the dirt because the dirt grows things, or the dirt has gold in it, or dirt has coal in it, or the dirt makes trees. And so the dirt is the ultimate source of all wealth. And, and that s not true. It s givin g which is the ultimate source of all wealth. All money in the world comes from giving. It s not that there s a shortage of wealth in the world and that s why some people are poor and some people are rich. There s no problem with everyone in the w orld being rich. And there s no problem with everybody in the world being poor. It s not like there s a, there s a finite number of resources and, and it has to be divided among this certain number of people and there s too many people, and there s too few resources, so some are poor and some are rich. There s nothing to do with it. Absolutely nothing to do with it. It s that some people didn t give and some people did. And the people who did give will have money and the people who didn t give won t have money. And it, that s where wealth comes from. And that s the

solution to the problem of the distribution of wealth, you know? It's a, it's a false problem. There's no such problem. There is no problem with the distribution of wealth. There's no problem with everybody on the earth owning zillions of dollars if they just knew the right way to do it. And, and then there would be enough money on the earth. And somebody would discover fusion, or something like that. You know? Somebody would discover a way to make all the electrical needs of the world from a cup-full of water. Which is possible. Theoretically possible. I mean and if all the beings on the earth collect enough good karma then the scientists will discover it the next day. And all the lights in the world will be running off of one cup of water. In theory, in theory it's possible, physically. Karmically it's definitely possible. It's not that there's a limited amount of money in the world and there's too many people who want it. It has nothing to do with that. It's our own karma. So if you could teach people that, how to get rich quick, that would be the best kind of giving. And that's the ultimate kind of giving. Okay? Now what makes one kind of giving more powerful than another?

[student: unclear]

It was more like just {kridia} connection. Yeah. I mean...

[student: unclear]

Yeah. I would say though that Master Shantideva would say that you're giving them an opportunity to meet you in the future. You, they're giving you an opportunity to give up your body. So in a way they're doing you a kindness. By eating your body they're doing you a kindness. And that's one way you can look at it. But technically speaking that wasn't why they saw emptiness. But it was why they

had a connection. What, why they had a connection was the Buddha s {munlam}, his prayer. And that s a very famous example of a, of a {munlam}, okay? So fierce feelings. Like you may not have much to offer your Lama, or you may not have much to offer to a temple, or something like that. But, but you give it with deep, deep feelings and it s much better. Okay? Much more powerful. [cut]

[silence]

[cut] Say {gindo} [repeat], {chauwa} [repeat] {Gindo} [repeat], {chauwa} [repeat] . What s {gin} mean? Guys, anybody? {Gu, gin}, same thing. {Gu}, stream. {Gune} means stream. {Gunedu} means in a stream. {Chawa} means to do it in a stream.

Okay? And it means to do it over and over again. Continually. To do some kind of giving continually. For example if you have a Lama. If you have a Root Lama. Then it doesn t have to be like a major gift. It doesn t have to be a, you know,

like a million dollars once a week, or something like that. But even a small gift, like

if you offer a flower every time you meet them, or something. If you do it on a continual basis it has a special karma. It become much more powerful. Okay? So that s a way to get more bang for you buck, as they say in my business. You know it, you can give what you can but give it over and over again. Keep it, make it

a habit to give. And that s, that s a powerful karma. That makes it more powerful

. [cut] {Chopel} [repeat], {Dunba} [repeat], {Chopel} [repeat]. {Dunba} here means like

motivation. Intentions. Okay? It can also mean faith, here. {Chopo} means fierce.

Very, very fierce. And what this means is that if at, at the moment that you present the offering you feel some very, very deep feelings of devotions for that

person, for example. Or you feel deep, deep compassion for a poor person and you

give them money. You know, I mean, there s difference between throwing

money in

someone's cup or, or offering it to them with, with great sincerity. And, and really

wanting, you know, and it's very typical for a bodhisattva to, as you give it to them,

you pray that they will become your disciple. You know, you say I'm gonna throw a quarter in this guy's cup. He thinks he's getting another quarter towards a bottle of wine or something. I'm hooking him into being my disciple three thousand

years from now. You know? He has no idea what's going on. I'm about to throw a

qu

arter into his cup, you know? And you think about it, and you get the motivation

up, and you, and you do it. You know? There were, the first disciples of the Buddha, the ones that he taught the Four Arya Truths to, at the first turning of the

wheel

l, in the {Suvanaprabha} sutra it states that they were, I don't know if you know the

story of the tigress? But to make it short, we read it once in these classes about fifteen years ago, okay? (laughs) Those of you who were there. I don't know if anybody was there. Maybe Brentano was there. [laughs] Well, we survived, didn't

we? (laughs) Okay? But a, it's a story where the Buddha is a prince. He goes out for a walk. He finds a tigress with her cubs. They are starving. And, and he decides he's gonna sacrifice his own body. He's gonna give his meat to this dying tigress. And he lays down next to her and waits, you know, and she's so weak that

she can't break through his skin, you know? And he, she can't get her head up to,

to do

it. So then he's worried, we know, how's he gonna do it? So he breaks a stick, a

branch off a tree, and he rips his flesh open. And he, then he lays down next to her,

puts her muzzle into the blood so she can get enough strength to eat him, you know? And then slowly she eats him and then the cubs eat also. And then he's praying, all that time he's praying that they should become his disciples. And those

are the first disciples at the first turning of the wheel. And because of that virtue, and their virtue previously, as he turns the wheel of the Dharma three times they each of them sees emptiness at a different level. Some of them achieve Path of Seeing at that moment. But the connection was made there. So as you give, I mean, {dinbadarpa}, make it with some kind of strong feelings, you know? Yeah?

[silence]

Say {mitunchow} [Repeat], {mitunchow} [Repeat]. {Mitun} means, {mitunchok} is,

means the other side. the opposite side. And it means the antidote. It means an antidote in this case. And what it means is, if you perform an act of giving with the antidote of the mental afflictions in your mind the giving is much more powerful.

Now what's an example of an antidote in your mind? Master Shantideva gives the

example of, of not being attached to the things you own. So, I mean, you got some

thing nice that you own like your IBM lap-top. That you're very attached to, you know? [laughs] And you're getting very attached to it, you know? I was in an earthquake in Japan. It was on the table in the middle of the room. I was like five feet

away and, and I caught myself worrying about that it might get hurt, you know?

[laughs] And, you know, an antidote to that would be to think about the, the bad,

the down-side of being attached to it. If, as a teaching thing, you know, the fact that

it has a lot of scriptures in it, that's a great thing. It's wonderful from that point of

view. But if I'm attached to it for some other reason, you know, if it's like I'm attached to it because it's, it looks nicer than other people's computers, or it's faster than other people's computers. Or, or something like that. If I have some kind of attachment for that, then if I could recognize that attachment, and in a

{sit} of non-attachment, offer it to somebody - nah, not now - [laughs] [laughter] ah, then that would be {Mitinchow}. So {mitinchow} means you overcome

some

mental, like you, say you don't like somebody - okay Sheldon, you can have it, okay? (laughs) (laughter) I'll take the other one, Okay? Alright. He won't have been holding back...

[laughs] Ah, but, but if you, if you, like if you're jealous of someone

and, and you're trying to overcome the jealousy so in, in order to not be jealous you

praise them. You offer them praise. That would be an example of, of doing it with the antidote. And that makes the karma much more powerful. Okay?

[silence]

[cut] Say {Yinden} [repeat], {Key} [repeat], {Shing} [repeat]. {Yingdangy shing} [repeat]. {Yingdan} means good quality. Like a good spiritual quality, usually. It's

a common Tibetan name, {Yindin}. {Yingdengashing}, {Shing} means

The Asian Classics Institute

Course X: Guide to the Bodhisattva Way of Life, Part 1

Class ten: The perfections of Giving and Ethical Living

Geshe Michael Roach

Transcribed by Angie Overy

[cut] trying to take, once you've decided to become a Buddha for the sake of all living beings. And, since you decided on Tuesday night you can jump into the six perfections, okay. So we're going to cover, we're going to talk about two of them tonight. We'll continue in the next course, which will begin in July after I'm on retreat during June. And I encourage anyone who can take a retreat to take one in May or June, sort of trying to get as many people in retreat at the same time as possible, so June is a good month. May is good also. During that time we'll cover some more chapters. We'll continue with the perfections and then we'll have another course in, do you know? October? It starts about the tenth of October or something like that. So, there'll be two more courses like this on the Bodhisattvacharyavatara if we're all still alive, okay.

What's that?

[student:]

I think the second week. It's like the eighth of July or something like that, okay. I can give you the exact dates actually. We'll do it after the break. Okay. So, we're going to discuss two perfections briefly tonight and then we'll get into it in the next course, okay.

Say, {jinpay}[repeat] {parchin}[repeat], {jinpay}[repeat] {parchin}[repeat], okay. {jinpa} is over there, no, {jinpa} means giving, okay, and this is the perfection of giving.

There are three very broad categories of giving in the perfection of giving. {jinpa}[repeat] {sangsing gi}[repeat] {jinpa}[repeat]. {sangsing} means 'stuff', things, material giving, okay, giving material things: housing, clothing, food, things like that, okay.

[cut] I had, my first lama in India was Geshe Dhargye, Ngawang Dhargye, and he gave a long talk about it one day. And he started to debate one of the students and he was trying to find out if what you're going to give, you know, what kind of things you should give. And one student, I remember, said I don't have to give people material things because they're no use, you know. It's just samsaric things, you know. Whatever it is that you can give them like money or food or a place to stay it doesn't last. It's all going to go away anyway. It's all suffering. It is the truth of suffering. It is the arya truth of suffering. So, what's the use of giving them material things? And Geshe Dhargye got angry, you know, and he said you're a bodhisattva. You have to give them anything they want, you know. He didn't understand the question very well and he said, of course, it's samsaric thing and of course you have to give it to them. And he was very adamant about it, you know, he said, anything they want, you know. You have to give them anything they want. And they don't know enough to want spiritual things yet so in order to make them happy in a short-term sense you take care of people physically. He said you have to do it. And then he got into this long argument about, it was very interesting, he said can you give somebody your shirt, you know? And the guy said of course, you know, if I want to give somebody my shirt I can give them my shirt and, and 'cos I own it. And then he said, what do you mean you own it, you know? And the guy says I own it and it's my shirt and if I want to give it, I guess what it means by owing is, if I want to give it away this evening to somebody, I own it so I can give it away. Nobody else can give it away. It's mine. And it's mine to give away. So, if I want to give away my shirt I can give away my shirt. And Geshe Dhargye was, like, laughing you know, and he said I still don't get what you mean 'owning', you know. This is all going on by translation, right? And the translator was getting frustrated, [laughs], you know, and, and Geshe Dhargye's saying I don't know what you mean by owning. What do you mean you own your shirt? The guy says I own it because it's mine, you know. If I want to give it away I can give it away and you can't give away my shirt. I can give away my shirt. And then he, like, laughed and he laughed and he said you think you own that shirt, you know? And he said yeah. And he said so, so nobody else can give it away but you? And he said yeah, that's right. And he said so you can tell me that you're going to have this shirt tomorrow? And the guy said, then the guy was, like, quiet, I mean, I think he got it, you know, some very crazy English guy in the class, and, in the hippy days right. So he just shut up for a minute and then he says well, no, I can't say that I'll have it tomorrow. And he said why not? And he said anything can happen, you know what I mean? People lose shirts all the time. People they, somebody steals the shirt or you rip the shirt on something or you spill something on it or, or you die. And there's this joke in Tibetan and,

and, Geshe, Rinpoche says it all the time. He says shirts go looking for new owners, you know. Like, the owners die and then the shirts go looking for new owners. And, and so you don't really own this shirt. I mean, you can't say that tomorrow you will own this shirt or your house or anything else that you think you own. You can't say that. You can't really say that for sure. So, what's ownership mean if you can't say you're going to have it tomorrow, you know? So what does ownership mean exactly? And Geshe Dhaygye was, like, giggling you know and he was like, I don't know what you mean when you say you own your shirt, you know. You can't say you'll have this shirt tomorrow. You can't say that anything you own, you can't say you'll have the same face tomorrow or the same name. You can't say any of those things. And then he, he was very powerful and he said, so you have to give them away now, you know. He says you have, anything you have you should give it away now and don't wait til tomorrow, you know. If you have something, if you have the ability to give anything to someone then do it now because you can't say tomorrow you're going to have it. He was very adamant about it. Master Shantideva sets forth the ground rules, okay, and there are ground-rules about giving away everything you have, okay. But, basically, from a negative point of view, you don't own anything anyway. You have very temporary power over objects and during that brief period you should use them and give them to somebody and do something meaningful with them and serve somebody with them. And, and that's, that's the only thing you can do with them. You're going to lose them anyway you might as well get some mileage out of them, okay. And that's the idea. You don't own anything. For a brief period you have power over certain objects in your life and you should use them and give them away as soon as you can, you know. Somebody was telling me a story about Geshe, I'm sorry, Lama Zopa, that somebody from Australia brought him a very valuable crystal rosary, you know, rock crystal rosary, like, at three o'clock in the afternoon you know. And he's meeting people all day, all night. And, and the student was feeling, you know, he came all the way from Australia, offered this precious crystal rosary, you know, felt really good about it. And then, I don't know, then there's a stream of students going upstairs to meet Lama Zopa. Four o'clock this student's running down the stairs - look what Lama Zopa gave me. [laughs] [laughter] It's this really precious crystal rosary [laughs] and, I mean, great Lama, you know. That's about how long you should keep things I guess, you know. I remember that His Holiness when He came to our temple they presented Him with the, somebody gave Him a certain interesting gift and by the time he had left he had given it away. And I think that's the way. I mean, if you're really interested, in a positive way, in collecting good karma this is probably what we should do you know. I was with my boss today. He said, this is our last meeting I guess, and

he says, I heard you got millions of dollars worth of properties and stuff and like that and how do you do that, you know? And he's, like, you know, what kind of business thing you got going on? And I said we just give everything away. [laughter] And he was, like, yeah, I know, yeah, right, but [laughter] you know. [laughs] He's, like, yeah but what's the business you know? Tell me what you're selling, you know. And he couldn't, he just thought I was joking and he's like, yeah, yeah, but what are you really doing, you know? And that's, that's you just give. You have to give away. And in a negative way you don't own anything anyway. You might as well give it away. And in a positive way you'll get everything you dream of. Just give it away, you know. Just give things away. You really will get everything you dream of. It's the first bodhisattva activity because you need to get a Buddha paradise. You want it to be cool and full of nice things so you have to give away everything. Just give everything away. You won't miss anything. And your life will start to change and everything you dreamed of will start to come to you. And from a positive aspect that's the way it is. It really is the way it is. The more you hold back the less you will enjoy things. It just won't happen. By the way, I anticipate a question. Tell me if I'm right. He's going to get into some ground-rules. Like, should I walk out of here and give every last penny to somebody? And then what are the ramifications of that? What are the consequences of that? And we're going to talk about that. Is that good Hector? No? Different Question? Go ahead.

[student]

The what by which you give?

[student]

Oh, we're going to talk about it. We'll talk about it. Let me do a little bit and then if I don't get to it let me know. I believe I'll get to it. Okay.

So, {sangsing gi jinpa} means, giving away material things. Of course, they are temporary. Of course, they're not going to solve anybody's problems. But sentient beings want them and you're a bodhisattva. Enough said. Right?

[cut] {jinpa}[repeat] {min jikpa}[repeat] {jinpa}[repeat]. Ah, {jikpa} means what?

[student] Fear. Yeah. For those of you studying Tibetan, the 'sa' secondary suffix it's 'fear', like {jiksi rungwa}. And without the 'sa' secondary suffix it means, 'destroy'. So this is the fear, okay. {min jikpa} means, not fearing; {min jikpa jinpa} means, protecting people, saving them from things they're afraid of, okay. And, very typically, in Scripture it's helping people who are getting mugged, you know. Helping people like the Tibetan people who are being beaten up by Chinese troops, things like that. Helping even bugs on the road who are getting squashed, you know, like on a rainy day. I was out in New Jersey the other day and it was raining and there were worms coming up in the sidewalk and then you try and help them and that's {min jikpa jinpa}. And that's how the {Lam

Rim} presents it.

Anything from, anything that someone is having that they're afraid, okay. I think it also extends to stress, anxiety, low self-esteem, you know. If you know somebody's having mental fears or mental anxieties or problems then you, you, you protect them. You try to help them. And that's the second kind of giving. It's the second form of giving.

People say is it okay for a bodhisattva to use extreme means if someone is, is committing violence for example. You know, if you see someone with a gun and they're killing people, what are you supposed to do? And we're going to get into it later on tonight. Shantideva talks about it. But, to anticipate, you have to do whatever you have to do to protect life or protect other people. And, even if it requires some kind of force, you should do it. It's part of a bodhisattva's code that, you know, if you have to restrain a mugger or if you have to punch him in the head or something, you have to do it. Now, that has a lot of implications and we have to be careful about it. And we'll talk about that. We'll talk about that later. The most important part of that is that your motivation must be totally pure. You know, you have to be thinking, I'm really concerned that this person is going to collect a lot of bad karma. I should stop them, you know. And, and you have to have that kind of motivation. If you don't, then, it's a problem.

Second thing to say about it is in the {Lam Rim} they always say, if a guy broke down your door and ran into your house and came at you with a knife, and you had a gun, what would you do, you know? First question. And then you're supposed to think about that for a while. And then it says what would you do if you're standing next to your mother, you know, making a pie, and suddenly, she goes crazy and comes at you with a knife, and you had a gun, what would you do, you know?

And people say, in the second case, well I would find a way to trip her or knock her down or restrain her, you know, grab her. Try to stop her. If I had to take a few cuts on my arms it would be okay because it's my mother. So, then they say, well you should do that with everybody. I mean, when you were thinking about restraining someone who's doing violence, which is your duty as a bodhisattva, you have to try to help people who are, who are victims of violence. You must. It's part of your- right here- part of your first perfection. But do it in a way, with the same kind of love, that you would with your own mother. And if it was your own mother you would find a way to stop her without hurting her and, and that's the point. There's many ways to stop evil people without hurting them and we have to try to think of those ways with the same kind of concern that we would with our own mother, okay.

[cut] {jinpa}[repeat] {chi kyī}[repeat] {jinpa}[repeat]: highest form of giving,

which is, Dharma, the giving of the Dharma, okay, highest perfection of giving; highest form of the perfection of giving. And you have to think of it not in terms of, maybe not in terms of, classes like this. This is the giving of the Dharma, you know. I'm doing {chu kyi jinpa} right now but I think, for me, it's more useful to think of it in terms of this is just a vehicle by which I'm trying to give someone a realisation, you know. Like, I understand death or I understand giving or I understand emptiness or, you know. If you've perceived emptiness or something like that and you're actually trying to give the realisation to somebody. It's not just the words or, or the texts, or the talking, or books, or things like that. I mean, that's the vehicle. That's the way in which it's done but the real goal is that you're trying to transfer some kinds of things into people's hearts. And that's {chu kyi jinpa}. And that will be the greatest gift that you can give them, you know. Then they can produce their own {sangsing} and their own {min jik}, you know. They can produce their own protection and their own material things. You're teaching them the ultimate method for producing wealth. You know, Marx was wrong. Wealth doesn't come from the earth. Wealth comes from good deeds, you know. And that's you know, it was very revolutionary. I don't know if it was Engels or Marx. I don't know. Anyway. Both. Okay. Engels and Marx came up with this idea that, ultimately, every, all kinds of money come from the dirt because the dirt grows things, or the dirt has gold in it, or the dirt has coal in it, or the dirt makes trees. And so, the dirt is the ultimate source of all wealth. And, and that's not true. It's giving which is the ultimate source of all wealth. All money in the world comes from giving. It's not that there's a shortage of wealth in the world and that's why some people are poor and some people are rich. There's no problem with everybody in the world being rich and there's no problem with everybody in the world being poor. It's not like, there's a finite number of resources and it has to be divided among a certain amount of people, and there's too many people and there's too few resources, so some are poor and some are rich. It has nothing to do with it, absolutely nothing to do with it. It's that some people didn't give and some people did. And the people who did give will have money and the people who didn't give won't have money. And that's where wealth comes from. And that's the solution to the problem of the distribution of wealth, you know. It's a false problem. There's no such problem. There is no problem with the distribution of wealth. There's no problem with everybody on the earth owning zillions of dollars if they just knew the right way to do it and, and then there would be enough money on the earth. And somebody would discover fusion or something like that. You know, somebody would discover a way to make all the electrical needs of the earth from a cupful of water, which is possible, theoretically possible. I mean, if all the beings on the earth collect enough good

karma then the scientists will discover it the next day and all the lights in the world would be running off of one cup of water. In theory it's possible, physically. Karmically, it's definitely possible. It's not that there's a limited amount of money in the world and there's too many people who want it. It has nothing to do with that. It's our own karma. So, if you could teach people that, how to get rich quick, that would be the best kind of giving. And that's the ultimate kind of giving, okay. Now, what makes one kind of giving more powerful than another?

Say {gyun du}[repeat]{jawa}[repeat], {gyun du}[repeat] {jawa}[repeat].

What's {gyun} mean? Guy? Anybody? {gyu, gyun} same thing. {gyun}, stream, {gyun} means stream, {gyun du} means in a stream, {jawa} means to do it in a stream, okay. And it means to do it over and over again, continually, to do some kind of giving, continually. For example, if you have a Lama, if you have a root Lama, then it doesn't have to be like a major gift, it doesn't have to be, you know, like a million dollars once a week or something like that, but even a small gift like, if you offer a flower every time you meet them or something. If you do it on a continual basis it has a special karma. It becomes much more powerful, okay. So that's a way to get more 'bank for your buck' as they say in my business, you know, you can give what you can, but give it over and over again. Make it a habit to give and that's a powerful karma. That makes it more powerful.

[cut]

{drakpo}[repeat] {dunpa}[repeat] {drakpo}[repeat]; {dunpa} here means like, motivation, intentions, okay. It can also mean faith here. {drakpo} means fierce, very, very fierce. And what this means is that if at, at the moment that you present the offering, you feel some very, very deep feelings of devotion for that person for example, or you feel deep, deep compassion for a poor person and you give them money. You know, I mean, it's a difference between throwing money in someone's cup or offering it to them with great sincerity and really wanting, you know. And it's very typical for a bodhisattva to, as you give it to them, you pray that they will become your disciple, you know. You say I'm going to throw a quarter in this guy's cup. He thinks he's getting another quarter towards a bottle of wine or something. I'm hooking him into being my disciple three thousand years from now, you know. He has no idea what's going on. I'm about to throw a quarter into his cup, you know, and you think about it and you get the motivation up and you, and you do it, you know. The first disciples of the Buddha, the ones that he taught the Four Arya Truths to at the first Turning of the Wheel, in the Suvanaprabha Sutra it states that they were, I don't know if you know the story of the tigress. But to make it short, and we read it once in these classes about fifteen years ago [laughs] okay, those of you

who were there. I don't know if anybody was there. Maybe [unclear] [laughs] was there. Well, we survived didn't we? [laughs] Okay. But, it's a story where the Buddha is a prince. He goes out for a walk. He finds a tigress with her cubs. They're starving. And he decides he's going to sacrifice his own body. He's going to give his meat to this tigress. And he lays down next to her and waits, you know. And she's so weak that she can't break through his skin you know and she can't get her head up to do it. So then he's worried, you know, how's he going to do this? So he breaks a stick, a branch off a tree, and he rips his flesh open. Then he lays down next to her and puts her muzzle into the blood so she can get enough strength to eat him, you know. And then slowly she eats him and the cubs eat also. And then he's praying, all that time he's praying that they should become his disciples. And those are the first disciples at the first Turning of the Wheel and because of that virtue, and their virtue previously, as he turns the Wheel of Dharma three times, they each of them sees emptiness at a different level, so they achieved Path of Seeing at that moment. But the connection was made there. So, as you give, I mean, {dunpa drakpa}, make it with some kind of strong feelings, you know. Yeah?

[student]

It was more like just creating a connection, yeah. I mean, [student]. Yeah. I would say though, Master Shantideva would say that you're giving them an opportunity to meet you in the future. They're giving you an opportunity to give up your body so, in a way, they're doing you a kindness. By eating your body they're doing you a kindness and that's one way you can look at it. But, technically speaking, that wasn't why they saw emptiness but it was why they had a connection. Why they had a connection was the Buddha's {monlam}, his prayer. And that's a very famous example of a {monlam}, okay. So, fierce feelings; you may not have much to offer your Lama or you may not have much to offer to a temple or something like that, but you give it with deep, deep feelings and it's much better, okay, much more powerful.

Say, {mi tun chok}[repeat] {mi tun chok}[repeat]; {mi tun} means, {mi tun chok} is, means 'the other side' or 'the opposite side', and it means 'the antidote'. It means an antidote in this case. And what it means is if you perform an act of giving with the antidote of the mental afflictions in your mind the giving is much more powerful. Now, what's an example of an antidote in your mind? Master Shantideva gives the example of not being attached to the things you own. So, I mean, you've got something nice that you own like your IBM laptop, that you're very attached to, you know, and, and you're getting very attached to it, you know. I was in an earthquake in Japan. It was on the table in the middle of the room. I was, like, five feet away and, and I caught myself worrying about that it might get hurt, you know, and [laughs], you know.

An antidote to that would be to think about the bad, the downside of being attached to it. As a teaching thing, you know, the fact that it has a lot of Scriptures in it, that's a great thing. It's wonderful from that point of view but if I'm attached to it for some other reason, you know, if it's, like, I'm attached to it 'cos it looks nicer than other people's computers, or it's faster than other people's computers, or something like that, if I have some kind of attachment for that, then if I could recognise that attachment, and in a fit of non-attachment, offer it to somebody, nah not now [laughs] [laughter], then that would be {mi tun chok}. So, {mi tun chok} means you overcome some mental, like say you don't like somebody. Okay, Chiltern, you can have it, okay. I'll take the other one okay, alright. He will, I've been holding back. [laughter] But, but if you, like, if you're jealous of someone, and, and you're trying to overcome the jealousies, so in order to not be jealous you praise them, you offer them praise. That would be an example of doing it with the antidote and that makes the karma much more powerful, okay.

Say, {yunten}[repeat] {gyi}[repeat] {shing}[repeat], {yunten gyi}[repeat]{shing}[repeat]; {yunten} means good quality, like a good spiritual quality usually. It's a common Tibetan name, {yunten}. {yunten gyi shing, shing} means, a field, like a field of earth. But, in the science of karma, it means a powerful object towards which you do the deed, okay, a powerful object for the karma. And the idea is that if you do karma towards this particular person it's like planting crops in a very fertile field and that's why it's called field. The example here is of the Three Jewels, okay. Like, making an offering to the Three Jewels is karmically extremely powerful, or to your Lama, okay, because they are {yunten gyi shing}, okay. They are very special. I think here you have to get into, if you go to Sera, I, I was at Sera recently. They were discussing spending thirty thousand dollars to make some silver cups for the altar. This is three years of income for the monastery. And I'm like, I mean, my first reaction is an American reaction, which is this is disgusting, you know. The monks don't have food and they are seriously discussing giving up their food in order to make some silver cups for the altar, you know. And I'm, like, it really disturbed me and, and I was very disturbed in the meeting and I kind of went home disturbed. And then I thought about it. And, and if you, and I think that's a normal American reaction, you know, like, we go to a church, some kinds of churches, and they've spent hundreds of thousands or millions of dollars on some church and there are homeless people outside the church asking for a few dollars, you know. And you just feel, there's this thing that you feel disgusted in a way, or you're like repulsed by this thing that they are doing this. And you feel very bad and, and especially if you have some suspicion that the motivation might be competition

with the neighbouring church or, you know, who can make the biggest church, or who can have the highest steeple, or things like that. And we grew up with that, you know. We grew up with, with seeing that and we have doubts about it in America. You have, in your mind, you have serious doubts about it. And that's, that's all probably valid but, okay, if you ran into one of the Three Jewels, okay, if you met an Arya, if you met a person that you had a reasonable belief that was an Arya who had seen emptiness directly, if you had met the Dharmakaya, you know, if you had seen emptiness directly yourself and met the Dharmakaya, I, I say with certainty that at that moment you would think it quite reasonable to spend all your money on making an offering to the altar for that, for them, you know. And it would be the right thing to do. So I just ask you to think about it, okay. I don't mean, I don't want to say that, you know, the reaction we have when we see excess in religious spending, you know, is good I think and sentient beings are important, but the best way to serve sentient beings is to reach enlightenment. The best way to reach enlightenment is to see emptiness directly; to, to, to be around those who have seen emptiness directly; and, and to be aware of who Buddhas are and to see Buddhas directly. And, and one of the direct fallouts of that experience is that you would, you understand that it would be proper and appropriate to spend everything you had on a gift to those Three Jewels and, and no one would ever have to know. I mean, you could take the money and burn it in a fire offering to them and it would be the best thing you could do. And I just ask you to think about it, okay. I don't ask you to, I know that's hard to think about but it would be the, it would be the best way that you could serve other people. And you just have to think about it, okay. It would be the best, it would be the best way to get yourself enlightened quickly to make an offering to such a powerful object. And the effects would be immediate. You would start having karmic effects, getting closer to your own enlightenment, within your lifetime. You would start to experience those things. So, if it were done for that reason, I would say it's the highest offering you can make but you have to understand it before you do it. And I think I do agree and I do believe that there seem to be offerings, which are just plain excess, and just plain competitiveness, or something like that. Those are very dirty offerings. Those are very wrong offerings. I mean a true offering to an altar would be like going out and selling the last car you had, buying a diamond, and hiding it in the altar somewhere and just dedicating it to the Buddha or something like that. That's, that would be a pure offering, something like that, or throwing it in the ocean with a dedication or something, okay. And you have to think about it. Don't ask you to accept it now but, but if you met a Buddha it, especially the Dharmakaya, or if you saw emptiness directly or if you had a chance to make an offering to anything connected to that, it would not be excessive. It would be the

best way to spend your money, okay. You have to think about it, alright, 'cos that's the best way, fastest way to get yourself out of samsara and get other people out of samsara. That's just the way it is, okay.

[cut] {dokpay}[repeat]{shing}[repeat],{pen dokpay}[repeat] {shing}[repeat]; {pen dokpa} means someone who has helped you. {pen} means, {penpa} means to help; {dokpa} means to do help to somebody, somebody who has given help to somebody. {Shing} we just had. It means that field, meaning a very special object towards which to give some giving, some act of giving. The classic examples here is your parents; anyone else who has benefited you. Your Lama would be here; people who have given you special benefit. I'll give my parents spiel, okay. Some people haven't heard it. Most people probably have. In the, in the general confession it says {.....} your parents come before your Lama when you do the general confession. You know, they start with the five great deeds like trying to kill a Buddha and then, right after that, is trying to hurt your parents, you know, and then after that is your lama and, you know, it's kind of amazing. The point is, what's the big deal about your parents? The normal American reaction is, you know, my mother didn't like me and my father skipped out when I was twelve, you know, or something like that, you know. My parents weren't very good parents. And then if you say, well, they gave you this body, they say well that was like fifteen minutes of work or something, you know. [laughs] It's no big deal [laughs] you know what I mean. It doesn't seem like I should be indebted to them for the rest of my life for that, you know. And the point is this and it's very, very clear in Scripture. I mean, I didn't really accept this very well until I read this in Scripture. The Scripture says look, they gave you this body and this mind, you know. Karmically, you had the karma to be born from these two people. They gave you this body and they gave you this mind. With this body and mind you can reach ultimate paradise, you know. You can stop zillions and zillions of years of suffering with this particular body and mind. You have a human body, human mind, intelligent, well fed, you know, everything is there, educated. You have everything you need and you have it because of these two people. They have given you the vehicle through which to reach perfect enlightenment so, for that, you owe them anything. You owe them everything. So, to, to give them something is also extremely powerful. Even if you don't get along, you know, even if they were nasty to you, whatever, it's irrelevant. They gave you the greatest gift in this life that you can have for enlightenment. You owe them. And, when you do karma towards them, you get an incredible good benefit. It's incredible karma - much stronger, okay. It doesn't mean you have to stay at their house that long, you know. [laughs] [laughter] You know, go for the weekend. Give them a lot of gifts and get home, [laughs] okay. Personal experience. No, I have, I'm lucky, I have

perfect parents.

Say, {dukgnel}[repeat]{chen gyi}[repeat]{shing}[repeat], {dukgnel}[repeat]{shen gyi}[repeat]{shing}[repeat]; {dukgnel} means suffering, {dukgnel chen} means someone who's suffering, {shing} means a powerful karmic object, a powerful object for karma. And what this means is that if someone's really in, in tremendous need, you know, they're very poor, or they're very upset, or they're very depressed, or they're very nervous, or they're very hungry, or very tired, or something like that; anyone who is in trouble, they qualify as a very powerful karmic object.

We're going to take a break but I want to, I want to talk about one short thing before that. Master Shantideva, here, gets into a thing called [cut]

Say, {jawa}[repeat]{nyi}[repeat]{dom}[repeat], {jawa}[repeat]{nyi} [repeat]{dom} [repeat]. This is also a very important concept in Vinaya, which we are studying tomorrow at seven a.m., okay. Yes.

{jawa} means activity, action; {nyi} means two; {dom} means it's, it's an unusual word in Tibetan, but it means when two things happen together, when two things come together. And, what it means in, in Buddhism is prioritisation. You know if you have a choice between two activities that conflict with each other – two virtuous activities, what should you do? You know, what should you do?

And, and prioritisation goes in, in two different types, okay. This is on your homework, okay. There are two kinds of prioritisation. One is within the particular perfection like within the perfection of giving. And the other is between different perfections, okay. I'll start with the one between different perfections and I don't, I don't think it's going to be any trouble for you because you studied it already. If you have, if you only have five minutes and you're faced with the choice between doing the perfection of giving or meditating seriously on emptiness for those five minutes what do you do? You meditate on emptiness because it's a higher perfection, okay. So, assuming that you can't do both, assuming that you have a very limited amount of time, and you can only do one of them, which one do you do? You go for the higher perfection, okay. Period. And, and sometimes it doesn't seem very, very compassionate, you know. Like, someone needs food and you're going to class and you have to study more and you have to understand more and you have to get to the point mentally where you understand that if I saw emptiness directly I could teach all these people that that they wouldn't have to need to eat anymore. You know, I could teach them a way to get beyond samsara. And I think though that you have to be careful and you have to be honest with yourself that you don't go to the other extreme, you know, like I'm studying emptiness, I don't have to worry about anyone who's hungry. I don't have to clean Sixth Street, I'm studying emptiness, you know. I mean it's more important, you know, it's not like that,

you know. We're talking in a real {dom}; real {dom} means where you absolutely have to choose between one or the other. You should do all the perfections but if it comes down to a real conflict where you can only do one then you have to go for the higher one. And it's the same with your vows, okay. If there's a conflict between one of the three sets of vows and you cannot satisfy both, by the way, it's like when your mother comes at you with a knife, if you really want to satisfy both you usually can, you know. You can usually satisfy all of them quite nicely because they all support each other and they all basis for each other. But, if it comes down to a circumstance where you must choose between one of them, as a bodhisattva, you're required to study this subject and to know, automatically, I'm going for the top one, without hesitation.

And Je Tsongkhapa and Master Shantideva say quite clearly, Gyaltsab Je repeats it, you not only do not break the lower vow, you collect tremendous good virtue. So, in a case where there's a conflict and, and you have to choose between one activity or the other, as a bodhisattva, it's your responsibility not to be shy about it, you know. Don't hesitate. I mean, it's in Master Shantideva and it make sense, you know. Your highest vows, secret vows, are going to produce enlightenment in this life. Don't even hesitate. Just go for it, you know. I think sometimes people are just maybe don't really believe in the higher vow as much as the one that's more obvious and they go for the lower ones sometimes because it's, it's just more, it's more in front of your face. But, if you sit back and think carefully, the higher sets of vows are going to be of more service to other living beings. And, if there's a conflict, if there's a conflict, by the way, half the time you think there's a conflict, there's not and it's your mind that doesn't want to keep them [laughs] and don't kid yourself. It's very easy to kid yourself but in a true conflict of the three, Shantideva, Master Shantideva says be very clear about it. It's your responsibility to get to enlightenment as fast as you can. It's the higher sets of vows which gets you there more quickly. Go, and don't even hesitate, you know, especially with the third set of vows which, they're hard, they're difficult, they're difficult to practice, they're a little bit beyond us, and but you have to commit yourself to them and you have to go for it. And don't be, don't hesitate you know. Nike says what? Is it go for it or do it? Just do it. Seriously, just do it, you know.

Make up your mind, you know, study it, think about it. If you need to do an analytical meditation about it, do it, but don't leave it unresolved in your mind, you know. Study prioritisation and just do it. When the time comes and there's an obvious conflict between the three just go for it because it's your responsibility to get enlightened as fast as you can. And don't have {...}. If you have it, if you know what that means I'm talking to you, okay. If you don't know what it means don't worry about it. Okay, {jawa nyi dom}.

So, within one perfection, you have to pick the more important one, okay. Like, if you have a choice in the perfection of giving to give this object, you know, you have ten dollars. You can either give it to this or that. You have to think carefully. The ground rule is very simple. What will get you to enlightenment faster, you know? Which is the more powerful object towards whom to give this money? It doesn't mean that you can't reserve a certain amount of money for a lower object. And you should. It doesn't mean that you should ignore all the lower objects. You shouldn't. But, the main emphasis of your giving should be towards powerful objects like, identify powerful objects, study it, understand why they're more powerful and then dedicate your resources to those objects because those are the ones that will [cut] and this is an important subject. I think it's easy sometimes to, it's almost a kind of laziness to go for the one which is more obvious or more in front of you than to think carefully is this the most powerful thing that I can be doing for other living beings because sometimes the more powerful one is uncomfortable because it involves a lot of devotion and faith. And that's hard sometimes, you know. Sometimes the more powerful one is a little bit like jumping off a building, you know, [laughs] you feel like you're a little scared, you know, but just do it. Okay. It is the right thing to do. Don't be shy. You can decide intellectually before why it's correct and get used to the idea and then when the time comes, do the right thing, you know, do the necessary. Yeah?

[student: inaudible]

He says if you don't have a lot to give but if you're doing a lot of study and practice is this a good offering? You know sometimes I forget which city I'm in. We covered this in Indiana. Nobody was there 'cos it was too expensive. But, anyway [laughs] I mean, the flight okay, teachings were free. But, the highest form of offering is called {druppay chupa}. What's a {druppay chupa}? {Drupa}? Practice. It's your practice. I mean if you have to choose. I don't have time to go through the kinds of offerings you know. It probably goes like this: water, flowers, you know, arms, legs, eyes, and then all your money and your house and your wife and kids and then somewhere up there, above everything, is offering to holy beings, especially to your Lama, your own success in your own practice. Like, it would be very appropriate to go to an altar. I remember I met the Dalai Lama when He taught the Kalachakra and, and mentally, when I touched His hand, I offered Him the fact that I had kept certain monk's vows, you know, that were hard for me, but I just offered it to Him. And I had a feeling this was the nicest gift I could have given Him, you know, 'cos I didn't have money or anything like that. But, but, just the fact that you have even tried to follow the practices properly is a very appropriate gift to give to a Lama, very sweet gift. It's the gift they want the most. And you can do that anytime. You

don't have to have any money to do that. I mean, when you get up in the morning and do your water bowls, you can visualise your own practice. And it doesn't have to be perfect practice 'cos it's not perfect practice but you offer the best, you know. You say yesterday I screwed up most of the day. I was in a bad mood all day today, which is true, 'cos I didn't get enough sleep last night which is true, 'cos I was trying to finish the reading and I couldn't, which is true, and I got cranky at everybody, you know, that I met today, but I fought it. You know, the last half hour I fought it, you know. And you can offer that and that's a perfect offering. That's a great, that's the one they really want the most, okay.

We'll take a break. Come back in about ten minutes, okay.

[cut] and the text gets into the second perfection. And you have twenty-one minutes for the whole second perfection. Say, {tsultrim gyi}[repeat]{parchin}[repeat], {tsultrim gyi}[repeat]{parchin}[repeat]: perfection of, they say, morality. I like to call it ethical way of life, okay. I think it strikes your brain the way it's supposed to, okay, living ethically. And Master Shantideva in this text that we're doing, in the section that we're doing, is most concerned with the third kind of {tsultrim}. Do you remember what the three kinds of {tsultrim are}? {... , ... , ... } mentioned in the {yonten shi gyurma} right? Right? [laughs] Okay. First, the first kind of ethical behaviour, is keeping away from bad deeds, not breaking your three sets of vows. The second kind of ethical behaviour is to undertake deeds which collect good energy. And then, the third kind of ethical behaviour is ethical behaviour which is aimed at liberating other sentient beings, okay. Liberating yourself so you can liberate other sentient beings. They are not mutually exclusive, okay. Anyway, which one do you imagine Master Shantideva is concentrating on? The third one, okay, so everything I'm going to present about the ethical way of life, the perfection of an ethical way of life, he relates to the third, which is, living ethically in order to become a Buddha and help all living beings, okay. And he does it in three categories. And the first one is called {shendun hlurlang}. [cut] [end side A]

[side B]

It means, as a bodhisattva, you should not prematurely and for a minor purpose, hurt yourself, okay. You have to take good care of your body. You shouldn't waste your body, and then the book says, on minor goals, okay. [laughs] Meaning, don't, don't just, I mean, what they're saying is that, and this is very important, your acts of giving should be responsible, you know. Like, I had someone come to me and say, you know, I'll give you all my money and I'll give up everything and I'll give up my house. And this is proper. This is good. But, it would be irresponsible. They have a child. They have a family. It would not be responsible. You have to, within a, you still have to be responsible. You should not harm yourself to, to, to do something like to buy a Rolls Royce for

somebody or something like that. I mean it should not be something that hurts you, especially physically, as a bodhisattva. Your body is a very holy automobile with which to reach enlightenment. And you should care for your body and you should have enough resources to take good care of yourself and the commitments you've made, you know. If someone's willing to give up the commitments they've already made to serve the Dharma then most often they give up their Dharma commitments shortly afterwards, [laughs] okay. You have commitments. You have to fulfil them. You need the resources to do that and, and that's a responsibility that you have. And it's a bad habit to be irresponsible. That was one of the first pieces of advice I got from the Dalai Lama, you know. I wanted to quit everything and stay in India. He said go back and finish school [laughs], you know. You know, I didn't want to hear it, but it was right. And you have to, it's, if you get in the habit of being irresponsible you'll be irresponsible with Dharma later on. You need, you have certain commitments, you have to honour them. And you shouldn't do things that are going to hurt your health or hurt the people around you for the sake of the Dharma. It's, it's contradictory. Okay. And that's, that's where Shantideva gets into that. Does it mean you shouldn't be wildly generous? I didn't say that. Okay. You should. I mean it's, but you shouldn't do at the expense of your health or your, or your comfort. I mean the comfort you need to practice nicely, okay. And it does take comfort to practice nicely, you know. You do need a decent place to stay. You do need decent food. And you have to take care of that first. As a bodhisattva it's your responsibility that you take care of your health and, and your livelihood first okay.

[cut] {jin}[repeat]{du}[repeat]{gu}[repeat], {lu}[repeat]{jin}[repeat]{du}[repeat]{gu}[repeat], okay. [laughs] {lu} means body, {jin} means giving, {du} means time, and {gu} means purpose. Okay. Body, giving, time and purpose, and, here, Master Shantideva wants to kind of counteract what he said before. And that's the whole theme here.

He says when the time comes and you're ready, and the time is right, and you have to give up your life, then do it, okay. [laughs] Okay, when you're ready, if the time comes, you know, if it's the right time and if there's a clear and pressing need, and if you are ready, which is a big deal, I mean you have to be totally ready in the way that you wouldn't regret it in the {bardo}, okay. [laughs] 'Cos then, when the time is, is right, do it, okay. If it's necessary then, then you'll know and then don't hesitate at that point either, okay. That's kind of hard. Okay.

Now we're going to cover three principles that describe how to attract students to the Dharma with the Dharma, okay, by teaching Dharma alright. We just finished how to attract them to the Dharma by giving away things, right? And

now we're going to get to how to attract them to the Dharma with the Dharma alright.

[cut] {kun chu}[repeat], {nyenpoy}[repeat]{kun chu}[repeat]. This refers to, {nyenpa, nyenpa} means a person who is learning the Dharma, the student, okay. {Kun chu} means the behaviour of the student; the student's behaviour. And, at this point, Master Shantideva gets into the proper way to listen to the Dharma and the behaviour of the student. And, what he's saying is that, if the student doesn't follow certain kinds of behaviour it would be improper to teach them, okay, that you should not teach a person who doesn't follow certain minimum codes of behaviour. Most important being respect for the teacher and, and the Dharma, okay. If the student, if you know that the student doesn't respect you as a teacher or they don't respect the Dharma that you're teaching it would be improper to teach that student. That's the most important one here. And he says you're not allowed to teach that student.

Secondly, the student should have, conform to certain kinds of behaviour in the class, okay. They should sit attentively, not do things which are considered impolite in that culture. In, in Asia if you have a hat on your head it would be considered very improper to teach that person. If the person were carrying a sword or something like that, you know, weapon of some kind, it's very, considered quite improper to teach a person like that. A person who has a scarf wrapped around their head or something like that it's considered very inappropriate unless they are sick says the text, okay. And those are the examples that, that he gives but I think you have to transfer it to your own culture. You know, in, in, in Tibetan culture you're not supposed to point your feet at a Dharma teacher and you're not supposed to laze around or not sit up. Everybody's going to sit up straight now. [laughs] You're supposed to sit just respectfully. And it's just a matter of, of respect for the Dharma. It's not that the teacher cares. I mean if the teacher's a good teacher or if the teacher has reached any kinds of attainments themselves you can't give them anything anyway. They don't need anything from you, you know. They've reached their own levels or their own goals and they don't really need anything. There's nothing you can really offer them. And, and the last thing they need is for you to call them 'sir' or something like that. They just don't need it. They, they are either on their way out of samsara or out of samsara and you can't hurt them anyway. So there's nothing, there's no concern for, for their part. They don't need anything from you. But, from your side, it's appropriate to, to sit properly, to listen properly, to study in the way that the teacher has asked you to study. And, Master Shantideva, in this verse says, it's inappropriate or it's improper for a teacher to teach a person who is not willing to, to follow that, that code. We're not actually supposed to teach a person who doesn't show a certain amount of

respect for the teaching and the person teaching it, okay.

Second one. Say, {nu kyi}[repeat]{sampa}[repeat], {nu kyi}[repeat]{sampa}[repeat]; {nu} means a pot, and here it refers to the student, the vessel into whom the Dharma is being poured, okay. That's what {nu} means. {nu kyi sampa} means the, the level that the student is on. Here it means their mind level, their intellectual level, okay. And it means your second responsibility, as a bodhisattva, when you are trying to attract a student with the Dharma, is to very carefully judge their level and speak to their level, okay. It would be inappropriate in a general class to bring up very technical points that, that the person couldn't appreciate or it might even turn them off so that they would leave and not come back to the Dharma. Then you would be, you would not be following this, this advice. You have to judge the level of the people that you're teaching to and you have to match the Dharma to those people and it's inappropriate not to do that. The opposite is also true. If you the know the student has a good mind and, and sort of needs a more broad intellectually challenging thing then it would be inappropriate to teach the student something so simple that it didn't challenge them. And you see it, for example, in Dharmabadrin's works. He'll come out flatly and say, now here's the explanation for my better students who have better intellects, I can get a little more complicated with you, you know [laughs] and he does. Even with visualisations he'll say, here's the normal visualisation and knowing that my sharper students would get bored by this here's a, here's a cool one for you guys and, and he, he, he judges the student's level and that's part of a bodhisattva's responsibility. When you give the Dharma, when you're attracting people, when you're trying to attract people to the Dharma you must speak on their level and you must make it appropriate for their level, okay.

[cut] seen a lot of westerners lose good teachings 'cos they didn't respect the Lama, you know. I've seen, I've seen Lamas say, oh I don't know anything about that. I've seen Khen Rinpoche do that. [laughs] Like, somebody will come to him and ask him about something but in a disrespectful way or, or not generally show respect and then he'll just say, well, you know, I don't really know much about that, you know, like something he's been doing for forty years or something. And I've seen a lot of westerners lose a lot of teachings that way so I think it's, you have to, we have to be careful for that, yeah.

Say, {gya chen}[repeat]{mala}[repeat]{men}[repeat]{mijar}[repeat], {gya chen}[repeat]{mala}[repeat]{men}[repeat]{mijar}[repeat]; {gya chen} means widespread. I don't know. There's a good word in English and I can't think of it but it's, it's like ...; {mu, mu} means people who have the capacity to think big, meaning Mahayana-type students. Like, they're not Mahayana yet but they have the capacity to think big, you know. {gya chen} means big, wide, big-wide

okay. Like, the {gyatso} is {gya}, you know, {tso} means lake and the ocean is a {gyatso}, you know. {gya chen} means, I don't know how to say it but like, expansive thinking people, meaning people who can think on a big level, who can think about all living beings, okay. {mula}, if they have any kind of aptitude for that, {men mijar} means don't hook them up with Hinayana. Don't hook them up with lower Dharmas, you know. If you find a student who's capable of bodhisattva teachings, or especially if you find a student who's capable of the secret teachings then, then don't waste their time. I mean don't, don't give them less than what they can digest. Give them what they can digest, you know. If you find a student who can digest bodhisattva or even higher teachings then feed it to them. Feed them up to where they can digest it and don't, don't leave them half full, okay. The opposite is obviously true also: don't overfeed a person with small scope, you know. Don't freak them out and make them crazy and make them give everything up, okay.

If it's very short and relevant. [student] Okay, that's short and relevant.

{gya chen}, I don't know, what do you want to call that? Vast. Okay. {Gya chen} is a code word for Mahayana. Vast. {Mu} means, {mu la} means they like it or they are attracted to it, {men} means lower teachings, {mijar} means, {mijar} means literally don't hook them up with those lower teachings, okay, don't, don't put them on that track, okay.

Okay, last thing and then we're done. I'm sorry we went over a little bit. Master Shantideva gets into three activities that would help other people keep their faith in Buddhism. In other words three kinds of behaviour that you, if you're trying to attract other people, should try to, try to emulate so that you can attract other people. And, the first one is this:

{ma depa}[repeat]{pang}[repeat], {ma depa}[repeat]{pang}[repeat]. Those of you who studied - what course was that? Bodhisattva vows. They talked about cases in which a bodhisattva could stretch their activities a little bit if it was important.

And then they divided activities into rules, like especially Pratimoksha rules, which are meant to limit your activity. Like, for example, rules that are meant to keep monks indoors during the rainy season, things like that. And then other kind of rules which were meant to keep other people from losing faith in the Dharma. And Je Tsongkhapa makes a very clear distinction between those two. An example of the first kind of rule would be where monks are not allowed to keep cloth over nine or ten days. Like, if we don't make it into a robe within I think it's {.. chu}, if we don't make it into a robe within ten days we're not allowed to keep it. I mean the whole monk's vows, one big theme in the monk's vows and nun's vows is you're just not supposed to own anything. You're just supposed to be free or liberated from the trouble of ownership and you're not allowed to keep cloth more than ten days. If you're a bodhisattva monk or nun,

if you're keeping bodhisattva vows, and someone offers you a warehouse of cloth on the condition that you keep it for a year before you can give it away, what do you do? You take it in a minute, okay, and, and that's the, that's a rule for bodhisattva monks and nuns. And that's, that's because keeping, not keeping cloth is, is something that's meant to keep your activities few and your worries few. Like, a, a pure Hinayana monk's life is very easy. I mean you just not supposed to own anything, not supposed to do much, just stay there and be quiet and do your thing. A bodhisattva monk has to own as many things as they can - legally, morally, purely - and use them for other people, you know, and this is the difference. But then, there's those other vows and there's other rules for lay people, which are meant to protect other people's hearts and their faith in the Dharma and, and those kinds of rules we have to keep very strictly. You know, anything that would cause another person to lose faith in Buddhism because of our behaviour we have to try to keep those very strictly, so Je Tsongkhapa's very careful about dividing between the two. And then he goes, Master Shantideva goes, into a lot of behavioural things that might turn people off to the Dharma. His are more basic, you know. He's talking, like, don't blow your nose on the street and don't spit on, in front of people and don't look sloppy in front of people and things that would make people say oh Buddhist monks, you know, they're so dirty and, and their behaviour is so gross that, that they get turned off to Dharma. Like that. So he's just talking about that, that as a Buddhist, especially if other, if you work at [unclear] International and everyone knows you're a Buddhist and they're judging Buddhism on your behaviour, then you're under some bodhisattva pressure to act a little bit more strictly than, than other people, because people are watching you and judging Buddhism by that, okay.

{Ma depa} means lack of faith or losing their faith and {pang} means, prevent it, okay.

In other words, your activities as a bodhisattva should not, should prevent other people from losing their faith in Buddhism because of the way you're acting, okay.

{lam tunpa}[repeat]. You tell me. {lam tunpa}? You guys? Anybody? Showing the path, right? It sounds very, you know, mystical and I don't know, Buddhistic. What it really means is, when somebody asks you how to get to Sixth Street [laughter] don't, don't do it grossly. This is a matter of etiquette and what he's saying is he starts getting into good manners, just having good manners. {lam tunpa}, in this case, means in Asia you can't point to things like that. If I say Jay Siller, you know, that's considered very insulting in Asia. To point your foot at somebody is considered a gross insult. It's like flipping a [unclear] at somebody, okay, and, and it's like that. What Shantideva is saying is that you, a

bodhisattva should have a pleasing manner, should have good manners for their culture okay. I don't think it means that you have to put the salad fork on the inside and the other [laughs] fork on the outside but what it means is that a bodhisattva, a person who is trying to practice the bodhisattva path should have a generally pleasing manner. You know, when you get on a bus you let other people come by you nicely. You are sensitive to other people's impressions and their needs and you're just polite, you know. You just act in a way which is polite and which is pleasing to other people and, and that's important he says for a bodhisattva. I think, you know, you might think it's not very important or it doesn't matter much. Master Shantideva says no, it's a reflection of your whole commitment to serve other people that you are pleasing even in your mannerisms and even in the way you point to something. And he says don't wave your, you know, he's talking about how you just carry your body and carry yourself in a way which is pleasing and be thoughtful and considerate and, and polite to other people, okay. That's rather revolutionary in our city. Okay. Say, {nyelway}[repeat]{kun chu}[repeat], {nyelway}[repeat]{kun chu}[repeat]; {nyelwa} means to sleep, sleeping, {kun chu} means, how did I translate it – proper method of sleeping, okay. I'm an expert okay. It's very interesting. Master Shantideva here gets into a good way to go to sleep, you know, nice way to go to sleep. And he says, if you can emulate the Buddha, as the Buddha laid down the final time on this planet, when he went into his parinirvana. He lay down on his right side and he put his right hand under his head and he put his right foot under his left foot. So his left foot was resting on his, his right leg was resting on, his left leg was resting on his right leg; just lying down on your right side, okay, and sitting like that. And he says if you can emulate that as you go off to sleep it's very good. I tried that for years and it was very difficult. [laughs] [laughter]

And I couldn't get to sleep or else I would flop over one way or the other and, and then I can say honestly that it does have some good effect on you. If you can do it, it has a good effect on you. And you're not going to be able to do it all night. You will end up flopping over or something and that's okay. If you have trouble sleeping because you're trying to do this then do it for a while and then lay down or something, you know, but get used to it and, and try to do it. I, I still can't do it very well and I still, I don't try very hard but we should. I'll try, okay. [cut]

It's sometimes Gyaltsab Je's outline is a little, I don't want to break my bodhisattva vows okay, but sometimes it's a little, this is, this is considered what you would call pleasing mannerism in Asia. If you came in and saw the guy asleep in the exact position that the Buddha himself went into his final sleep it would be very pleasing to other, they would get more faith. They would say, oh

this person even in their sleep this person is trying to emulate the Buddha, you know, so [student] something like that, yeah. Then he says two more things. He says as you go off to sleep think of some very virtuous object. If you have studied the {dakkye} with Rinpoche, if you've had teachings on {neljorma}, you have very specific visualisations that you're supposed to be doing as you go off to sleep, very important. If you haven't studied that it's very typical in all of the Scriptures, open and secret teachings, that you would, for example, put your head on your Lama's lap and imagine that your Lama is sitting there and, and go off to sleep with some kind of devotion for your Lama. And that's very typical. But any kind of very sweet virtuous thought just before you fall off to sleep is ideal and, and Master Shantideva says, outwardly lay down like that, inwardly go to sleep with some very virtuous intentions and as you go to sleep think, I'm going to rest this body, I'm going to make sure this body gets enough sleep tonight and then I'm going to get up and bust ass doing virtue, you know. I mean, as you go to sleep you're supposed to think and then when I'm fresh, you know, you won't believe what I'm going to do tomorrow, and that's the, that's the attitude with which you're supposed to fall off to sleep. So, imagine you're putting your head on your Lama's lap. It's very auspicious and it has and then think of the qualities of your Lama. Lama, you know, you might, you see all kinds of things in your Lama and, and you see things that you think are not pure, you see things which are pure. As you go off to sleep, or as you visualise your Lama, think of them as pure – physically and spiritually. Okay. If you're not seeing them as pure they really are not, for you. That's madhyamika. That's their emptiness. If you have a Lama who's defective there's only one cause of that. Is it just your perception at this moment? Not necessarily. Is it your perception forced on you by your past deeds? Exactly. And, and for you they may truly be defective in some way but they're not.

And, if you were more pure, your Lama would be pure. So, it's considered auspicious that as you go off to sleep and you visualise your lama, physically, I mean if you're visualising Khen Rinpoche, we have a photo of him when he was, like, thirty and very handsome and very, you know, much of a, very powerful, very, very, he was a very, how do you say? Powerful debater, very cocky; he looks like a gunslinger, sort of, and you know, he was very powerful and very, very, you know, like that. And think of him like that, you know, good health, perfect health, perfect body. They say sixteen years old or eighteen years old or something and very, very beautiful. I like to dress him up in, like, jewels and, and silk clothing and, you know, like that. Perfect Keanu Reeves with all these jewels and, you know, long hair and all is fine, as a Buddha. Imagine him as a Buddha in, in the Buddha's paradise. And don't be shy, you know. People think, people think it's dumb or immature or like, I don't know, people hesitate to do

that. I mean people think it's somehow, you see somebody bow down and hand somebody a flower and you think oh, this person is like, what do you call that? Frivolous or [student] huh? [student: inaudible]

No. Naïve, they think it's naïve. They think this person is naïve, you know. If you really know what you're doing, you should be throwing flowers on the floor and, when Rinpoche walks into the room, and you should be bowing down to him and you should be making sure he gets the kind of cookies he likes and you should be visualising him as this perfect deity, 'cos he is. And it's not naïve and it's not stupid. The other thing is stupid, you know, to be reasonable and practical and not to look funny to other people, not to look stupid to other people or not to look too devotional to other people 'cos you want to look reasonable, you know. You could die like that, you know. You will die [laughs], no you will die like that. I mean forget it. You don't need it. That's how, that's samsara. You want to die like that, die like that, you know. That's not the point. It is Jesus Christ walking into the room and throw yourself on the ground and throw flowers on them and give them everything you know. And this is, that's the reality. And if you hold back or if you think it's naïve or you think it's silly you'll get some reasonable result [laughs] you know. [laughs] And it's not. It's not. They really are, you know, Rinpoche really is the, the representative of the assembled Buddhas of the corners of the universe and appearing in the form of a man, you know. And, and if you don't relate to that being that way you won't get the full benefit of that. You, you won't ever get the full benefit of it if you hesitate because it looks stupid or something like that. It's stupid to hesitate that's what I'm trying to say.

Okay, we'll stop there. We'll do just one or two moments meditation like that and then we'll do mandala.

I know some of you might not show up for the review because some people always skip out, so take a minute or two, especially if you're planning on it. Yeah?

[student: inaudible]

They want to know if it's possible to have the review downstairs? Is that, how many people want it downstairs? How many people would rather have it here? I don't know. It looks about fifty-fifty. You decide. [laughs] he'll call. But take a few moments now, appreciate what we've done, you know. We started on Bodhisattvacharyavatara. I think you taste the sweetness of it. It's a very sweet book. I mean, I've been doing with you a lot of heavy-duty philosophy for three, four years and you taste the sweetness of it and think about it, you know. Think about, I, I think it's nice to think about not being shy or not being inhibited to, to be a bodhisattva, you know. Don't be shy. You see some, I saw an old man on the street today trying to, his car wouldn't go in reverse. So we pushed his car

all the way down the street. And, okay, so stop and do something unusual. That's what you're supposed to be doing. And, and have devotion and do see your Lama, Khen Rinpoche, as fully enlightened Buddha and that you're not a normal person anymore despite how much you would like to be. You're very unusual now. You're very special. You have that belief that it's possible to overcome death and teach other people how to do that and, and appreciate it, okay, and be happy. Alright.

Couple of minutes.

[prayer: mandala]

[prayer: dedication]

Goodnight.

Course X – Guide to the Bodhisattva's Way of Life, Part One

Class Eleven: Review

April 8, 1997

Geshe Michael Roach

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[cut] when I made the final I didn't have some of the quizzes so [laughs] [laughter] but it does come from all the homeworks, okay. Huh? Did it work out that way by accident or anything?

[student:[unclear]] No, I didn't work of that, 'cos it didn't work. Okay, the file didn't work.

Okay, anyway there will be some excitement on the final. And the purpose of the final is not to trick you. I mean, the average grade on the final is something like 99.5 or something. So don't, don't worry and don't put it off, you'll get like a 98, okay, if you don't study. And just do it. I taught for ten years in New York, more than ten years and didn't do finals and no-one learned almost anything. And when I started to do finals people really learn things. And you only learn on the last day, I know that. [laughter][laughs] That's why I always come in late 'cos it doubles your learning time and it works. It really does work, I mean, people in these classes, you learn ... you really are learning the important elements. When I went to do my geshe examines, it was seven days of debating, fifteen people here came with me and it was just a good time. We just had a good time because everything in the examine was on the ... was in the courses. And they said how come you're so well prepared? I said, "I've just been teaching the courses. I didn't study." And so really you are learning the essence, of, of what they study in the monastery. And you're really learning the essence what a geshe studies. And it's not purpose to try to trick you or something like that. I just want you to know the important things and not forget them especially 'cos you have to pass it on to other people, okay. So we'll go through real quick. I used to call on people ... maybe I will. Okay, it's very embarrassing, okay, so have all your notes in front of you [laughs], okay. First question is what's the name of the book, okay, that you're studying and the only comment I have there is don't forget to say Master Shantideva. You know, I've caught myself a lot saying Tsongkapa, which is very improper and I was reminded by my eminent students that it's Je Tsongkapa and Master Shantideva, okay. And that's the only thing I think you should be careful not to, not to miss that. His dates are about 700 AD, we don't know for sure. You should know who wrote the commentary and what's the name of the commentary that we

studied. By the way, we, we really, really worked hard, I mean, I don't think the people working on the text didn't get more than a couple hours of sleep the last few days but we just could not finish so we're going to mail you the last three readings, okay. Anybody who, who came to first few classes and got on the list is gonna get mailed the readings. If you didn't have your name on that list you might want to tell John Stillwell. And while I'm thinking about it I want to thank everybody who, who worked on, on getting these things ready. I'll name few and I'll forget somebody and don't mind. I know John ran around last fall looking for places to have the class and worked really hard to prepare everything. And worked really hard to get us to be efficient which is very difficult. And like to thank him for that. Sometimes I think he's a emanation of a Drompten(?) Je, who was the, the facilitator when Atisha was trying to get into Tibet and Drompten(?) Je never took vows, never became a monk but ended up building [unclear] Monastery and stuff like that. Get it? Okay. [laughs] [laughter]

I know Mary [unclear] been doing all the correspondence courses and a lot of work. And that's been very nice. Judy Harmo(?) doing all the finances, to finance this thing and that's a lot of work. And it's a lot of work to, to keep all the ... to juggle all the finances, to keep the books going and things like that. And get the places painted. She's been doing that, very nice. Margie who has kindly been driving me back and forth to New Jersey so I can get here on time and get home on time. Kunsok has been grading almost all the papers with a little help from Jimpa. And really working hard on, on that. It's a lot; it takes a lot of time to do it nicely. Elizabeth and Ora spent hundreds of hours on the readings. I don't do the dirty work anymore of inserting the Tibetan and breaking it up and cleaning it up and everything, they do that. Tarsie has been a great help with the extension courses. Getting me in and out of obscure towns [laughs]; sometimes I feel like an old rock band or something. Anyway, okay, I think ... did I miss anybody? No, okay. Well, needless to say Winston who ran away to get an award tonight. And, and there've been a few ... are they anonymous, do they mind? John Brady has helped a lot financially. There's a lot of financial help coming in to pay for all the course materials. Okay, and that's why we can still do it for free. And I really would like to continue to do it for free. And so I want to thank Winston, Winston gave a nice donation and Brady and some other people. [student:[unclear]] Oh, I never see these guys 'cos I always come later but Hector's been working hard; Scott and Louise, right, to hand out the ... and? Yeah, so like that. Anyway thank you for that. Chilton has been helping too. I don't know, he's out packing, okay. You should know the structure of the Bodhicharyavatara, okay. The, the structure of the various chapters. What's the first chapter? Kunsok la? Okay, we'll skip that [laughs]

[laughter] Let's do it generally. What's the first chapter? Oh boy, huh? Benefits of bodhi... bodhicitta. Like, supposedly I think you've been following, you're following the book and at some point you actually take the vow, you know, you take the vow like you did. So first, the first thing Master Shantideva has to do is to sell you on the idea of taking the vow and he's trying to describe the great benefit of, of bodhicitta. So that was the first chapter. Second chapter? I have the answers. Purifying bad deeds which is half of the preparation for taking the vows. You have to clean up your mental continuum before the vows can fit in. And there were some little preliminaries before that. I think it was three. What were those? Before you actually do the purification you have to do three other things. Prostrate; make offering; what was the third one? Taking refuge. Okay, and those three things are counted in with purification. Okay, purifying yourself before you take the vow. Bowing down to holy beings which means they are there; taking refuge in them; and understanding why they can protect you, okay. It's just not pictures that you're bowing down to some picture. Picture can't help you. Even the thing which the picture represents can't help you in the normal way of thinking. You could be standing next to the Buddha and someone could be attacking you and you would probably still die. Okay. And that's not the way they can protect you, okay. And then offering. We went through the different kinds of offering before you do purification. Third chapter? Third chapter is called acquiring the wish and it referred to actually getting it in your heart and also taking the various vows, okay. There's two kinds of commitments, what? One is to the wish, one is a commitment to the wish and then the second one is a commitment to act like a bodhisattva. We went over the wish in detail. The commitment to act like a bodhisattva has like sixty-four vows and we didn't go into that much. We did a whole class on it, right? So you guys are expert about that. And inside of there was another subject, like you finish the purification but you still have to do what? You still have to collect some positive energy, right? And we went through the various steps for that. Like what are some? Rejoicing for example. Yeah [unclear] dedication; asking lamas to teach; asking them to stay, like that, okay. Positive energy, cause of positive energy. Fourth chapter was called what? Carefulness, okay. Like watching your mind; making sure that you're not breaking it during the day. Fifth chapter? {sheshin} which is awareness, okay. What's the difference between those two? {drenpa} and {sheshin}? What's the difference between recollection and awareness? [student: [unclear]] Uh, that's partly it. [student: [unclear]] That's recollection. [student: [unclear]] What's the difference between recollection and awareness. [student: [unclear]] Yeah, awareness is the alarm. Awareness is the alarm that goes off. So recollection is, is really just keeping in mind your goal, like I ... today I don't want to get ... in the back of

your mind you're thinking, "I have to remember that I made a promise this morning that I wasn't going to get angry in traffic," you know. I did it yesterday. I promised and then I broke it. You know, that I wasn't going to get angry while I was driving through New York traffic. And then, and recollection means every few minutes I remember, oh yeah, I'm not supposed to be getting angry; I'm not supposed to be getting angry. Then what does {sheshin} do? What does awareness do? When you start to get angry it goes, you know, "Hey, you said you weren't going to get angry, and now you got angry." So {sheshin} is ... awareness is the alarm. And recollection is just trying to remember what you were supposed to be thinking about. I don't know if recollection and awareness are the best words. Sometimes I think they should be reversed and sometimes I think we should use other words, I don't know. Recollection, what we're using for recollection is keeping your mind on a virtuous goal that you had. And then awareness means becoming aware when you start to slip. It's the ... it's the alarm that goes off when you start to slip, okay. And that's the difference between those two. Maybe we'll find a good translation some day. Sixth chapter? [student: [unclear]] Sixth chapter is the perfection of patience, okay. I prefer to call it what? [student: not getting angry] Not getting angry, okay. Patience for me ... by the way, it does also mean to be patient in a traffic jam or, or patient when you stub your toe or patient with your boss and it also means being patient in the sense of if you have to do something very difficult, to be a Buddhist, you know, like you have to spend hours memorizing or, or your knees have to hurt, it's like endurance also; it's like being able to put up with unpleasant circumstances in your spiritual path, you know, in your spiritual search that you're willing to put with all the inconvenient things that come to you, okay. That's another kind of fourth perfection. Okay, what happened to the first two perfections? Sorry, yeah ... I'm sorry, that was the third. Yeah, third was patience. What happened to giving and ethical way of life? [student: [unclear]] Huh? Say again. I don't remember myself, somebody better answer. Giving is in the last chapter, with dedication; and what about ethical way of life? [student: [unclear]] Yeah, I think it was in the chapter on carefulness, that was what we covered last time, okay. And that's how he covers the first two perfections. There're not, there are no separate chapters for that, okay.

Chapter seven? What they call, yeah, I prefer to call it joyous effort. Rinpoche again mentioned yes... Sunday if you were there, Master Shantideva's definition and he mentioned that it came in a form of a question and an answer in a single line. {sung kang gela trowa o}, you know, it was interesting the way he presented it 'cos he said, you know, if you think about it, it's a question and an answer in a single line. Master Shantideva in the ... the first line of that chapter

says, {sung kang gela trowa o} if somebody says, “What is joyful ... what is {sumpa}?” And then he says, {gela trowa o} it’s being happy about doing good things. It’s taking joy in being good. And he asks the question and he answers it in a single line. Next one? Chapter eight? {samten} Okay, concentration, you can call it meditation. Meditation is okay, {samten} and by the way, if you’re on Tibetan track these are in Tibetan, okay. Number nine, wisdom. Okay. Mainly understanding emptiness but also understanding the laws of karma; also understanding dependant origination, okay. Number ten? The chapter on dedication. That chapter is so famous that it’s often taken out and recited in monasteries as a separate, as a prayer. It’s so beautiful that it’s taken out and writ... and separately recited in the monasteries and memorized by people because it’s so lovely. And when you get to it you’ll be happy. It’s like basically just fantasizing on helping every sentient being in the universe with everything they need, you know. May, may no mother in child ... in labour today experience any pain at all, you know; may every, every being in the hells have a nice mist of cool rain dropping on them today and stuff like. It’s really beautiful; it’s really nice. So that’s the general structure and it’s still built around the six perfections with giving coming at the end and ethical way of life coming, hidden in mindfulness and recollection, awareness and recollection. And then with all of the things about attitude or getting or learning the attitude of bodhicitta coming at the very beginning. All the warm up to getting that attitude. So that’s the basic structure. How to warm up to get bodhicitta, in the sense of getting rid of your negativities and achieving all the positive things. And then next, how to take a commitment to bodhicitta. How to start thinking like a bodhisattva and then how to go through the six perfections. And that’s the structure of the Bodhisattvacharyavatara, okay. Did you have a question? [student:[unclear]] I think it’s ... I mean, I’m just saying what’s special about is as a work of beauty. I mean, it’s just ... sometimes like if you read Abdhidharmakosha, I mean, frankly there’s only beautiful line in the whole thing in, in terms of beauty, you know, what you call beauty. I mean, if you’re a philosopher the whole thing is extraordinarily beautiful but it’s very dry. As opposed to that which, by the way, I’m not putting down Abdhidharmakosha, I spent ten years on it and I memorized most of it and it’s fantastic and it’s incredible, okay, but, but the tenth chapter is something extraordinary, it’s just ... it’s I think a real expression of love in poem, in poetry and it’s just extraordinary to read something like that. We don’t have so often in our prayers anything that long and so beautiful describing all the different, you know, wonderful things that he’s praying could happen to different people. And just to me it’s very attractive. It’s very beautiful. Things you wouldn’t thing off. He’s like ... may anyone crying in their room alone tonight feel an arm around them, and stuff like that, you know,

I mean, it's just something special, you know, okay. You really should know the definition of bodhicitta from an authoritative source like Maitreya, okay. And you know, two elements mainly. And I think it's easy ... the first one everyone gets right, you know, for the sake of all living beings which for you practically means what? In practice it's all ...unfortunately all the people right around you, okay. All living beings is unfortunately your work mates, your family, your neighbor, the people on the street downstairs that you're not ... that you don't like too much. The roaches in your own apartment that you have to decide what to do about. You know, it'd be much easier if they were out on outer planets and galaxies like when you say, all sentient beings, it sounds like that but unfortunately they're the ones right around you. Those are sentient beings for you. That's the first thing, I think, to keep in mind. It's extremely hard to be a bodhisattva with the people right around you. It's much easier with all sentient beings, you know. [laughs] [laughter] And you will never be good at all sentient beings if, if you can't do it with the people right around you. And that's, that's all sentient beings for you. Second point, you know, I will achieve enlightenment for them. And I think if people really had bodhicitta then they would be working very hard to perfect themselves, you know, that has a whole lot of implications. For example, you wouldn't be watching other people's practice. You know, we start this thing like this and every time we have a bad thought there's this little gang of people in the class and were going around like ... start to have ... start to say something and go like that, you know, and it's become a custom. And then somebody offered to do it for another person the other day, [laughs] [laughter] and it seems so funny. It seems so silly, you know. It's like, you want me to hit your head for you, you sound like you're just about to say something wrong, you know, and, but that's what you do every time you judge somebody. You know, you're saying, I don't want to slap my own head, would you like me to slap your head for you, you know? And it sounds funny; you know, it sounds silly. I think that's the first thing, I mean, you're pledging to achieve enlightenment, I mean, you, you ... ninety-nine percent of your focus should be on your own life, your own thoughts, your own behavior, your own speech, to achieve enlightenment. Secondly you should be going after the heavy duty virtues, you know. I mean, there's like three categories, people who, who say they're going to have bodhicitta and don't do anything. People say they're going to have bodhicitta and do nice things; and then, and then I think you got to be in the category of people who say they're going to have bodhicitta and go for the heavy duty virtues. And you know what they are and you have to go after them. I think, especially if you have Bodhisattva vows, that's your big deal, you know, that's your big career now, is to keep your Bodhisattva vows. If you have secret practice, you have to be going aggressively after the goals of that

practice, you know. Not just doing it, reciting something for half hour in the morning or something like that. You're supposed to be doing it at least six times a day and you're supposed to be struggling to the highest of your ability to reach the two levels, the two stages. And you have to know them very, very thoroughly and then you have to devote your life to getting to them. And I think if you ask most people what are the two stages, they can't even give a good answer to that. I mean, it would take a lifetime to study the two of them if you are serious about bodhicitta, you know, if you know Maitreya's definition you got to be going after those things, aggressively, you know. Trying to reach those two stages. That's, that is the ball game for us if you want to do it before you die. What I'm trying to say is the fastest way if you're serious about this definition is to learn that path and to aggressively go after it and don't, don't be wishy-washy about it, you know, okay. Learn both stages, go after them. Okay. There's a question about why the karma of bodhicitta would lead to a Buddha paradise, and you have to think about that. There's certain details about bodhicitta that make it a very ... the most powerful way to get to a Buddha paradise. Rinpoche mentioned it on Sunday if you were there. It was like one second of true love or true loving kindness is worth thousands of years of certain kind of offerings, you know, and he talked about it. And it's not an exaggeration. But why? You know. And I think especially, you know, what's the difference between the bodhicitta and the kind of love which is described in the Abdhidharmakosha for example, which is a Hinayana text. You know. There are four kinds of love described in the Abdhidharmakosha and they do not as effectively and efficiently create a Buddha paradise, why? It's the ... what's that? [student: motivation [[unclear]] They said personal responsibility and motivation. But that's not all, something else. They are not {tsem me}. They're not even call {tsem me shi} they're not even called the four immeasurables. They're called {tsang be ne shi} you know, the four states of brahma. The four states of the pure one, why? It means, four same things but it's ... it doesn't get the name immeasurable. Because it's not for all living beings. It's not focused on all living beings, okay. There's a limit to the focus. If you want your Buddha paradise to be ten percent pure and ninety percent defective then just have bodhicitta for ten percent of the people and not ninety ... and not a hundred percent of living beings. And that's the difference, it's scope. In the back of your mind has to be ... yeah, for me all sentient beings is the people right around me but ultimately I'm working for all living beings. And in the back of your mind is all the people in Pluto and Neptune and Saturn and everything else, okay.

It talks about the highest objects of making the practice of offering, like what are the highest objects towards whom you can give offerings? It's the Three Jewels.

And later on in the final it says, "What's the big deal about the Three Jewels?" Why, why are those ... they so powerful? And how do you make an offering to the Three Jewels? How do you make an offering to the state of mind which sees emptiness directly? How do you offer a Lou's schoolboy's cookie to the state of mind that perceives emptiness directly, okay. You have to think about it. And what does it mean when you set out a cookie to the state of mind which realizes emptiness directly? That's what you're doing when you offer to the Three Jewels. They can't eat it anyway. I mean, I guess an arya could eat it. Okay. That's about it. Only one of the Three Jewels can eat anything. I guess they get everything, okay, [laughter] [laughs] all right? Okay, you have to think about that. You have to know what the Three Jewels are. It talks about the three general types of offering, okay. Anybody got any of them? Offering of things that nobody owns and then? [student:[unclear]] Offering your own body and then offering things that you imagine. I was wondering the other day of things that you imagine and things that aren't owned are exclusive or not? This is the kind of thing we debate in the monastery. Are they? Can ... when you offer things that aren't owned could they also be things that are emanated? I guess, yeah? [student: [unclear]] Yeah, you could emanate things that are not owned, yeah? Yeah, yeah, okay, he's got it. But not everything that's emanated is not owned, okay. [laughs] [student:[unclear]] I don't know, you can debate that. By the way, the thing about offering your body is oftentimes interpreted as, as your own practice, you know, offering your practice {dupe chupa} you know, offering the success of your own practice. It's called {tran du puwa} offering yourself as a slave of the dharma, as a slave of other people. You know, I will ... my whole day I will spend serving other people, you know. Whatever they want, you know, I, I'm at your service, you know, and I don't have any life of my own. I'm just doing what other people need, you know, something like that. Yeah? [student:[unclear]] I think it's that I'm running out of gas, okay, [laughs] better? Okay. [student:[unclear]] That's the ... that's the subject of prioritization which we talked about. You know, you don't waste your time. You figure out the most efficient use of your time and, and that's not just the New York thing, that's a Master Shantideva thing, you know. He says, don't, don't waste your time on small ... it says, one of the categories in the last class was, don't, don't harm your body for a purpose which is not major, you know, and like that. But you have to decide, you don't just give away all your resources to the first bum you meet, you know. You, you take those resources and you study them; you take what you need to live in an honest way and then the rest of those resources you figure out what's the most powerful thing you could put them toward. Like that. And you still keep some left over for the bums, okay. All right, seriously. Obviously you need to know the Four Forces. I always say there's only three

things that we got to be interested in. It's how to clean out your old bad deeds; how to keep from doing any new bad deeds; and then how to collect ultimate good karma. I mean, really our spiritual career boils down to those three things. Can you erase the energy of your past bad deeds? Can you stop yourself from collecting new bad deeds? And how ... what is the most powerful kind of good karma that you can do? You can erase your old bad deeds by using the Four Forces. You can prevent yourself from committing new bad deeds if you understand emptiness, okay. And you can collect ultimate good deeds if you do bodhisattva activities and if you study bodhicitta which Rinpoche went over on Sunday, very eloquently, okay. All right. Question, there's a question ... I'm going to tell you a question, okay, it says name six different kinds of practices that can be effective in the practice of the second of the forces. It should be the third, okay. It should say the third, I don't know. We'll fix it on the plane. All right. It means antidote. Name six good antidotes. And I'm ... you know, those and I'm not going to go over them. Obviously the most powerful antidote is studying emptiness or reading about emptiness, okay. Because if you know ... if you understand emptiness perfectly you will never again, what? [student: [unclear]] Collect bad karma. You'd be crazy to collect bad karma, okay. Which disproves the idea that if everything is empty you can do whatever you want, right? Okay. [laughs] What's that?

[student: [unclear]] Say again. [student: she says, Master Shantideva [unclear]] Oh yeah, yeah. I think we're using the commentary order technically, okay. I'll give you the order that I have on the answer key. [laughs] [laughter] Destruction. Foundation. Antidote and restraint, okay. Is that right? No. I have four minutes left is what she's trying to say, okay. We're only half way through. Why does he compare ... how many people saw 'English Patient', right? Guy cutting his ... getting his thumbs cut ... it was so well acted the way the guy pleaded and whined and ... it's really the most powerful moment of the movie. What has that have to do with death? Okay, why is, why does Master Shantideva talk about the punishment of having a small part of your body cut off with relation to death? And it's that whatever emotion William Defoe had about his two thumbs, multiply it times a thousand and that's how every person in this room will feel at the moment of death. And don't think differently. Don't kid yourself. Don't think that after forty, fifty years of wasting your life you're going to be able to pull off a powa at the last minute, okay. Impossible. Totally impossible. You'll be scared. Worst than when ... go see the movie again, it's a homework assignment, okay. [laughter] [laughs] And you'll be much more scared than that and you will not be able to think about, you know, anything else. You might as well get it done now. Okay. You have to know the chronic disease that we have; liking things in what way? [student: ignorantly]

Ignorantly, okay, and disliking things ignorantly. Is it wrong to like the path? No. Is it wrong to dislike your mental affliction? No. What, no. [laughs] All right. Five activities that help you collect positive energy. You know that. Four ways to be happy when you gain the two forms of the wish. And that comes from that verse ... if you're sure check your {trunduk} okay. {[unclear]} etc, okay. Name, oop ... how, how does bodhicitta really help remove suffering, okay, and in what ways does it remove suffering? I think it's important for all of us to know the definition of mental affliction. Because that's the enemy, you know, that's who you're supposed to be fighting. You're not suppose to be fighting with your friends or your boss, or anything else. I mean, the only thing you're supposed to be fighting with is your mental afflictions. And if you don't know what a mental affliction is then, then you have to find out. By the way if ... how do you do a reality check to see if you have any mental afflictions? See if your mind is peaceful or not, okay [laughs]. If it's not noticeably peaceful you have mental afflictions going on, okay, very interesting. You know, want to check if you're reached nirvana yet or not, see if you're happy. It's very simple. You know, if you're not feeling extraordinarily contented or peaceful or happy, you have a mental affliction going on and you probably don't even notice it, you know, and that's a test. That's a good test. If you're not feeling noticeably pretty mellow, happy, then you probably have mental afflictions going on and wake up and fight them, you know. They probably just getting ... they're just running around doing whatever they ... they're running the show in your mind and you're not even aware that they are there. But if you're not pretty contented in any given moment then, then they are running around in your mind and you just ... you didn't even identify it yet. You're not even aware of them yet. So you gotta to punch them out. Okay. I think this question is ... you have to know the six primary mental afflictions, okay. I'm not going to bother you about the twenty minor ones, okay. And you do not have to write the eighty-four thousand variations, okay. [laughter] [laughs] Okay. I think it's very important to be able to explain, especially if you're going to teach Buddhism to other people some day, why the continued existence of mental afflictions is only possible because of a misperception. See what I mean? In other words, if you didn't misunderstand reality you couldn't have mental afflictions. Okay. I think it's important to be able to explain clearly to someone why the connection between not understanding reality and having a mental affliction. Those of you who were in Massachusetts, we went through it from a text by Maitreya in detail. We went through it in Indiana too, but nobody was there, except me. And that's the ... you should be able to explain to somebody that. You know, it's really the connection between your suffering and your ignorance, okay. Be able to explain the six perfections and why each one leads into the next one.

People often ask what, why is that in that order? It doesn't seem to have any clear order. Maybe the last two. Those of you who were at the Friday night class, you know, Friday night if you weren't there, all we did was just, that we had open discussion and we said, "When can you say that you have perfected the act of giving?" you know. Like ... and specifically if I try to give something to somebody and I fail, you know, like I try to make someone happy and I try to give them a birthday gift that would make them really happy. Or I try to give them some gift that, that is something I have that could be helpful for them and I give them to them. And instead there're some terrible reaction, you know, they get angry at me or they, or they ignore me or they say, "I don't like that" or "I wanted something else" or something like that. Did I fail in the perfection of giving? And why not? Okay, you have to think clearly what the perfection of giving means. Does, does it mean you will never meet another angry person if you perfect patience? Does it mean that you'll never be in another traffic jam? Does it mean that you'll never get sick again and you have to be ... you have to practice the perfection of patience towards your own body, you know. And that's ... you know, Is there a distinction between external success of your practice and the internal success of your practice? And I think ... I know that I tend to feel that I've been a failure in my practice of giving if not everyone around me is happy, you know. If there's one student who is unhappy I tend to feel like, "Oh, you know, I haven't done a good job teaching, you know, there's one person who is really unhappy still. And who, who really is not responding nicely. They're not ... they don't seem to be getting happy about it, you know. They even dislike what I'm teaching" or something like that. And then I feel like I haven't perfected the act of giving dharma, you know; and is that true? Should I have that feeling, you know? Or even on the other hand if I, if I teach something with a bad motivation, like with pride and everyone likes it, is that the perfection of giving? You know, conversely, you know, so I think you have to look into that, you have to think about that, okay.

Last page. I have to run really fast after this, okay, so please excuse us. And by the way, we don't prostration at the end of the class 'cos it means we have unfinished business between us which is the rest of the Bodhicharyavatara, okay. I think you should know at least six of the many occasions on which Master Shantideva says, "freeze" okay, just freeze, just shut up, okay. I think it's important to know what makes an act of giving very powerful karmically. Six different things that make an act of giving very powerful karma. And then finally different ways of attracting people to the dharma through material giving. Okay, there were three parts of that outline. And that involved a lot and we talked about it Friday night, the idea of what you are capable of giving. I mean, you have to be able to judge your own capacity to give and you're not

allowed to go over that capacity, okay, until you're ready. You should never be satisfied but it's like weightlifting. If you ever did weightlifting or jogging or something like that or dancing, you know, if you try what Barishnakov did, you know, the first day, you'll break your legs. And it has to be your goal to do that but, but at the beginning you have to start with these little exercises and learn how to move one foot and then learn how to move two feet and, and then you build up to that. So it doesn't mean you don't go to ballet and say, "One day I'd like to do that" but it means you can't do it at the beginning 'cos what would happen is you'll break your leg and you'll quit and that's not the point. The point is to judge your ability very carefully but to keep challenging yourself every day to do a little bit better. To be a little bit stronger at it, okay. And very steadily to build that up, okay. That's about it I think. We'll take ... take a few minutes. I'm sorry to, to go that quickly. Let's meditate for just a few minutes. Try to dedicate what we did, okay. We did ten or eleven good classes, am I supposed to do a spiel? What spiel is that? Godstow spiel. It would be very convenient tonight if people are interested to again talk to Michael, we need to know while everyone's still in one place, how many people to plan for up at Godstow. We met with the sponsor there today. They're very happy; they're committed to another year helping with the maintenance. And we met with the town and it's like pulling teeth out of a crow [laughs] but sooner or later we'll get there. And, and so Michael needs to know if, if anyone ... he needs to know specifically two things; people who want to book in to a retreat that's already scheduled because couple of them have filled up. And so if you're interested you have to talk to him about that. And then secondly, if you're planning to organize your own retreat with some of your friends, he needs to know about those because we need the other dates for, for other activities. So we might book those dates for other activities, if, if they're free, okay. So he needs to know those two things. Even if you think you might want to do something let him know so we, we can reserve that, okay. All right. So take a few minutes and dedicate the virtue of the class, you know. I remember the night we took the vow and everything; think about it carefully. Dedicate the virtue, okay. Think, think that out of this class we'll try to produce a few bodhisattvas in this eon, okay, and just enjoy it. We did a really sweet thing. We did a very good thing. There's not ... there's not many people in New York sitting and deciding the best way they can serve every living being in New York, you know. There are many good people in New York doing many good things but to sit here and, and discuss, you know, the ultimate ways of saving people from death and old age and illness is very special. I think maybe you're the only people doing it at this moment in Manhattan perhaps. So enjoy it. Enjoy it, you know, enjoy ... the ultimate goal is that; protecting other people from death and suffering, this

kind of existence. And it's possible. We can, we can do it. We have the information to do it. It's just a matter of pulling it off. You, you know everything about how to do it. And now you have to try to, try to practice it, okay. So please don't move for a few minutes and enjoy. Yeah, I can't move anyway [laughs] and just dedicate it, okay. [silence] I'd like to congratulate you for coming and that you worked so hard. It's really good. It's really rare in the world. And it's good to have people like that. And I'm very proud and happy to be with people like that. Okay.

[cut]

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ACI Course 11

**Guide to the Bodhisattva Way of Life, Part Two
(RAW TRANSCRIPT)**

presented by Geshe Michael Roach

**New York
Jul-Aug 1997**

Course XI: Guide to the Bodhisattvas Way of Life
Class One, Contemplations on the Perfection of Patience, Part One
July 8, 1997

I'd like to talk a little bit first about the purpose of this class, first of all, welcome back, and it's nice to see everybody again. And I thought, to just go over where this class is in your life, what its function should be in your life. Okay, I'd say personally there are four activities that are very important for your life, for your happiness, this is only one of them, this is what I would call study, you know in Tibetan it's called, {Teupa}. And it's formal study, it's where you go to a class, you actually sit and you go through a formal class of study. It's very important to go to a qualified teacher, and it's very important to do it seriously.

Okay, and so these classes are kind of serious. If you've never been to one before, it's a little bit demanding. It only goes for six or seven weeks and you have to put out a little bit. If it becomes too much for you can go to the Friday night class, which is what we call a "cookie" class. But this class is a little demanding and you have to make time. And you know I'm always in this thing, should I make it easier, and then I decide, no, I shouldn't. Okay, it should be hard, and you have to give it time, it's not like other things in New York, it's not like a movie. So, study, you have to do study seriously, and you have to do it the old way. The book we are using is thirteen centuries old and we are not going to change it, it's fine. Okay so.. [laughs]. If you miss two classes, you can't come back, you are allowed to miss two, okay.

And we are going to be quite strict about it, alright. Even missing two is very lousy, because you won't be able to pass this thing on to your students. Part of the function of learning this stuff is so that you can pass it onto other people. Every time you miss a class there is something about whatever we are covering and you won't be able to pass it on, and there will be one more hole in the teaching as it's passed down. And rather than having holes in the teaching we want to make it complete we want to have it even more complete than the way it was given to us. If you miss more than two, don't come and you can come back in the fall. Alright. Or you can come back on Friday.

But make it a little strict and be a little strict with yourself. Okay, it takes a lot of work to have a class like this and I will talk a little bit about the people who helped to pull it off. And you from your side have to work hard and pull it off, okay, so that's study. Second is daily practice, you must have a daily practice,

okay. Meaning some kind of meditation in the morning, some kind of prayers that you do. Some daily discipline in your own life or else this stuff doesn't work. You can go to a class, you can answer all the questions on the homework, but if you don't have a daily practice where you are practicing an hour an hour and a half a day, where you are specifically, meditating an hour a day, at least, two hours is better, it's almost meaning less. I encourage every person to do a daily practice. If you don't have any idea for a daily practice, we are going to have a Monday night review about how to do a daily practice. But you can check with John. Seven o'clock on Monday nights at the sixth street center.

But if you are not doing some daily practice, or, or some older students are normally, you go through these cycles where you are doing one nice and then, for a couple of months you don't do one. You need to have a daily practice, or this stuff does not work. It just doesn't work. You gotta have a daily practice. Third, you have to meditating, you must be able to meditate, you must be able to get into a deep state of meditation. You have to study how to do that and then if you have questions, you need to ask one of the older students, or make an appointment, we can go over stuff. But you must have a daily meditation. You must be in deep meditation about an hour a day, or this stuff does not work, you have to be, you have to figure out how you're going to do that, and you have to figure out how you have enough time to do that. You will find time to die, everything else doesn't mean anything. Your job is worthless. My job was sold last week, I read about it in the news paper. You know, [laughs] it happens, you know I don't know what's going to happen.

Trust me you have to have time to meditate, you have to make time to meditate, this stuff does not work unless you make some time to meditate, and that includes retreats. I think ideally, I like to think that two retreats a year, of a month each, okay, how can I do that with my job? You know, get another job. [laughs] okay. You have to do retreats. Those of you who have had four or five years now, you should be starting your retreats, and they will last until you die, okay? And, and you must find the time, you must find a way, there I always some clever way to trick your boss, I know, I did it for fifteen years. You can do it, you just have to decide that you can do it. And you need that time, your whole life will change if you take that time, Amazing things will happen if you take that time. But you must find a way to make that time. Without meditation, and without retreats, what we are going to do here doesn't work much, Okay? Laboratory studies, otherwise known as work.

People ask me, "Why did you work in an office for fifteen, sixteen years?" And I said, "There is no better place for a dharma person than a New York office." Because all the jealousy, all the desire all the anger, you get real life practice, and that's what you need, real life practice, and as a Dharma person, you need it. Maybe you get it at home, if you have a big family, it's better, maybe you get it with your cousins, I think almost certainly you get it with a boss, or with fellow workers. You know if you have a fairly large office it's better. But you must have some real life thing going on, it's no good to sit in a cave and read Shantideva's patience chapter, [laughs], because there's no one to piss you off except your self, which works, sometimes, [laughs].

But you, you gotta have that practice you gotta have some place where you can work on it and work is wonderful. You know, an office is wonderful. And even if you have allot of money, When I went to work I had a lot of money already, but Rinpoche said, "Go to work, it will be good for you." And it is, it is good for you, it's very beneficial and you can try it, you can give the money to a charity or something. But very important that you have a real live situation to practice. I think that every person in this room needs all four of those. You know, so I like to teach, I like to go through the texts, I like what we are going to do tonight. But by itself it won't do much. If you don't have a daily practice, it's not going to work much. If you are not meditating, if you are not learning to get into a deep state of meditation and if you are not starting to do retreats it, it won't work much and you will not reach your goals.

And then finally, you need other people, you need nice irritating fellow workers, bosses, spouses, kids, you know, people who can bring out the worst in you, so you can practice. You know, you must have it, okay. [laughs] You know if you can't find any place, come to the dharma center and there are always a few special students waiting for you, you know. So you must have those four, you must have those four, alright. We're gonna work on the study part today, so we're gonna, I'm gonna go over this book and this is the second series of a three course year, and we are studying the following book, it is by Master Shantideva. Which in Tibetan is... (Shiwa hla) Shiwa means peace and {hla} means Angel or God. And {Shiwa Hla} wrote this book and his dates are about seven hundred AD.

The book you are going to study is {chunjuk} the short form is {chunjuk} And it's very embarrassing if you meet a Tibetan and he asks you what you are studying and you don't know what you are studying. Is {chunjuk, the short form is {chunjuk}. In Sanskrit, by the way I'll put up the Tibetan, I like it if you

try to do the Tibetan. I've never met anyone who couldn't do Tibetan if they tried it. There is a beginners class, if you don't know the alphabet and you want to try. But, all of the people in this room who know Tibetan stared in this room, just like you, maybe four years ago five years ago, the person who teaches is started about four years ago. So I really encourage you to do the Tibetan if you can and it's a lot of extra work, but you get the rewards from it. About less than one hundredth of one percent of the holy scripture in Tibetan are Translated into English, and those are lousy translations, in my modest opinion. So, it's just never gonna open up to you in this life time unless you learn some Tibetan. I don't even mind if you do it in this, in the sound first. But if you have any aptitude for languages or if there is any chance that you could do it, try, don't be lazy. I think that last class there was a little dip in the number of people answering in Tibetan. So I want to give those people a hard time. So don't be lazy, just go for it. Say, {chunjuk}, you gotta make noise, okay? Say {chunjuk}, [repeat]. {chunjuk}, [repeat].

Okay, {chu} means activities, meaning {chaya} in Sanskrit and {b: Bodhisattvacharya} means what do bodhisattvas do? Meaning the kind of activities that Bodhisattvas engage in. How do they spend their lives? What kind of activities do they do? {juk} is the Tibetan for {avatar}, in Yiddish {juk} is Roach, but anyway, {avatara} means.... {avatara} means to get into something or to start doing something. And the book that you are studying, what it is literally called is, getting into the activities of Bodhisattvas. How to act like a Bodhisattva, and it's a whole book about how to act like a Bodhisattva. It's probably the most famous book about how to be like a Bodhisattva, and you'll see why, if you, if you survive the whole ten classes, it's an extraordinary book about how to live, for learning how to live in the world as a Bodhisattva.

How to be a, a good Buddhist in your office and in New York city, It's an extraordinary book for that and it's probably been reprinted and more commentaries on it than any other book in Buddhist History, I would say. It's very very, famous. We're going to study a commentary by [silence] .. Say Gyaltsab Je, [repeat], Gyaltsab Je, [repeat]. Gyaltsab Je is the main disciple, He is the right hand man of Je Tsongkhapa. Of the Dalai Lama's lineage, He was the teacher of the first Dalai Lama, and this is his main disciple. This was his first throne holder. And if you see a picture of Je Tsongkhapa he is always on his... he's his right hand man, Gyaltsab Je.

And His dates, which you should know, which I don't know. [silence] And he wrote a book called, by the way this is the boring part, but I think it's good

because I want you to be aware that I am not using anything from my own, I'm not making up any of this. We only use in this class the original texts, The original scriptures, so I want you to know where it is coming from. Say, {gyel se jok-ngok}, [repeat], {gyel se jok-ngok}. {Gyel} means Buddha. It's another word for Buddha. And {tse} means a son or a daughter. So {gyel se} means a son or a daughter of the Buddha, children of the Buddha.

And this is another word for Bodhisattva. What's a Bodhisattva? Long story. But basically a person who has decided to devote their life so they can become enlightened so that they can help other people. {Jok-ngok}, {jok-ngok} is a very unusual word in Tibetan that is the place... in Tibet there is no bridges, or there used to be no bridges. And Tibet was full of rivers. So every five miles, if you're taking a long trip, every five miles you are running into a river. And you have to walk up and down the river to see where the {jok-ngok} is. So what is the {jok-ngok}? The {jok-ngok} is like the most convenient place to enter the river to get to the other side.

If you are on foot, you know, you will spend half a day, if you want to keep your pack dry, and your yak can't swim, you know and you will walk up and down the river bank and you will try to find the most shallow place and the most convenient place to cross the river. And that was a great art in Tibet. It was trying to find the {jok-ngok} and you would walk up and down and try to test the water you know so Gyaltsab Je decided to name his book the {jok-ngok} for the children of the Buddhas, meaning, you know, the best entry point. you know, if you want to be a bodhisattva, this is the most convenient place to enter, this is, if you want to be a bodhisattva, this is the most convenient place to enter, okay, this is the best place to come to. Those are the books we will study. We will have the root text is in poetry, and it will be, actually, we're going to try something new. We have a very extinguished, distinguished poet, Hector is a very good poet and he's actually agreed to read the lines before each explanation.

The way we are going to do these three chapters, which we're going to do during this class, is that they are in the form of contemplations. Gyaltsab Je has divided them up in the form that lends itself to contemplations. The way we'll do it is that I will ask you to close your eyes and Hector will come out and take the money out of your purses and.... no, I mean, Hector will come up and read the verse and I want you to think about it when he reads it. You will think about the verse and then we'll just have a moment of silence and that's just like a contemplation. And then I'll explain the verse the way that Gyaltsab Je does, and

then I'll read the verse again and, and then you kind of lock it into your mind, and that's the way we are going to do it. We are not covering the whole [b: Bodhisattva charyavatara]. When I was taught it by Khen Rinpoche, it took ten years. We don't have that kind of time. So what we are doing is, taking the most, the major contemplations out and turning them into contemplations, so there will be six different subjects to contemplate on in the next few days or you. And they are very, very sweet and they're very profound and that's the way that the course will go. So your main homework is to go home, pick the contemplation that fits your own negativities and then work on that, that will be the main homework actually, will be to contemplate. In Tibetan and in Buddhism, you learn things through {Tu, Sam, Gom}. Say {tu}, [repeat], {sam}, [repeat], {gom}, [repeat]. {Tu} means that you hear it in class. And to really get a good Buddhist education requires thousands of hours in the classroom. {Sam} means that you think about it, and that will be the contemplation part. {Gom} means that you go into a deep state of meditation and you try to internalize what you decided during your contemplations, and that's a process that you have to go through. Okay, so that's the way we'll be doing it. So I think we'll just start like that, are you ready? I think some times we'll try to have another mic. over here, oh you have. [laughter] So Hector will read it, are you ready? Hector: I'm ready. Is this the, by the way I'm not going to go through the, the syllabus is self explanatory, We are going through the three most important chapters, these are probably the three sweetest chapters on Buddhism ever written, and it's an honor to teach it and it's an honor to hear it. It's very, very, very sweet and it has a profound effect on your life. We're gonna do patience, the perfection of patience, which is the art of not getting angry. And it's a very, very necessary art for a Buddhist and we're gonna cover that chapter. Then we'll cover the art of joy, how to find joy in being good. How to get yourself excited about being a good bodhisattva, and the third one will be meditation. How to meditate. It's one of the best presentations of meditation in all of Buddhism. So those are the subjects of this course. We do three classes on patience, three classes on joyful effort, and four classes on meditation. So we'll start out, this will be the first class about patience, the perfection of patience, which is the third, perfection of the six. Listen carefully, you're gonna get some kind of idea about it when he reads it. And then I'll explain it and then I want him to read it again. So close your eyes, be quiet and then we'll be quiet for a minute and then I'll start explaining it. Okay, so just the first frame, the first six lines in the English, okay. Hector: A single instance of anger destroys whatever good deeds you may have amassed in thousands of eons spent in practices like giving and making offerings to Those who have gone to bliss. There is no kind of deed as evil as the act of anger, there is no spiritual hardship like patience, practice then, concentrate on

patience in many different ways. You can open your eyes again, the first contemplation is called, "anger destroys good karma" And these are the opening lines of Shantideva's chapter. And he says something very radical. He says that a single occurrence of anger in a human being's mind destroys a thousand eons of good karma, okay, like all the good deeds that you have done over a kalpa, an eon. I think we calculated a kalpa in the Abhidharma class, do you remember? What was it? Huh? Say it again? student: [unclear]. He says ten to the sixtieth power. Ten with sixty zero's on it years, anyway, call it millions and millions of years, if you believe in past lives, all the good in this life anyway. According to Shantideva a single occurrence of sharp anger can destroy that much good karma. What's the use of good karma? Well, anything that you eat that you like, any friend you have that you like, anything about your face or your body that you like, any intelligence that you have any understanding that you have, it is all good karma. It is all produced by good karma. If you wipe out the thing that's producing that, you can be sure that you will be unhappy, ugly, have a lousy job, meet bad people on the subway and you know, all these things will happen to you really, it's good karma that is protecting all those things and it's a single instance of bad karma that destroys those, okay, it has the power, according to Shantideva. Now is Shantideva exaggerating or what? Okay, because it doesn't seem possible that you could wipe out that much good karma that fast. Or that we even have that much good karma to wipe out that fast. Okay, Chandrakirti, in his classic Madhyumika, [b: Madhyumika Avatara], he says the same thing, okay? He says exactly the same thing, and other sutras say the same thing, okay, he's not exaggerating, okay, it's not for effect, it's actually "real". He's actually describing what happens when you get angry. Now, what is anger, how often do you have anger? How often do you have that kind of anger? Okay, we have to discuss it, like I was in traffic recently, and I was really getting angry. I even threw something at somebody, I mean I was really getting angry, and then I was wondering when I was doing this chapter, how often do I get angry, cause I like to think that my problem is desire, not anger, okay. We all have one or the other or both, okay? And we all have ignorance, but how often do you get angry? Anger in this chapter, as you'll see refers also to that low level irritation that comes in your mind. Okay, that low level of irritation at people and at things, like at traffic jams or the heat, or something that you stub your toe on. But is this something that destroys all the good karma? No. Okay, this is a very special anger, the anger must be very powerful and it must be focused on a bodhisattva. The anger that destroys a thousands and millions of years of good karma has to be focused on a bodhisattva. Okay, so think of the last time you got angry at somebody and tell me, were they a bodhisattva? Rinpoche likes to go like that. [shrugs] that means I don't

know. Okay, that's the tricky part, you really don't know who is a bodhisattva. As you'll learn later in this chapter it's considered good etiquette for bodhisattvas to stay underground, you know, it's considered very good bodhisattva etiquette for bodhisattvas never to admit that they are bodhisattvas. Pabonka Rinpoche used to say that probably the person sitting next to you is a bodhisattva or a Buddha, so you don't know, so you have to be extremely careful because one moment of anger focused at a bodhisattva has the power to destroy thousands of years of good karma. How does it do it? I mean I studied that in the monastery, I mean it's a debate in the first chapter of the [b: Mahadyumika avatara]. And it has to do with the intensity of which your mind grasps to something as self-existent. Okay, there's a, there's as, something very powerful about the intensity with which your ignorance has to operate, in order to be that angry at somebody. To be really angry at somebody, ignorance must be at its peak. And that ignorance plants itself in your mind. You have to be perceiving the world in a very, very mistaken way, to get angry. And for the length of time that you are angry, you are bathing in a very sublime form of ignorance. Okay, because you cannot get angry if you are not ignorant, and conversely, when you are getting very angry, your ignorance is getting very much planning itself in your mind and ruining your mind, okay, so ignorance is just a barometer, I mean anger is a barometer for the intensity of your own ignorance. The more angry you get, the more tendency you have towards anger the more you are grasping to things as self-existent and we'll talk about that more, okay. So that's the very first line. Shantideva and Gyaltsab Je go into the destruction that anger does to you that you can see and the destruction that it does that you cannot see, the destruction that you are aware of and the destruction that you are not aware of. Okay, up till now, up until these few minutes you probably weren't aware that your destroying thousands and thousands of years of good karma just by getting angry once. Okay, that's something that you wouldn't guess and Shantideva and Gyaltsab Je call it {ma tongway nyimik} it's, it's a, something about anger that you and I, it's not obvious to us, but if you continue the habit of anger over a life time and you, it will start to affect... {tong gyer kyi le} means there is a karmic affect, which occurs even in this life. Before you die, your world will start to get even lousier. You know, people will seem worse, you know, food will seem less tasty. Dharma teachings won't affect you much, your own face will start to change. Your own physical body will start to change. Anger has all these affects on you. In the Secret Teachings, we could go into it, it has a very profound effect on your spiritual body, and it's ruining your spiritual body, it, it, it, those thoughts, have a certain physical effect on your, on your spiritual body and start ruining that, and start choking off certain channels that have to be moving, and so you just get less happy and your world starts to change and you don't know

why, okay, I mean you walk into a store with one of these people, and the guy yells at them and serves you nicely, and you walk outside and someone almost hits them with a car and someone else gives you some money. And their whole life is like that and they never figure it out, this is called {ma tongway nyi mik}. This is the karmic result that you are not aware of, if someone didn't explain it to you, you wouldn't guess. But it is slowly making your life deteriorate. everything in your life is starting to deteriorate. Everybody seems worse, every situation is worse. Everything seems less happy, and these are the affects of you destroying your good karma. Okay, it's the anger that is destroying your good karma and it's actually destroying your good karma. So if you don't like your reality, stop getting angry. Okay. that's a problem that you cannot see, it has to be explained to you and you have to explain it logically. Now we'll go onto, now he says, "There is no evil in the world like anger." Nothing, nothing has the power to destroy good karma like anger, and Shantideva says, "There is no act that a person can do that is a evil as anger, and there is also no spiritual practice that is as amazing as patience. You know when some one is giving you a hard time, trying to get you, trying to ruin your reputation, doing something to you, there is no austerity, there is no spiritual act as high as keeping your patience, and not getting angry. Shantideva, says "I don't care about those people meditating in caves for two years, who cares." You know, that doesn't make you a warrior, that doesn't make you a tough guy. That doesn't make you a spiritual superman, what makes you that is if you can sit in your office and your boss comes to you and screams at you and you can keep your joy, then you are a spiritual superman, I don't care about those guys that can go sit in a cave for ten years, that's not a spiritual austerity, that's not a spiritual achievement, he says that just to keep your patience in everyday life is much more a sign of high realizations than anything else. He's not impressed by people who can go sit in the snow for three hours, or something like that. That's not the thing, you want to show me a great Buddhist, show me someone who can keep their cool under fire and understand why they are doing it, that's a great Buddhist. Okay, that's a really great Buddhist practitioner, and you can do that everywhere, New York is very, is very, is very good for that, okay. [laughs] Okay, and now we go onto the problems that you can see and Shantideva and Gyaltsab Je, they take great pains to bring up other scriptures and other quotations from the scriptures, from the Buddha to say that they are not exaggerating, and that you really do destroy, massive amounts of good karma by being angry for a short period, okay, and, and it goes on to say that even if you were angry at an ordained person, so maybe nobody will be angry at us anymore, so that they say that if you prostrated on the ground and you covered all the atoms on the ground that you were covering, and then you went down on the disc of gold which is I think two

hundred and forty thousand miles or something like that, if you counted all the atoms, down to the bottom of the earth that you cover with your body when you prostrate, and if you, if each one of those atoms was enough good karma to make you king of the world, unanimous king of the world. everybody is begging you to become the king of the world, okay, multiply that times one thousand, that's the amount of good karma that you destroy if you speak badly at an ordained person or get angry at them once, he quotes that, ,yes, [laughs]. It doesn't even have to be a good ordained person, I mean [b: Madhyumika avatara] says, that your accusation can even be true, and you have to be very, very careful with that, and then he says that obviously anger at anyone has similar results. By the way, that's a hundred eons for every occurrence, okay. If you are a bodhisattva and you get angry at another bodhisattva, then it's a thousand eons. There's all these permutations. That's the effect of anger that you cannot see. And if you believe what I said, once you become aware that every detail of your life is being created by good karma you want to be very, very careful. You do not want to lose another thousand years of effort for getting angry at your boss. I mean, it should be coming into your mind now, how can I avoid that? You know are there some kind of super trick that you can teach us that I can avoid destroying my good karma? You know and if you overcome anger, the opposite happens, your good karma keeps, the store of good karma, keeps powerful, food starts tasting better, music starts tasting better, your body starts feeling better, your boss is yelling less, you keep getting raises and, and you start realizing things in your dharma class, okay. Now, what does anger do to us that you can see? Okay, what can you see in your life that anger does, okay, and Hector is going to read the... do the first one again though, do it, he's gonna read the first one again, then close your eyes and you'll think about it again, okay? Hector: A single instance of anger destroys whatever good deeds that you may have amassed in thousands of eons spending practicing like giving offerings to those who have gone to bliss. There is no kind of deed as evil as the act of anger. There is no spiritual hardship like patience, practice them, concentrate on patience in many different ways. So that's one way to teach it, it's called {tokpa}. You just got one tokpa. You just got one realization, from all that, the last fifteen minutes, it should have occurred to you I , I didn't realize that a few minutes of anger could destroy that much good karma. So it should be kind of scary, of you go the {tokpa} right now, a {tokpa} means a realization, you know, like it just occurred to you that I didn't ever really understand that anger was that... I knew that anger made me uncomfortable, and all that, but I didn't have any idea that it was so destructive of my good karma, so you have to, you have to think like that, That's a {tokpa}, that's one way of teaching a class, it's called a [nyam tri]. Okay, next one, close

your eyes. I think, just the first six lines, yeah. Hector: If you hold to the sharp pain of thoughts of anger, your mind can know no peace, you find no happiness, no pleasure. Sleep stays away and the mind remains unsettled. Okay, in this verse, he's, he's starting to introduce the problems that you can see, and you don't have to be an Einstein to figure this out. He gives five of them. He says, first of all, "Your mind will know no peace, your mind will not be in peace, at peace. Gyaltsab Je explains that as meaning that you will never get to the point, where you find peace beyond all suffering, which means Nirvana. Okay, so this is just not, not feeling good this is, "You will never figure out what it is to be in Nirvana. If you are constantly being angry you will never reach Nirvana. Second problem, you will find no happiness, and Gyaltsab Je, in the Indian commentary, say, here Shantideva speaks about how it will ruin your mental state. You know, mentally you won't be happy, you can't be happy. I mean the slightest bit of anger that you ever get, you know melts away our happiness. You can't goof around anymore. You know, like you've been angry at somebody and I don't know, it stays with me for like a couple of hours. It just ruins my life for a couple of hours. If I get fairly angry at someone, I, I just can't think a happy thought, for a couple of hours, I just can't do it, and it's probably similar with you. No pleasure means, third problem. physically. It starts to hurt your body, okay. Physically, you know, you start to shake a little bit, your heart starts pounding. Your stomach feels bad and as long as you keep up the anger, you will never find even a normal state of physical well being. Much less, {shinjang}, {shinjang} is somekind of very, very high feeling of your body that you get from meditation, but first of all anger stops you from feeling good, normally, and absolutely prevents you from {shinjang}. As long as you have any kind of anger which is one of the five obstacles to meditation, you know thinking angry thoughts about someone, ruins your meditation, you will never get to the point where you have this extraordinary, bliss, physical bliss that meditation can bring you. You'll never get there So anger is blocking you from feeling good, but is absolutely blocking you from deeper physical feeling of very, deep meditation, you'll never get there, and then he says that you can't sleep and you know that. You know there used to be a vice-president at work that really irritated me, and I, I would spend nights that I couldn't sleep, and I know what it feels like and it's bad, very bad. Then he says that the mind remains unsettled and Gyaltsab Je's commentary says that {nyel da papa}, very weird word, mean that you're off balance, you're always feeling a little off balance. You know, you're always feeling a little bit off. You know, your mind can't focus, you're mind can't stay steady on an object, you know you're mind can't center itself, 'cause anger's always throwing you off balance, anger's always pushing you around. Okay, and these are things that you can see in this life,

these are effects of anger that you can see, and they are very unpleasant. Okay, say it again, close your eyes. Hector: If you hold to the sharp thoughts of anger your mind can find no peace, you find no happiness, no pleasure, sleep stays away and the mind remains unsettled. Okay, next two verses, close your eyes, here's the next one. Hector: Suppose there were a master who bestowed upon all those with in his care what wealth and honor as they wished, they they'd rise to kill him if they lived in fury, it leaves your friends and family tired of being with you, they refuse to stay on even though you may entice them with gifts. So Shantideva and Gyaltsab Je, they divide this section into two parts, one is, anger ruins your own happiness, anger ruins your, your happiness and your physical well being, [A]. [B], it ruins your relationships, okay, it destroys relationships with friends and with family, whatever good relationships you have. You know and I know, I've had friends for ten years and I've blown it in a ten minute screaming session with them, you, know, I know, I mean ten minutes of true anger, between two people can ruin years of friendship. And you never forget what they said, because you think it's what they really thought for ten years and usually it's not, but you never forget what they said, cause it's so bad, you know, but this is the effects of anger, it ruins your relationships. Shantideva gives the example of a man whose running a big estate, or like a little lord of a little kingdom. And he's taking care of all his subjects very carefully, he's a good man. He's taken care of them, he's feeding them, he's bringing them up, And I think he's referring to family life also, you know. Like daddy is taking care of the kids, feeding them, taking good care of them, nice to them, but daddy has a problem, he gets angry. You know, he has these, he has these very intense periods of anger and, and what will happen? In the example of the Lord of the estate, if that person, even though he's kind and even though he's supporting everybody, there could come a point where all those people working there and living there would actually murder him. Okay, in a family situation, he says, next verse, he says, "they don't come and murder you, they murder you in a different way, they get sick and tired of you, they leave, they either get sick of you, They either get sick of you physically or they get sick of you mentally, they disassociate from you, and you find yourself isolated. You know, because you can't control your anger, even if you're bringing home the bread, even if you are trying to win them with, with , with, you kow every time your anger gets over you take them out for ice cream or something, "it doesn't work.", he says. They get tired, your friends get tired, you start to loose your friends, you start to lose your family. And eventually they just leave you, they either leave you mentally, or they leave you in reality. But sooner or later, they get tired and they go away, and that's an effect of anger that you can see in this life, okay. So we'll read the example one more time, and then the other verse on more time.

Okay, ready? Hector: Suppose there were a master who bestowed upon all those in his care both wealth and honor as they wished, still they'd rise to kill him if he lived in fury. It leaves your friends and family tired of being with you, they refuse to stay on even those you may entice them with gifts. Okay and then he has a summary which you can go ahead. Hector: To put it simply there is no one with anger who can be happy, anger, our enemy brings us these and other pains as well. So that's his, that's how he presents, so obviously, this chapter begins, he wants you to know what's wrong with anger, the problems of anger. And he says, first of all there are problems that you never guessed. And that's every moment that you are angry, you are destroying massive amounts of good karma in your mind stream. As a result, your mind will become more and more unhappy. And you won't even guess why. You know, things won't taste as good. Friends won't be as good, friends won't look as good, books won't seem as nice, music won't sound as sweet. It's very interesting, when you start to destroy your good karma, your whole experience of reality starts to deteriorate, and ultimately it's called death. Okay, and if you can do the opposite then the opposite happens, the world starts to transform, things taste sweeter, friends are closer, disciples are very obedient and friendly. Food tastes better. Music is like unbelievable and then ultimately your own body changes. {Tong gyer kyi ley}, within this life time, with the

proper practices, your own body would change into a body of light. And that's the opposite, but it will never happen if you keep going back twenty steps for every step you go forward. Every time you get angry, you destroy massive amounts of good karma, and those other things can't happen, because you're destroying karma so effectively, that it can't happen. Okay, and those are the benefits, those are the problems with anger that you can't see. The problems with anger that you can see, even if you don't believe in Buddha Paradise, you don't believe in karma, anger still sucks. [laughs] Anger still causes you to have a terrible life, it destroys your relationships, it destroys your own happiness and it destroys your physical health. So first he wants to lay out all the problems with anger, and he's finished with that, and we'll take a break and come back in like ten minutes okay, and then we'll see if there's anything to do about it, okay? [cut] Let's read it while they're writing, everybody should just say the Tibetan sounds. We used to have this class in a hotel room with one bed, and I always thought the guy next door were wondering what we were doing you know, anyway. Say, {jangchub}, [repeat], {sempa}, [repeat] {la} [repeat], {mikpay}, [repeat], {kong tro} [repeat], {chik ki}, [repeat], {getsa}, [repeat], {tsawa ne}, [repeat], {jon}, [repeat]. {Jangchub sempa}, means what? student: [unclear] Bodhisattva. {La mikpay}, means focused on a bodhisattva. {kong tro}, means "anger". I'll write, I'll write that, {jangchub sempa}, focused on a bodhisattva, and

this is direct quotation. [cut] {Getsa}, {getsa}, is usually translated as root of virtue, but it refers to the store of good karma that you have in your mind. And there are certain things that can destroy the entire storehouse, of good karma, anger at a Bodhisattva is one of them. {Getsa, tsawa ne jon}, {tsawa ne jon}, means, "destroys the entire store house of good karma that you have in your mind, from the root", okay, just destroys it. And that's the scriptural quotation, I'd like you to memorize it, those of you in the Tibetan class. You gotta work hard a little bit, I mean, in the real Geshe course, it's hundreds of thousands of pages to memorize, you can do a few lines, and it's good for you. Okay? It's one of those things that hurts at the beginning and feels good later, like exercise. Yeah? student: Can you say it again in English? "A single occurrence of anger focused at a bodhisattva, destroys the entire collection of good karma in your mind, from the root." That's a direct quotation, okay? And again, you think that angry people get unhappier as they get older, because they're angry, but actually it's because they are burning off good karma. And their world really is getting lousier, it's a true perception that they are having. Everyone really is out to get them, the kids really are getting worse. The wife really is getting uglier, the job really is getting more unpleasant, the food really is tasting worse, their body really is getting more of a heart attack. But it's not the anger, it's the destruction of their good karma. So all that's left is their lousy karma, and their reality starts to deteriorate, it really happens and you can be standing next to them and you are experiencing a different reality, because you're not having anger. And you can't understand why they're irritated all the time and everything to you really is fine, and everything to them is bad, and that's the reality of karma. That's how karma works. Okay, next we get into a verse, this is the third contemplation, we're gonna go through six, the next three will probably be faster. The third contemplation is, what causes anger? What triggers anger? And Master Shantideva gets into the question of what triggers anger in a person? If anger is so destructive in a person, we better know what triggers it then we can avoid that, okay, so Hector, the whole page, okay? Close your eyes. Hector: Anger feeds on the food of feeling upsets, then strengthened, turns to smash me. And so then, I will smash the sustenance that feeds this enemy of mine. My foe knows no other kind of work at all then to cause me pain. No matter what happens, I will never allow my joy to be disturbed. Feeling upset cannot accomplish my hopes and only makes me lose the goodness that I have. If there is something I can do about it, why should you feel upset? If there is nothing you can do about it, what use is being upset? There is nothing in the world which does not come easily if you don't make then a habit of bearing the small pains and thus endure the greater. [silence] So Master Shantideva is trying to identify, "What is it that triggers anger?" Because if you can avoid that then

you'll never get angry, and he identifies, getting upset. It's that bad feeling that starts when something you want to happen doesn't happen. Or when something you don't want to happen starts to happen. And it's that off balance state of mind, you're beginning to get upset. That something's not going your way. And that's what triggers anger, that's the prelude to anger, anger is always preceded by feeling off balance or upset, some kind of unhappiness about the way things are going, this is not actual anger yet, you could call it being off balance or being upset. You could call it being upset. You start to be upset at something and then that triggers anger. Okay, so he, he identifies it like that, he identifies getting upset as the food that anger feeds on. And he says, "Let's deny anger it's food, and it will die." If you feed anger, if you ever feel off balance or start to feel off balance or start to feel upset, it gives anger something to eat and it's like dog food, and anger comes and, "[rrrrrrrr], this is great", you know. And, and, and it feeds anger, and the more upset you get and the more off balance you get, the more anger gets strengthened. And the word in Tibetan is very rare you know, it's called {depa}, and it means to get big muscles, you know, like anger loves to feed off of you getting upset and as soon as you start to get upset, as soon as your mind to get off balance a little bit, anger is there feeding, you know, like some wild animal. It's like getting energy out of this. And then it gets stronger and stronger, and then you won't be able to beat it, so Shantideva, Master Shantideva says, "Let's starve it." You know, don't give him anything to eat and then he'll die. So what? So stop getting upset. Alright? And then you know, that's easy to say, like you don't want to be angry because of the traffic? "Like, just don't mind the traffic." You know, thanks you know, thanks allot, like I needed that you know. It doesn't work, you know it doesn't work. so then Master Shantideva, in the latter part of the verse, he starts to give reasons why getting upset is stupid. And getting upset is useless. First of all He says, "It can't get you anything, getting upset never accomplishes anything, getting upset at something never, never helps you get the spiritual goals and the other things that you want. It doesn't get you more money, it doesn't get you more health. It doesn't get you that girlfriend you wanted. Getting upset is useless as far as getting you what you want. Getting upset doesn't work, getting upset doesn't work. And he says that you have to think about that and you have to contemplate on it. Getting upset never works, it never helps anything, he says, just don't do it, just stop it, okay, and then anger won't have a place to start, anger won't have any food to get stronger from. And then he has what I think is one of the sweetest verses in all of Buddhism. His Holiness is always quoting it, and I'm going to ask you to memorize it, okay. It's very short. If you're doing English track, you have to memorize the English. Where are we? [cut] {Chu su}, [repeat], {yuna nyi}, [repeat], {de la}, [repeat], { migar}, [repeat], {chishik},

[repeat], {Yu},[repeat], okay. {Gelte} means, "if". {Gelte} means, "if". {Chu su yupa, chu su yupa} means, "if it's something you can do something about". {Chu} means to repair, or to do something about something. You know, if a problem comes up, if there if somebody at work that you don't like, if there's something in your life that you're not happy about, if something is upsetting you, {gelte chu su yu na ni}, if there's something you can do about it then {de la}, {de la}, means "about that thing". {Migar} mean, "to be unhappy, or upset." {Chi shi gyu} means, "what's the point?". What's the point? Which means that if you have a problem that you can do something about, then why get upset, just go fix it, okay just go and fix it, okay? If something is fixable... what is that this? "Lord, grant me the grace to..." What is it? To know the things I can do something about? Or to know the things I can't do nothing about and have the wisdom to tell the difference? Well, this is the same thing, okay. So Shantideva is saying, look, if you can do something about it, then just shut up and go do it and stop getting upset. Okay, don't get upset, why? Upset is the food for anger. Upset... Anger needs upset, being upset to feed on, if you never get upset, you'll never get angry. So he's identifying for you the cause of anger. It's feeling upset, feeling unhappy about something. So, on the one hand, if you can do something about it, stop being upset, just go do it, fix it, okay? You know what the next part is going to say? [cut] If you're doing Tibetan track you're going to have to write the verse Okay? And you might notice that most of it's the same on the second two lines as on the first two lines. Say, {gelte}, [repeat], {chu su}, [repeat], {me na nyi}, [repeat], {de la}, [repeat], {miga}, [repeat], {je chi pen}, [repeat]. Okay, {gelte}, means if again, if. {Chu sue me na nyi} means that if you can't do any thing about it, if there is nothing you can do to fix it, you know. If you've talked to the boss and he won't fire that other person. Okay, which I've tried on occasion, okay. {De la miga}, to be upset about it or to be unhappy, {je chipen}, what's the use? What's the use of being unhappy, what's the use of being upset? In Tibetan logic it's {kyabba} and there's only {mu nyi metong mepa}, means you can only go one way or another. Meaning that the thing is unfixable, or it's fixable. If the thing is fixable stop being upset and fix it. If the thing is not fixable and you can't do anything about it right now, then shut up and stop being upset, because if you allow yourself to be upset, anger finds food, and then anger does his thing and then you destroy good karma and then you got more things to be angry about because your reality changes. Because your good karma can't assert itself anymore because there ain't any. And then everything seems to be getting worse. I don't know what's happening to this city, more crime, more dirt, subway is worse, more crime. It's you, crime will drop if you're good. Okay, yeah. student: [unclear] Not really. Well, he said, "Does that mean, in actuality, is there nothing that you can't fix." No, I mean

there is occasions at work where the guy is the bosses pet and he hates your guts, and there ain't nothing you can do about it, you know, smile, grin and bear it, you know. Because what is the use on being upset? You can't fix it, he's the bosses pet what can you do? You could like, have a truck run him over or something, but your a Buddhist you know, so you can't do that. [laughter] This is very famous, and it's logical, it's very logical. Those two statements are logical. The first one was, "feeling upset doesn't help anything," you know feeling upset, getting mad, getting off balance. Getting unhappy about anything, traffic jam, your life, your body, anything. It doesn't help anything, just stop it, because if you stop it you won't get angry. And then on the other hand, if something is fixable, just shut up and go fix it. If something is not fixable, just shut up and stop whining about it because there is nothing you can do, stop kvetching, stop being unhappy. Stop being upset and then you won't get angry. So it's totally airtight, logically, just it's just up to us we don't want to do it. Next one, next contemplation. Do you want to read that? Read just that much one more time, okay? Sorry? student: [unclear] No, that's Shantideva, that's the most famous, one of the most famous verses on the [b.Bodhisattvacharyavatara] and His Holiness uses it constantly. student: [unclear] Back to... "anger feeds" and up to, "what use is being upset", okay? Close your eyes, by the way contemp... you're gonna have to do this at home. You're gonna pick one contemplation and just gonna have to go over it this way. Okay, ready? Hector: Anger feeds on the food of feeling upset, then strengthened, turns to smash me, and so then, I will smash the sustenance that feeds this enemy of mine. My foe knows no other kind of work at all except to cause me pain. No matter what happens, I will not allow my joy to be disturbed. Feeling upset cannot allow me to accomplish my hopes and only, only makes me loose the goodness that I have. If there is something that you can do about it, why should you feel upset? If there is nothing that you can do about it, what use is being upset? By the way, one thing here from my own practice, you know, there's times when I feel really good, you know, like my spiritual life is really rolling, you know, everything is fine, I'm feeling like really energized, and then a person who's close to me and is spending a couple of hours with me, gets a mental affliction, and it obvious. Like it's jealousy, and anger, or desire or something, but I can actually feel some kind of, it's actually like, [hhmm], you know? And I'm sure it happens with my friends when I get mental afflictions. But you actually feel this physical "wind" coming from them, of their mental affliction and they're sitting next to you and they're having a mental affliction. And they're having a great day, and then suddenly there's a person next to you that's having a mental affliction and I don't know about you, but I kinda resonate to other people, so if the person next to me is having a bad day, and is start to get irritated or upset, it starts to ruin my

happiness. The eighth verse says something like that. That's a reason not to have a mental affliction, is that it not only ruins your day, but it spreads to other people. Like I'm having a perfectly good spiritual day, and my friend is having a mental affliction, or vice-versa, I mean, it happens both ways. I was driving a car the other day, and I was getting angry, and the person in the car started to get upset, you know, because I was angry. What I'm saying is that it affects other people. It infects other people. And this practice means, keep your joy. The antidote... there's a homework question, the antidote for getting upset is joy, your own sense of joy. And it's difficult and it becomes very much of a kind of internal struggle. But, keep your own joy, even if everybody on the subway around you is getting mad. You know, even if everybody on the street is too hot. You know, even if everybody at work is stressed out because the company is merging or something. You must maintain your own joy. You have to shield your joy from the influence of other people's afflictions. And it's a whole practice, it's a whole spiritual skill that you have to learn, that you have to keep your joyfulness, and your happiness and you have to refuse to get sucked onto other people's mental afflictions. And that's very difficult, but it becomes a skill that you have to learn. You know, you must maintain your joy, because if you don't maintain your joy, you'll get upset about how stinky everything is. If you get upset then somebody has a chance to come and feed on you, which is anger. Okay, and if you develop a full anger then you start to destroy good karma and then the world really does start to change, in your eyes, and it gets lousy. So if you don't want that to happen, don't get angry, if you don't want that to happen don't give it any food, if you don't want that to happen, don't get upset. If you don't want that to happen, be unhappy. You know, keep your joy, keep your sense of joy within yourself and learn to do that despite what's going on around you. That's a trick, that's a spiritual skill that you have to learn. And even if everybody else is going crazy, you know, stupid, jealousy, angry, attacking you, you know, forget it. Maintain your joy, inside. Okay, you have to. Yeah? student: [unclear] I think you have to... he says that Shantideva gives you three choices, you know, first, "understand that getting upset is totally useless, it has no function in providing you with what you are seeking, [A]. [B], if you can fix it, then go out and fix it, if you can't fix it, then shut up, keep your joy. You know, and that's it, that's airtight, there's no other choice. Yeah student: [unclear] That's a whole, that's a whole different... we had a debate about that in the last class and he said what? He said, "Can you take joy in being angry at your mental afflictions?" And there was a debate, can you remember? Gyaltsab Je, what did he say? He said, "You must get angry at your mental afflictions and that's not anger. It's a righteous something. [laughter] No he said you should and you should have an enemy, and that's your mental afflictions. And then

there was this whole debate whether that is a real mental affliction or not and there is two commentaries, I mean there is Sanskrit commentaries that say, "you should maintain this mental affliction for a short time. And there's other commentaries that say, "That's wrong, and you are not maintaining a mental affliction, it's a kind of joy, it's a kind of understanding." And Gyaltsab Je sides with the second. Gyaltsab Je sides with the latter. Okay, we're actually gonna make it, maybe. Okay, Hector, page thirteen the page there, the whole verse there. Okay, close your eyes. Hector: Which line? Contemplation four, yeah. Hector: There is nothing in the world which does not come easily if you make a habit of it. Make then a habit of bearing the small pains, and thus endure the greater. [silence] Okay, this is going to be a theme throughout the three chapters that we're studying. And it always starts out with a question. You know, somebody comes up to Gyaltsab Je or Shantideva and says, you know, "Sounds great, I'm not capable of it, you don't know the kind of enemies that I have", you know, "You don't know the kind of situations that I have.", "You don't know the kind of boss that I have." "you know, you don't know the kind of situations that I have to put up with, like maybe normal people, okay, but you have no idea what I have to put up with. I don't have mentally, the strength, I have tried in my life, you know, I'm not stupid. I have tried for twenty years, thirty years to fight with my anger, but these things, these objects are so bad that they make me angry, and I can't stop it, I can't do it." Then Master Shantideva says, "Look, everything mental comes from habit. The way you look at things comes from habit and only from habit. Which conversely means that if you develop a habit of something, you can see it any way you want, and that's very powerful. That's really powerful. If you, if you make a habit of something, you can learn to see things anyway you want meaning, if you start small, and he's very big on that, Master Shantideva is very big on that. Start small, start with the small things that piss you off, you know. Start with small things, like the way people look in the subway, or something like that and start to work on your mind, start to get into the habit of working on it, he says, "Don't go for your worst enemy first. You know, start with the small things that irritate you and overcome it. Use logic on yourself, you know. And start small, you know start with the small things that irritate you and start to see how they could even be helpful or how they are not so bad, or how if you didn't get irritated, your life will be much more pleasant. You know how much time you save if you don't get pissed off? You know, people in New York are always like they want to save time, they are like "I only have three minutes, talk." You know. my boss does that, and then he gives me one minute, you know, and he doesn't listen anyway. But everybody wants to save time. You, you can save about twenty percent of your lifetime if you learn not to get irritated at people

and you just stop it, you know, you just stop it, and you stop it with small things and the way, Master Shantideva says, "The way you see anything, the way you think about anything, the way you think about anything is totally plastic, it's totally malleable, you can change it to anything you want. And later he's gonna say more radical things like "you could change your conception of what you are, to extend it to Helen McHail. You know, your habit of thinking as "you" as stopping at your skin, is only, it's a habit. It's not a reality, you can change it if you want, you can decide that she's as important as you. You can decide that she is you. You know, why do you stop at your arm? Why do you stop at your fingers? It's a habit, it's just a habit, and it can be changed by practice. Anything is possible with practice. There is nothing you can't do if you practice. And he's very big on that. All the way that you see the world, all the relationships that you have, all the way that you define yourself and other people, and your happiness and their happiness, they're all, those borders are not fixed, they're just a habit, it's just a way of thinking, and you can change it. So he says, "You can do it, you can perfect perfect patience." You could get to the point where you could stand and someone could put a blow torch on you and you would be patient. But you know, don't start there. You know, start with the small things that make you unhappy, and practice, just practice. And practice makes perfect and he's very adamant about it. Practice makes perfect and you can change. I'm gonna write, I'm gonna have somebody else write the Tibetan, because I don't have time. Can you write it on here? This one, here's the paper, this one right here, start here, okay? Got it? Big letters, okay, that will save some time. So that's number four, so he says get used to bearing with small irritations and build up to the big ones, and you can do it, because there is nothing about your life which is not a perception, and your perceptions are totally dependent on your own habits. You can change any of your perceptions. I was on a bus one time in India, and I was locked in between a bunch of pigs and chickens and farmers in the corner of this bus and there was a rain storm and a hole opened up above my head, [laughter]. And it was going, [shhpt, shhpt, shhpt] and I couldn't move an inch this way or an inch that way. And I was just sitting there, for like four hours, you know, and I decided you know, you get used to it. [laughter] And then after awhile, I thought, even David Rockefeller, if he was sitting here, and if he couldn't move he would get used to it and even David Rockefeller would be here sitting with the pigs and the chickens and getting wet. What I am saying, is that you could get used to anything if you try. You know, you can bear the greatest insults, you can bear the greatest injuries. People can do terrible things to you, you know, people can hurt you in anyway imaginable, but if you practice, you can get to a point where you are just unshakable. And there will be a point in your spiritual career where you will be able to withstand any kind

of attack, and maintain your joy. You know, and he says, it's just a matter of practice, okay. Read that one more time please. Hector: There is nothing in the world which does not come easily if you do not make a habit of it, make then a habit of bearing the small pains, and thus, endure the greater. [silence] When it says that there is nothing in the world which does not come easily if you do not make a habit of it, Gyaltsab Je says here that, "nothing in the world, refers to any kind of mental habit." "Nothing in the world" Means, any kind of mental habit, you can develop if you practice, you know, you can learn to see things anyway you want if you practice, okay. Those things are not set in stone, those things are a decision, those things are a mental state. And some people encounter the same problems that you do and come out unscathed, they are quite happy. And the same things that upset you wouldn't upset a stronger person. So change the way that you look at things, they don't have to be the way you see them okay? And he proves that with an example, are you ready? Hector: Some, when they catch sight of their own blood rise to a higher ferocity. Some, when they see another persons blood, faint and fall unconscious. All of this is derived from either steadfastness or cowardliness in the mind. Learn then to disregard arms, and never allow any pain to touch you, hurt may come, but the wise never let suffering cloud their clarity of mind. [silence] So in this verse, Shantideva, he likes warfare, he like to use the example of warfare, he says, "We are engaged in warfare." And he says, "You see some people in a battle, you know, I think of Braveheart, right? And somebody slashes their arm and they see blood pouring out and they get more fierce. You know, they say, "Blood, [rrrr]." And then, you know, you see football players like that, you know if they get a good cut on their face they get excited, you know, they get high in it. Or you know, a good boxer, if somebody gives him a good cut on the eye, he just gets pissed, you know. And it just gets him exited and more interested you know. And then, some people, you know, they go to the doctor, and they see someone getting an injection and they see a little bit of blood going out, and they are like, [gesture], and they fall unconscious, [laughter]. So he says two different, he's picking two different kinds of people, one kind of person when they see their own blood, they get excited, you know, and they get more inspired to slay the enemy, and other people, you know, the see someone's nose bleeding or something and they get [eeehhhh] you know, they get all freaked out. Then he asks a question, Shantideva says, "Is there any difference in the two peoples bodies?" You know, is the one guys body harder than the other guys body? You know is the other guys body softer than the other guys body" You know, is there a difference in the bodies? No. Okay? Well, is there a difference in the thing that hit them? You know, in the knife or the needle or what ever is that? You know, is the needle like softer to one guy and harder to the other guy? Or is the knife

sharper to one guy or duller to the other guy? And he says no, so where does the difference lie? So what's the distinction between the guy that get stronger, and the guy who falls unconscious? You know, where's the difference lie? It's where they see it, it's in their mind, you know. And he says, "That's the only difference. There's absolutely n difference in their body, and theirs no difference between the thing that hit them, it's all mental. And he says, so patience is a state of mind. You know, if you decide that you will put up with these things, you can do it. You know, you can get to a point where the more things hurt you, the more things go wrong, the more your life starts to get worse and worse, you get stronger and stronger. You know, you get more and more inspired. On the other hand you can be like the coward, you know, and the more things come, the more you start to whine, and the more you start to get upset, and he says, "We have to be like the warrior, we have to be like the other one, and he says that, "It's

all a matter of mind." That proves that it's a matter of mind and not something physical. There's no difference in the bodies of those two people, and there's no difference in what happened to them, it's just mental. It's mental strength, and he says, "Do it." Alright? You got that one ready Phuntsok, is it okay? That's nicer, maybe you should do all of them. [laughter] This is for the Tibetan track people, I'll give you a minute to write it alright? I'm gonna bust your chops a little bit , you've gotta learn Tibetan more, alright? In the mean time let's say it, okay? If you're writing it, keep writing. Say {sem}, [repeat], { kyi}, [repeat], {dzintang}, [repeat], {tamche}, [repeat], {gomba}, [repeat], {tsawa chen}, [repeat], {Yinbe}, [repeat], {gongna}, [repeat], {hlawar}, [repeat], {mikyurway}, [repeat], {semkyi}, [repeat], {chu}, [repeat], {kang yang}, [repeat], {me}, [repeat]. This should be {gyurpey}, okay Phuntsok? Maybe it's wrong. We get it anyway. {Sem} means "the mind". {Dzintang} is a very difficult word in Tibetan philosophy and it means "the way you see things", the way you see things. The {dzintang} of ignorance and the {dzintang} of wisdom are opposite and that's where the word comes in Tibetan philosophy. {Tamche} means, "All of them". {gomba} means "habit", okay? Habit. When you put a head etter on it and a prefix letter on it, it becomes the word for? {Gom}, meditation. So they are related. The word for making a habit of something and the word for meditation are related. {Tsawa chen means "the basis" or the root. {Yin}, "it is". What it means it all the different ways that you see things, all the different ways in which you perceive things, is all only a matter of your habits, of your mental habits and you can learn to change them. There is nothing about the way that you perceive the world. which is not changeable, if you decide to. Because its all a matter of habit. There is nothing fixed in the world you can see it in the world;. When you do the Yamantaka Tantric Dakye, there's a beautiful section in there,

and it says, look, everything is what you decide in a way so therefore, and then it gets really cool, which I can't go into, but anyway, everything about your life is a matter of how you decide to see it and what kind of mental habits you develop, so you can change and you can learn to put up with anything. But you have to decide and you have to start small, and then eventually, you could get to the point where people could cut our arm open and you wouldn't mind, okay? You have to start small though, and you can do it. It's a matter of habit. {Yinbe}. {Gongna} means, "if you do make a habit of something". {hlawa mingyurway}, "which is not easy". {Sem gyi chu}, "any quality of the mind". {Kang yang me}, "there is none at all". Translated, means, there is no quality of the mind that is difficult to attain if you make a habit of it, because habits are the very root of the way in which we perceive the entire world. It's a matter of habit, it's a matter of what you're used to, okay. Okay, we'll go straight to six, okay close your eyes, last one, we're gone leave sort of on time. I'm sure you'll be patient. [laughter] Hector: We are locked in combat with mental afflictions and in war, many wounds are sustained. Ignore then, any pain that might come, smash the foes of anger and such. Conquering this is the thing that makes the warrior, the rest are killing only corpses. [silence] I like this part. What he's say is, "Look we are declaring war on the big enemy, which is your own jealousy, your own desire, your own pride and your other mental afflictions". We have declared war on them, I think it happened last course right? Everybody signed a declaration of war. Everybody here decided that they were going to make war on the real enemy which is mental affliction. Shantideva says, look, frankly, you're gonna take some hits, okay? Don't think it's gonna be all a piece of cake, okay, they will cut you, they will fight back. You know, there is no war that ever existed, where somebody didn't get hurt, you know. There's a joke in Tibetan, "A big war broke out in Kham yesterday, and three people got injured, slightly." You know, that was a Tibetan joke, okay, anyway, somebody will get cut, and you will get cut. You know, if you fight with a worthy opponent, you're gonna take some shots. The end of Rob Roy, do you remember? They are having this sword fight for like twenty minutes and the good guy gets cut to pieces, you know and then finally he just, he does one of these on the guys body, you know;. But it looks like he's losing you know, he's got cuts all over him, his belly is coming out of him and then finally at the end he takes his great sword and goes, you know, and he splits the guy in half you know, but in the mean time he took allot of hits, and he got allot of cuts. Master Shantideva says, "Don't think this is not like a normal war." This is like any other war, you're gonna take some wounds, you re gonna get cut. You know, there's gonna be bad days, and mental afflictions do not go away that easy, okay, And he says but if you can fight with them, and if you beat them, you are better than those guys who go to

Kuwait and shoot people with guns. Why? He says, "They are killing corpses." Then Gyaltsab Je Says, what does he mean when he says that they are killing corpses? Look, they are going to die anyway, you don't have to shoot them. You know, give em a year, give two years, give em five. You know, they're gonna, something's, gonna kill them. That's the nature of your body, you don't have to take credit for killing somebody, their body is going to kill itself. You know, they, we don't consider them a great warrior, [laughs] So you shoot somebody and he dies a few years earlier than he would have died any way. The body is mortal, the body is... This body will kill itself. You could put this body in some museum somewhere and feed it and take care of it and it would still kill itself, you know. This body will kill itself, so killing people is not a great achievement. They're like dead already, it's like killing corpses. But if you can kill mental afflictions then that's something, they last for millions of years. They fight back. They rise like zombies, Night of the Living Dead, you know. You think you finished off desire and then suddenly one day it just goes voom, you know. That's what takes a real hero, that's what takes a hero, if you can put them down permanently. And you will take some hits, then you have achieved something, that's a real achievement. We call you a GI Joe, you know, you are the real warrior. You managed to do that. Okay we'll read that, let me make sure I did all the homeworks for you. One more thing but read it once more please. Hector: We are locked in combat with mental afflictions, and in war, many wounds are sustained. Ignore then, any pains that may come. Smash the pains of anger and such. Conquering these is the thing that makes you the warrior. The rest are killing only corpses. Are you okay? We are gonna talk about the three kinds of patience. You couldn't have a Gelugpa class with out having the divisions of something, right? So, I threw that in at the end. There are three kinds of patience, okay. The first kind is called, say, {duk-ngel}, [repeat], {dang du}, [repeat], {lenpey}, [supa]. {duk-ngel}, [repeat], {dangdu}, [repeat], {lenbey}, [repeat], {supa}, [repeat]. {Duk-ngel}, means suffering, pain, okay. {Dangdu lenba}, means to accept in gladly to take it gladly, {supa}, means a kind of patience. So the first kind of patience, something bad happens and you say, "How can I change this into something positive?" Okay, "I'm glad this happened, I'm glad I'm fired, now I can go get a real job. You know, I mean, okay, [laughs], how can I change this thing around. Lama Sopa wrote a book called transforming problems into happiness. I mean that's {duk-ngel dangdu lenbey supa}. Means, I'm glad that my boss fired me. Wait till he sees the new job that I got, you know, more benefits, more pay, less hours, better people to work with and definitely a better boss, you know? And, and that's {dukngel dang du lenbey supa} That means, I'm glad I got sick, now I have a chance to show what a Bodhisattva I am. I am glad they got me to do all the dirty work at

the Dharma center, you know, I'll show them, You know, wait till they see what a real bodhisattva can do. You know instead of getting upset and looking negatively at things, you just suck up suffering. Say, "Come on, give me your best shot." And you just feed on it and you say, I'm glad all these stupid things are happening in my life you know, and now I got a chance to prove myself, and you turn them into the path. You know you just turn them into the path. So say {chula}, [repeat], {nye par}, [repeat], {semay}, [repeat], {supa}, [repeat]. This is a very specific and the wording is not easy. {Chu}, means, dharma. {nyepar}, in this case {nyepar means, "to concentrate". {Nyepar semay}, means in this case to hear, in this case means to concentrate on the dharma. It's the patience which concentrates on the Dharma, the patience which concentrates on the Dharma. What does this mean? This is a kind of patience where, you believe in the Dharma you have faith in the Dharma, you have devotion in the Dharma, you have some kind of dharma drive. Some kind of a Dharma power, energy, and you are going to focus it on Dharma, your studies, you're gonna, you don't care what happens, you know you go on a retreat, the bugs come, the snakes come, the sun comes out, you run out of water. This is all like last week right? [laughs] And you say, "I don't care, I'm a yogi, you know, I'm gonna meditate, you know. And you just get like that guy who is bleeding, you know, you say, you know, two more snakes can come in the room, you know, I don't care. I'm gonna meditate, you know. I don't care if there is a thousand flies on my face you know. And you just get stronger, you know, you say, and this is some kind of devotion, or love or belief for the dharma. Intense drive to do Dharma you know, and it puts up with anything you don't care. You know, my husband doesn't like that I go to class, I don't have time to do anything, the kids want dinner, homework is due in two hours, you know, I don't care, I'm gonna do it perfect, I'm gonna ace that quiz. It's having some kind of guts. It's having gut's about your Dharma study. Okay, last one. Say {nupa}, [repeat], {cheпа la}, [repeat], {ji}, [repeat], {mi nyampay}, [repeat], {supa} [repeat]. {Nupa}, [repeat], {cheпа la} [repeat], {ji} [repeat], {mi nyampay}, [repeat], {supa}, [repeat]. {Nupa} here means, {nupa cheпа la} means, when someone does something bad to you, when someone hurts you. They talk bad about you, they start rumors about you, they cheat you, they lie to you. {Gi mi nyampay}, means that I could care less, you know, {ji mi nyampay} is very cool. {ji minyampay} means, "I could, let them do what they want, {ji mi nyampay}, means, let them do what they want. Let them think anything. No matter what someone does to hurt you, or to block your happiness, you like cool, I'll just find a way to go around them. You know and you don't worry about it, you don't get upset, You just assist the situation, if you can do something about it you can do it. If you can't, you just go around. And you just go around. And I could care less what they do. And that's {ji mi

nyampay sopa}, and I'll spell this one for you, {chu la}, and again number two is the one that puts up with anything for the Dharma, because of your drive. You have this Dharma drive and you don't care what happens, you have faith in it, it turns you on and you are going for it and you don't care what happens, okay, you just go for it. And this first one, again, the first one was, okay, I'm having a bad time, things are happening to me, let's see how I can turn it into something positive, You know, it's great, I'm so lucky to have a bunch of lousy friends because they test me, they make me strong, I learn, I learn patience, you know, it's perfect. I have the perfect situation. You know, those other people living out in the forest, nice clean air, no traffic, they have no opportunity for Dharma, I have everything here. I have obnoxious people on the street, muggers, dangerous, subway, pollution, traffic jams, lousy office to work in and this is perfect, and you just get excited about using it, and sucking it, you know. And it's like yeah, I can use this, yeah I can use this for my practice. This guy is great, let me invite him out to dinner, you know, and you just turn the whole world into a bunch of opportunities, you know, like that. Okay, we'll stop there, we covered everything. Okay. [prayers: short mandala] [prayers: dedication]

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Geshe Michael Roach

Course XI: Guide to the Bodhisattvas Way of Life; Part Two

Class Two: Contemplations on the perfection of patience, Part two

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transcribed by: Amber Moore

... and the problems that you cannot see, when you get angry and that you wouldn't be aware of unless you went to a Buddhism class is that it destroys tremendous amounts of good karma, whatever amount of good karma that you have in your mind, in your mindstream, anger is very effective at destroying it and it gave a ratio of about one to a zillion. Meaning that one instance of anger at a Bodhisattva for example, destroys something like millions of years of good karma and we don't know who the bodhisattva is around us it could be anybody. Bodhisattvas don't necessarily look like bodhisattvas and as we are going to learn later it is considered bodhisattva etiquette not to look like a bodhisattva. So you never know, so you have to be careful and then we got into the benefits of it which are that if you don't get angry, all the good karma you have you save and then that good karma, since it actually creates your world and creates your reality, your reality starts to change, in a, in a very minor level, food starts to taste better, the city starts to look cleaner and stuff like that, the subway comes on time, your friends are good to you, you have good classes and when you meditate, everything seems to go well and these are all results of good karma and so that is the opposite. And then he got into the causes of anger and it was being upset. And he said that being upset was like the food that anger lived on and that if anger gets its food, it'll survive and get stronger and stronger and it will turn around and smash you in this life and in future lives. And then he says that if anger doesn't get its food to eat, anger just withers away and dies and the food is getting upset about things happening that you don't like and about the things not happening that you do want. And then can be stopped by either circumstances or other people, it doesn't matter, but you

just have to not get upset at the moment and then he went into how to not get upset and it was very simple. And he had very short verse a very famous verse, which was that, "The way to not getting upset, " which means anger will never come, "is to reflect on the fact that if you can do something you don't like," like if there is someone at work that you don't like and if you can get them fired, do it. And if there is nothing that you can do then just shut up and grin, grin and bear it. You know, don't get upset because there is no point to it. And he also made the point that getting upset doesn't achieve anything. Getting upset by itself, you know, never gets you what you want. It's natural to get upset when you're not getting what you want but if you think about it, getting upset doesn't have any function in getting you what you want. Normally it throws you off balance and then you are left unable to function and then you actually don't get what you want as well as if you didn't get upset. It's better to calculate your life when you're not upset than when you are upset. Like when I'm mad at somebody, I made a rule to myself that I don't talk to them until two days later, and then usually, I forgot about it by then. So, he says, "if you can do something about it, do it and if you can't do something about it, forget it." And then you won't get upset, anger won't have anything to eat, you won't collect bad karma, you won't destroy your good karma and your world will start to change and it will actually be more pleasant. There will actually be fewer things to get upset at, then you'll get upset less and it's an upward cycle, Bill Gates talks about it. And then there are downward cycles and we don't want to get into a downward cycle. Okay, at this point Master Shantideva goes into some very, very, sophisticated, I think tonight is the most important class on patience. He goes into some very sophisticated arguments about why you should not get angry and we're gonna start on those and Hector is going to read the first one which is rather short, and then we get to what we consider the heart of the whole chapter, you know when we were preparing the readings, I almost skipped this part, because it seemed very technical, but when I thought about it, this is the most important part for us. So you'll get it, but first there is one verse which is not too bad and Hector is going to read that one, so close your eyes, this is contemplation time.

Hector: "We should then be angry at unwitting physical objects."
Contemplation Seven.

"You fail to feel anger for bile and such, these major sources of pain, why then are you angry at those with minds? They are all impelled by influences. Illness, for example is something that occurs despite the fact that we never wished it to. Just so, the arrival of a violent mental affliction is something we never wanted. Anger wells up in people despite themselves, no one says then, "I think I'll get

angry now." Anger comes, then all the same. And it starts with out anyone saying, "I think I'll start it now."

[silence]

Okay this is a little tricky, this one, for this you have to go to Tibitan medicine, Tibetan medicine says, I had a chance to translate for the Dalai Lamas Dr. about twenty years ago, I think at Nancy Carins house. And Tibetan medical theory, which is based in the tantras, the Tibetan medical tantras, says that there are three basic element in you body. They are called, {chi bub de ken} and {lung}, which means, "bile", phlem", and "wing". And when those three energies, they are like an energie of warmth and enery of liquid and an energy of, of movement and when those three energies are in your body and they are in balance, your body is healthy and when they are out of balance, your body gets sick, like if you have to much wind element you start to get nervous, like when you are in meditation and you get what they call lung and if you get too much of the phlegm element, you get like pnemonia. If you have too much of the bile element, you might have diseases of the liver or the kidney. But what happen is that there is some imbalance of the elements that occurs and then you get sick. And in fact the Dalai Lamas doctor was making a point that a balance of those three is a mistake and it's not normal, that the normal condition of the body is sickness, you know and to be healthy is an accident and that, and that it's not the natural condition of the human body. So Master Shantideve says, "I think that according to your thinking, the way you guys are thinking, you should get mad at your liver, or you should get mad at your lung, or you should get mad at your large intestine, the equivalent in our medicine. In their system it would be, get mad at your wind or get mad at your bile. And then this guy says, there's this fall guy who is always standing next to Master Shantideva and he says, "Why?" You know and Master Shantideva says, "They made you sick." You know and that 's something that;s going to make you suffer your who live if it hasn't started yet in a major way then just live a littlelonger, okay, [laughs]. It'll come. So he says, you know, you should be mad at your body, you know, you should get mad at your body. And the other guy says, "I don't know why because my body doesn't hurt me intentionally." Like the elements of my body may get messed up and my body may get sick, but it's not like the elements had a meeting and planned it and said, "Okay, you Mister Bile you get heacy anr you Mister Wind you, slow down, you know and you Mister Phlegm, you speed up and we'll make this guy sick." You know, he says, "It not like that, the body just automatically gets sick." It's not like the body is intentionally plotting to get you sick and people are not like that. People are acting intentionally. People are

hurting me intentionally, with premeditation, they are hurting me. And then Master Shantideva says, well then you are being illogical because nobody plans to get mad, you know, nobody says, "Oh, I'll go to work today and get mad." You know, anger itself doesn't think, "Oh, I'll have a good anger today, you know, it's not like that, people get angry out of control, their mental afflictions control them, they get out of control to a certain level and then they must get angry and it's not their fault, it's not premeditated, it's not planned, it just comes up in people's hearts. You know, usually anger is just like a big wave and it comes up and it hits you and, and when it comes you can't do anything about it and you know that. You try to feel okay and you try to feel not upset, and then you see that guy again at work and it comes again and it's not like you are planning it. You are out of control, somebody else is in control, your mental afflictions are in control. You're, you're being upset is out of control and you don't have a choice at that moment, it's too late. You couldn't do anything about it if you wanted, it's like a big wave on anger comes up in you. So Master Shantideva says, "If you're gonna get angry at another person for getting angry at you or for doing something bad to you, then you should get angry at your body." And then the other guy says, "Well they don't do it intentionally." And then he says, "Well, who do you think does do it intentionally? You know nobody goes to work and says, 'I'm gonna have a lot of nice mental afflictions today.' Because they hurt and they are unpleasant so Master Shantideva says, "Your argument is no good, you should just stop being angry." Because those people that you are angry at are out of control, because being angry is no fun, being angry makes you unhappy, being angry ruins your health, and so it's not logical that you should be angry at people, because they are not getting angry on purpose, it's not like they want to get angry. It's not like somebody wants to be miserable their whole day, you meet people who seem to work very hard at it, but basically, no one likes to be unhappy, they are under control of another thing which is their mental afflictions, they cannot control themselves. And then Master Shantideva gets into the point of, "Well, who is in control?", and "What is going on when something happens that you don't like." We are not going to read these verses, we are going to skip these verses. Because they are very, very technical, it's in your reading and you can read it. But it's very difficult, so we are going to just jump straight into it from the point of view of explanation, because the verses are very technical. Okay, Master Shantideva at this point and again, I repeat, if you don't listen to anything else in this course, I think this next twenty minutes or so is the most important thing in this course, in my idea, it's the most important thing in this course. Master Shantideva says, "the clue or the key to stopping your anger is to understand that where did the things that you are getting angry at come from? Where did your boss come from, you know

where did that guy at work that you don't like come from? where did that traffic jam come from? You know where did that humidity and the heat come from, you know, where did your credit card bills come from? You know, I mean, both animate and inanimate objects that piss you off, where did they come from, who made them? Why are they here? You know, what's the answer of where these things really came from and then you can understand anger and then you can decide what to do about anger. Okay, so he, he puts up this big banner, you know, he says, "Everybody who has an idea, you come and we'll decide where all these things came from that we don't like." You know in my life, mine, in my own thoughts other people who bother me, situations that bother me, things in the city that bother me, my parents that bother me, my relatives, friends, children, who made them? And then you get a clue into if we should be angry or not. You know, decide who made them. Where did they come from? You know and this is a question that's not asked in America much. Like I remember a kid, but there will be somebody driving, two people will be driving, it happened to a friend of mine recently, and they hit another car. One person dies, the other person, just gets up and walks off and then the kid hears about it and goes to mum and says, "Why did he die and why did he not get hurt at all?" and mum says, "Don't ask stupid questions, you know, he was sitting on the right side and he was sitting on the left side and the car hit on the right side and he went through the wind shield, he wasn't wearing a seatbelt, the other guy was wearing a seatbelt and that's why." And the kid says, "But no mum, I want to know why the one guy was wearing a seatbelt and the other guy wasn't wearing a seat belt?" And she says, "Well, it's alright, he put his on and the other guy didn't put his on. And he says, "Yeah, but I want to know why he didn't put his on, and he didn't put his on?" "Well, that guy didn't remember to put his on and that guy did remember to put his on." "Yeah, but why did he remember to put his on and the other guy didn't remember to put it on?" And then at some point, you got used to it and your parents said, "stop asking, there's no reason after that." But that's not scientific, you know according to every thing of logic, according to everything about reasoning and science and modern life, you know, there should be a reason for everything. There has to be a reason for everything. And there has to be a reason that that guy didn't do his seatbelt and the other guy did do his seatbelt. Where did it come from? You know, where does this world come from and where do the people in it come from? And you know at a certain point you stop asking and you know at a certain point maybe you thought it was the stork, you know and then later on you thought it was god and then later on you thought it was the big bang, because that's what the New York Times says, you know, and you are a reasonable person. And the New York Times is reasonable and everything that you read in the New York

Times is reasonable. You know and I'm a modern, reasonable person and everything came from this big bang because they got this telescope and they saw this dust out there you know, and of course, they change their opinion every couple of years, but that's okay, you know, that's the way it happens, and where did it all come from and where did you come from? And, and specifically, those things that make you angry, those things that irritate you, whether it's a traffic jam or somebody at work or your boss or whatever. Where did he come from? Who made him? This is crucial, because you can get rid of him if you can figure out where he came from. [laughter] Right? Of course, not in a violent way. So this is a very important question, where did they come from? Shantideva asks this question, he says, "Let's have a public discussion, you guys come and tell me." So two people come and one are called the Nyayakas and one are called the Samkas, these are the two Hindu schools, they would be the Baptists and the Catholics nowadays, seriously, it would be whoever, it would be the two religions that are popular nowadays, whatever. Let's say the big bang theory and God theory. Okay, so let's go through the Samkya system, let's see what they said caused the world. Say, {tsowo}, [repeat], {tsowo}, [repeat]. {Tsowo} means, you guys know it from {Lam tso nam sum}, it means "principal", "main. And in this religion in meant, I like to call it the Primal one. You know like the one, the source of all things. Okay, what is {tsowo} like? You know what is old Mister Tsowo like? Well, {Tsowo} made the world, according to this religion in Ancient India, {tsowo}, made the world, and {tsowo} does things, {tsowo} makes things called {namgyur}, say {namgyur}, {namgyur}, [repeat]. {Namgyur}, means "the expressions of {tsowo}" SO everything in the world is an expression of {tsowo}, like the Quaker church is {tsowo} expressing himself. You know, this is another expression of {tsowo}. {Tsowo} is this big, huge, invisible energy, called, we would call it "God" maybe, in our culture, but this is {tsowo}. And {tsowo}'s this big huge invisible energy, and everyone in awhile {tsowo} shows things, you know, like here's this church, here's New York City, here's America, here's Mars. and that's what they believe. So {tsowo} lasts, {tsowo} didn't have any beginning, nobody made {tsowo}, {tsowo} made everything. Sound familiar? [laughter] Okay, you gotta get used to it, {tsowo} has been here forever. {Tsowo} made everything, but nobody made {tsowo}, {Tsowo}'s just always been here and everything you see is, is an expression of {tsowo}, it's a Namgyur of {tsowo}, {tsowo} is expressing himself and that's what the Samkya believe and Samkya means numerous and they divide the world into a specific number of expressions, like twenty expressions and {tsowo} is up there, hanging out and showing expression and this is where the world came from. So the guy that you don't like, your boss, the guy who comes in and screams at you in the morning, is an [expression of {tsowo}]. {Tsowo} was not

busy today, so he made your boss and he's expressing himself and you are seeing a little peice of {tsowo} in life called your boss and that's a {tsowo}, and behind him, is tsowo working, it's very close to the Western idea of God, okay, vey close to that idea. okay. Now what are the Nyayak schools saying? The logicalists, I call then the logicalists, because they are wrog so it souds really silly, right? So the logicalists, they say, {dak}. In Sanskrit the word is {attman}, it Tibetan it is{dak}. And {dak just means, "Self Existant being", with a capital [s] and a capital [e]. He's been here forever, no one made hima and he makes everthing, but in a different sense, in that he's this supreme thing that experiences all things, oaky, like he is an isness, he is a onesedd. Okay and then like he has these feelers out throught the whole universe an he just feeling these thing and experiencing these things and this is {dak}, this is "Self". This is "The Self". And he's like the wizard in the Wizard of Oz okay and he's just this big guy and he's experiencing all the objects of the world , but he's unchanging, nothing made him, he's been there forever and he is also resonsible for all the things that you don't like in your life, these are again creations of the {dak}, the {attman}, the "Self", okay, and these are the two ideas that the, that Master Shantideva want's to discuss, let's look at what these people think and let's decide what we are going to do about it. There is another word for this which you should know, especially Tibetan track people, [silence] Say {sherig}, [repeat], {gyi} [repeat], {kyebu}, [repeat], {sherig}, [repeat], {gyi}, [repeat], {kyebu}, [repeat]. If you ever study {drup ta}, which is, what do you call it? Comparitive Philosophy, the Buddhist way is which they present all the different Buddhist chools of philosopy, Buddhist and non Buddhist, there will be a big section on {sherig kyi kyebu}, so I think that it's important for Tibetan track people to learn that word. What does it mean? It's not very clear. {Sherig}, means "mental", it combined two words for knowledge, and {kyebu} means "being. And in like the descriptions of it it is like called the orginal mental being. I'd like to call it the original mental being, it's like the original thinking thing. Okay and, and this is a synonym for {dak}, okay this is another name for Mister Dak, okay Mr. Attman. By the way, I think that in the early days of Buddhism in the west, when the Buddhist said that there was no self and they used this worb, An {attman}, {dak}, the negative of it, I though western philosophers got confused and thought that the main pont of Buddhism was to refute this particular God and it's not. When we say that grasping to a self a dak or an {attman}, is causing all your trouble it doesn't only mean some non esistant guy, if refers more specifically to a non existant nature of any object to where it sould grow o it's own independant of your perceptions, okay, so that's the point and I think that if you read early books on Buddhim I think that they thought that this was the {dak}, the main {dak} that we are refuting when we are talking about emptiness and this is not.

This is just another non-existent dak. It's not that Buddhism spent all its time attacking these poor Nyayakas. Okay so these are the two big daddys that supposedly created the world. So Master Shantideva says, let's look at these guys and let's see if they created the people that you are angry at. You know and he didn't know anything, I mean Christianity was still fifteen hundred years, I mean five hundred years away, I mean, when the Buddha taught this it was still five hundred years away, so he wasn't attacking any of our beliefs, so it wasn't any of our beliefs. I would say that you are either one of three people in this room, you are either subconsciously believe that the world was created by a god or you've rejected that and you kind of believe that it came from a big bang, but you are not sure. Or you could care less and you don't think about it much. I mean I would say one of three possibilities. Master Shantideva says, that if you are going to get rid of your anger you have to resolve this question, you have to decide where these people came from. Who created the things that make you angry, because this is a key to overcoming, you will never overcome anger, unless you understand who made the things that make you angry. So he goes through each one of these possibilities one by one, and we will too. So the first question he asks, and you'll see it in the reading he says, who made these two guys? I mean, that's question number one and by the way this is so simple and so obvious that it goes over your head, you know, you didn't even ask this question when you were in church. You know, "Mom, if God made the world and God made everything, and God always been here, then who made God?" You know, and you say, "Don't worry about it, it's okay," It's impolite to ask that question, it's disrespectful to ask that question. It's combative to ask that question. You know, Grandma would be very upset if she heard you ask that question, you know, don't ask that question, don't say things like that, just buy it, just do it, and I'm not being disrespectful to Christianity or to Judaism, I'm not, okay, it's not the point, the point is, can you reach liberation, can you free yourself if you have those superstitions still in your mind, you have to talk about it you have to decide where these things come from? And I'm not being disrespectful and Christianity and Judaism, incredible benefit for millions and millions of people over thousands of years and you have to be very, very stupid to say that that's not true or to focus on the little problems that they've had like the Inquisition or something, , [laughter], No, I'm serious, you know, I'm very serious, the benefits of those systems is almost infinite in comparison to small problems that they've had. But the real question for us is that "if you really want to reach Nirvana and Buddhahood, can you accept these two things?" You know, can you accept these two beings and Master Shantideva says, "No." And you better know why, you know, you have to use your mind, and it's not being disrespectful, it's not being heretical, it's not attacking anybody, it's just that if you have a wrong idea that is

so serious that you might not be able to achieve your goal. So what is wrong with this? That's the first objection that Master Shantideva had. And in fact when I have tried to explain God to Tibetans, this is almost always the first reaction I get from Tibetans. They say, "What's God like?" And I say, by the way it's on your homework, and I say, "{Tsowo}, made everything but he never began, iencing being, who never changes, who has existed forever and no one created him and he is also creating the things in the world, and these is what is coming to you. So Master Shantideva in his first opening salvo, you know, it's like, "but who made them, I've got to have a cause things got to have a cause and it's like, who made them? And the they say, "I don't know." They couldn't make them selves, because if you are not there to say, "I'd like to make myself today, you can't make yourself." And it's just so obvious that it goes over your head, and you thought of it probably in third grade or something and then by fourth grade your parents had talked you out of it or something, you were right, it doesn't make sense, it doesn't make sense that there was this big guy who makes everything up, but no, one made him, it just doesn't make sense, because somebody had to make him, Somebody had to make him or else he's been there forever with out a cause, there's two choices. Either somebody made him or he's been there forever without a cause, okay, so let's say, somebody made him, it would have had to be who? {Tsowo}, but he isn't, he ain't there yet, okay, {tsowo} makes everything, that's part of this religion, {tsowo} makes everything, is god a thing? Is {tsowo} a thing, yes, so who made {tsowo}? {Tsowo}, made {tsowo}. So {tsowo}, before he existed, thought to himself, I think that I'll make {tsowo} today, it's just crazy. It just doesn't make sense at all. That Master Shantidevas first example, okay, "It's imposible for {tsowo} to have thought to make himself today befor {tsowo} existed. And according to you, {tsowo} made everything." Yeah?

student: [unclear]

We're gonna get into it. She asked me, "Yeah, but even in Buddhism, we say that we are beginingless, so what's the difference?" And we are going to get into that. Maybe right now. No on one hand, we got that, right? Everyone's like, okay, maybe it's the old God thing from church. If {tsowo} didn't have, if {tsowo} had a cause if somehting had to have made {tsowo}, bu, but {tsowo} is the only thing that makes anything, so {tsowo} would have had to have made {tsowo} before anything existed. And {tsowo} would have had to think to homself, "I think I'll make myself today, before he existed today, so it's crazy, it doesn't make sense. the guy who pisses you off at work did not come from {tsowo}. [laughter], cause {tsowo} never started, okay. What are the other possibilities? [silence] I'd

like to get, I'd like to clarify the meaning of these three words before we can talk more about {tsowo}. Eternal, Sykes, what does it mean to you? Roughly, what does it mean to you? Dr. Chilton, What does it mean to you? Yeah, like this is an eternal problem, springs eternal. Love springs eternal.

student: [unclear]

I think that's what it means to me, okay, eternal to me means no beginning and no end, everlasting, eternal god, like that. I'm not making fun, I don't want to make fun, but that is what they say, those are the words, that is the wording of the prayer. Okay, eternal

student: [unclear]

Yeah, there is a little flavour of that, but there could be a beginning and no end. But I think that the primary meaning of eternal, like, "This is an eternal question of life." Means that this always has been a question and is always gonna be a question. So I think we have to, I want to clarify terms, you know, like this is what we do before a debate. Are we talking the same language? Eternal means, no beginning and no end, okay. What about permanent and impermanent. Permanent Resident Status, greencard, what does it mean?

student: [unclear]

Yeah, it will always be. It won't end or break, this is a, you know, permanent plastic holding this thing and we guarantee that it will never break. You know, that's usually a bad sign. You know, but the claim permanent means it will never break or that it will never stop, or something like that. I think things can have a beginning and be permanent, like you can say that this is a permanent fixture, but it doesn't mean it's eternal, it doesn't mean that this fixture has been here forever. It just means that we are going to put this fixture here and we intend that it will last a long time. Yeah, sort of concrete, should be concrete, so permanent means, like lasts forever, doesn't break, okay. And then changing, you know, changing means, sometimes it's obvious, sometimes it's big, sometimes it's small, sometimes hot, sometimes cold, fluctuating, like that, sometimes I like to say, like that. Fluctuating, always changing, we have to understand these three words first. Yeah?

student: [unclear]

Right, I think that it could come back to similar, two days later or something, like the weather changes, but two days later or something. It could be pretty similar, like that, but almost never the same. So on your homework I've asked you to do a little bit of thinking, like I call, {mu shi, mu sum}. {Mu shi mu sum} is an exercise in Buddhist logic where you say, "Does any object include these two qualities or not? So I'll ask you, okay. "Is there anything that is changing, yet eternal?" Something which has always been and always will be, but goes through constant fluctuations? The mind, the human mind. According to Buddhism, you don't have to buy it now, but you can go to Bodhi this weekend and you will believe it by the end of the weekend. But, but the mind, according to Buddhism the mind has no beginning and had no end even after you become a Buddha you still have a mind and even a Buddha mind is constantly fluctuating. Why? What's one reason why?

student: [unclear]

Yeah, because it's perceiving things. Like when you see an apple, according to Buddhism, your mind gets this, it gets a little apple focus to it a little apple aspect to the mind. There's this image being imprinted on the mind of this roundish red thing and when you feel good, the mind changes a little bit and when you feel bad the mind changes a little bit, and like that, the mind is like a moving mirror and each object that it encounters, it's changing. And you cannot perceive something without changing. If you have a good friend, you change good, if you have a bad friend, you change bad. But every single object that you focus on. Every single object that you see that changes your mind and changes your life, forever and the mind is in constant flux, as the mind focuses on different objects it is changing and that's the nature of the mind, according to Buddhism, didn't have any beginning and didn't have any end, but while it's being eternal it's in a constant state of flux, okay, got it? By the way, I believe that these words have been mistranslated in Buddhism for a long time. And, and so I'm asking you to question how you think about them. How about eternal, but not changing? About the only example is empty space, okay, what does empty space mean? There's a place, watch this. There's a place where I put that file, there's a place there. There's empty space there, okay, right now the file is filling it up it is occupying the space. Now, watch this, you know, is the space still there? Yeah, I mean it did not change, I mean its nature did not change. Space is defined in Buddhism as the absence of any concrete object, if it wasn't there, I couldn't have gotten the file into it, there is empty space there and it's being occupied right now. And then I take it out and it's still there, If this world were destroyed, when the sun supernovas as Buddhism says it will and this world melts, which

Buddhism says it will and if it, it'll evaporate, what do you call it, it will vapourize. This planet will vaporize. A certain supernova of the sun will occur in so mally million years according to the [b Abbhidharma] third chapter and then this worl will not exit any more. Will that emty space still be there? Yeah, it's not affected by the world, it always has been there and it always will be there. Whether or not it's occupied, whetheror not we're around it will be there. That's an example of what? Something which is eternal but not? Not changing, okay. Permanent but changing? Permanent, but changing? What?

student:[unclear]

She said mind again and that's the perfect answer. Okay, it is permanent, it is going to be around, it's not going to like break or disapear or something like that. Impermanent and changing? Just about everything, okay. I put in the answer key, jobs and worldly relationhsips. Impermanent and chanaging, constant flux. Never the same. You go to work one day you know, they sold the company and they said, please don't come tomorrow. "After fifteen years? "Yes, please don't come tomorrow." And, and relationships, you know you though that you met the perfect person and within a week they are the perfect enemy. And three weeks later you could care less, you know. I mean this is this constant flux. Impermanent and changing, okay and then there's a trick question which maybe I won't give you because then it won't be a trick anymore. Nah, let's do that one. {Dak} means like, today, {dak} means like some big guy who's made the world and who's always been here, okay. Say that again? Very similiar, yeah, almost the same, yeah. Say, {takpey}. [cut]

student: [unclear]

The loss of hair has a cause, but the absense of the hair does not have a cause, that's differrent, yeah.

student: [unclear]

Right, so it's just a simple absence of something.

student:[unclear]

Oh, it's an instance here, it wasn't created, let's put it that way. It wasn't created, iit didn't go through a process of growing of starting small of getting bigger and

bigger and bigger. Absences are absolute, that's the point. Like the absence of an elephant in this room is an absolute. It doesn't get more or less absent. It's just either totally absent or totally present, that's the point, okay. There's not a condition of an elephant of being half absent here or half present here or something like that. Either it's here or it's not here. If an elephant is absent from this room it's total absence and it doesn't change. It doesn't waiver, it's always just simple, total absence and it doesn't get more absentee or less absentee, it's just absent and that's just, that's the point, that's the point. And it's not created. It doesn't go through a process of growing it from a seed and getting bigger and bigger and bigger, fluctuating like that, going through a death process, going through an aging process. It doesn't happen, it's either a completely absent or present and that's true of emptiness also. Can I destroy, does this paper have an emptiness?

student: [unclear]

Yeah, does this paper have an emptiness? Does this paper have its own emptiness? Does this paper have its lack of self existence? Absolutely every object in the universe has its own self... lack of self existence. Okay, is that eternal? No? That's a very important point, when I destroy this paper, you know or I burn this paper, its emptiness goes out of existence, was it destroyed? No. Did it go through a process of getting less empty, less empty, and then suddenly one? No. And that's a very subtle thing and you have to learn it. And it's not the subject of this class, but it's important, it's very important. It does have its emptiness and its emptiness is {takpa}, meaning, "unchanging", does it mean that it is permanent? Not at all. When I destroy this paper the emptiness goes out of existence, is the emptiness destroyed? No. Did the emptiness start? No. Was the emptiness there the moment that the paper existed? Yes. Was it there the moment before the paper existed? No. Did it grow? No. Did it start small and get bigger and bigger and more empty? No. It's purely empty in the first moment of existence, it's purely empty in the final moment of existence, and on both sides, if you go an inch more, it just wasn't there, but you don't say that it went through a process of change and that's difficult and you have to study that and many people misunderstand it and that's why that word is translated wrong since forever. Okay, eternally. Alright, so I'm gonna go on, but I have a feeling, I just want to make sure that you get the profoundness of what just happened here. I was not just knocking Judeo Christian belief, you have them deep in your guts, they come from your childhood, those things are difficult to remove. But there is no such thing. When you go to find out who to blame for your problem, you know, when you go to find out who to blame for that guy at your

work or the girl that dumped you or all that stuff, it ain't God, okay, because that cannot exist, for those three reasons, that cannot exist. By the way, we didn't cover one other possibility. Could God have been created from nothing? Maybe did he just come from nothing. That just doesn't make sense. I mean, no serious scientist, and no serious Buddhist would even entertain it. It's on your homework, You know, it says, could he come from nothing and you just say, "No." [laughter] It just doesn't make, it's just not a possibility. Maybe a serious religious person would think that? Could entertain it. We would say, "Then is the God which you say exists changing or unchanging?" If that God is changing then it must have had a cause, because there is something which is causing the fluctuation, in that God. If that God is a knowing being, if that God is aware of you and watching you, if that God is doing anything, like working six whole days to create the world, he must have been changing and moving and in that case he must have had a cause. And in that case it's illogical. There is no such thing as anything which can effect anything which was not effected itself and you can study the reading on that point. I'll say it again. There's no such thing as a thing which effects anything which is not affected by any other thing. Impossible, impossible, because by effecting he is affected. And it's, it's so simple it just goes over your head, those three arguments are airtight. The only thing that rebels in your heart is your illogical upbringing. And you have to, it's time to stop that and you have to find the real cause of where those things came from. And your whole culture is fighting you. You know, it's like this kid with his finger in the dam and there's this whole dam and you like all you have is this little tiny understanding of things and it doesn't make sense. Yeah?

student: [unclear]

Yeah, to me, big bang is the same as {Dak}, I'm sorry I mean "soul". I mean, came from nothing? How could anything come from nothing? It's just illogical, it's just perfectly illogical. You know, you base your whole wetters rational life on the belief that things have causes, since the middle ages, man has been proud to say, we've figured out that things have causes, "Oh, but there's only one thing, everything." [laughs] You know, it's crazy, it's really crazy and the only reason that your heart is objecting right now is brainwashing, it's just illogical, crazy brainwashing that you've had. You know and you will still get it, you have to go for the real reason, you know, yeah?

student: [unclear]

Not if you posit that that being created everything. I'm sorry, It's just so obvious

that you miss it, [laughter], okay, because he wasn't here yet. Yeah.

student: [unclear]

Yeah, well somebody asked me that, what if do you do if somebody comes up to you and says, "Well then my God is illogical?" "My god doesn't make sense, my god is beyond all understanding." You know, "My God is uncaused and causes everything, My God doesn't ever move and makes everything move." In debate, it a Buddhist monastery, when someone reaches that point in the debate, you say, {Nyun dingwa dang dzupa me.} "I can't debate with a crazy man!" [laughter] You know and you just, you just go. [laughter] No, you just go, you just go, you say, "If you chose to suspend the laws which you base your whole world on, to prove something that you feel like proving today, Well God bless, you could do that with anything." No, and actually in a Buddhist Monastery at that point, you just walk off, and say, you know, you want to be illogical for the next hour? I'll be back later. You know. Yeah.

studnet:[unclear]

I'm sorry, can you say that again?

student: [unclear]

Well, yeah, we draw a ver important distinction between omniscience and omnipotent. Okay, the Buddha is omniscient, in fact that's what the word Buddha means, but in no way omnipotent. What is the proof of that? We are sufferring. We are sufferring, either he is sadistic, or he is not omnipotent, because if we are sufferring, he should have fixed it by now, or else he is some kind of sadist, you know. I mean, which we reject. Yeah.

student: [unclear]

You know, to me that'a the {nyun dingwa dang...}. You're, basically, you are choosing to suspend your own beleifs at the most crucial momenat of your beleif. One more and then we gotta get going. I could stay all night but I don't think you want to, we got these buses.

student: [unclear]

[silence]

The {tsowo} and the {dak}, you don't have to personalize them, they could be impersonal also. She said that why couldn't the big bang happen if it was just happen if it was just cause by a previous universe that was expanding more and shrinking less. No problem with that in Buddhism. No problem at all. You are just saying that things are caused by other causes, that's just exactly what we are trying to say, what we are trying to say. When I say that big bang doesn't mean anything or that big bang is false is when big bang says, "There's not cause, that before that there was nothing and then suddenly, there was something," It's crazy. I mean if the New York Times got to Tibet and it was translated, people would be like, "ah, ha, ha, big, bang." You know, something came from nothing you know it doesn't make sense. And the only reason that you entertain it is that all these eminent scientists say it. You know, there is no logic for it, it's silly, it's as silly as the {tsowo} and the {dak}.

student: [unclear]

No, we don't fight with those scientists, we're not fighting with those scientists, at all, if they said that the big bang had causes, then God bless the big bang, yeah.

student: [unclear]

yeah, yeah, it should, it will, yeah, we gotta go on, come afterwards, we'll talk. alright, next reading Mr. Hector. So basically we finished off God, okay, sorry. You cannot blame the unpleasant things in your life on this thing, because this thing cannot exist, period. It's not that we don't like Christianity, or we don't like Judaism, we don't like this, we don't like that. This is a description of a {ribong gyi ra}, what's a {ribong gyi ra}?

student: [unclear]

The horn on the head of the rabbit and my question to you is, "Is it twelve inches or is it sixteen inches?" It doesn't exist and you can talk about it all day what it is like, it doesn't matter, that thing that they describe, the Samkyas and the Nayakas and our western culture is just flatly impossible, it's just flatly impossible, get used to the idea, it's very important to clean that and to purge that from your heart. Again, does that mean that there is not compassionate, omniscient, holy beings all around us all the time? Not at all. They are around us all the time. They are constantly watching after us, they have every intention of looking after us, they help us in extraordinary, unexpected, secret ways, all

day long, so don't feel you know, that part of the guy exists, so don't worry. Alright. Number... what are we? Number nine. Close your eyes.

Hector: "People do so much harm to themselves that it is no surprise that they hurt us" Contemplation number nine.

"There are those who, having lost their senses, hurt themselves, bind themselves with thorns and such. To get a woman or the like they get upset and then do things like refusing to eat food. Some go and hang themselves, leap from cliffs, and swallow poison or other harmful things, others go and hurt themselves by living in a way against the virtuous life. If people driven to it, because of their mental afflictions, even killed their own dear selves, then what surprise could it also be to see that they harm the bodies of other people? Thus, do people live, committing acts like suicide, driven by their own bad thoughts. If by some chance, you cannot feel some pity for them, at least withhold their anger.

Okay, here Shantideva is giving you some arguments, by the way he is a great logician, a great debater, he just doesn't sound like it, because it's so sweet. Here he says, "It just doesn't make any sense to get mad." Why? It doesn't make sense, Why? You know somebody comes up and says, "I should get mad, I can get mad cause you cannot deny that this person has hurt me, Joe, blow, has hurt me. I can prove it, you know, there's this guy at work he went to the boss, he made up a lie you know, he set me up, I didn't get my bonus, you know, he hurt me. You can't say, Master Shantideva, that he didn't hurt me, I know, he hurt me." And then master Shantideva says look, go out in the world and first you can see people who hurt themselves in the name of religion and this was in places like India where it was considered a way to get to Nirvana if you walked on hot coals or if you cut yourself a certain way or if you jumped off a cliff a certain way. And there were schools that said you could get to Nirvana that way. And then he says, people also around, people everywhere, that to get things they want, and he mentions money and women, okay. They do all sorts of harm to themselves, you know, they refuse to eat, they spend all their money, they waste their money they worry about it they get all sorts of treatments on themselves. You know, they are constantly torturing themselves for things that they can never get and and this is the nature of people, they are hurting themselves all day long. And then he just mentions people who are just depressed and go out and hang themselves or shoot themselves, or jump off cliffs and he says, just the normal human being in New York City is, is doing so much harm to themselves, what do you expect them to do to you? Why are you surprised? What are you so surprised about? Human beings in our world don't know how to take care of

themselves, they don't even know how to stop hurting themselves. And then he mentions doing non virtue, which is the ultimate hurt. People all over the world are stealing, lying, doing adultery, killing people, hurting people to get what they want, and it is exactly having the opposite effect but because of their own stupidity, and their own ignorance, they are like wild animals, you know doing this crazy thing and cutting themselves by accident. So what do you expect from these people? So we have to introduce the idea {chiba}. Say, {chiba}, [repeat], {chiba}, [repeat]. And this is a word, you can find it in the third chapter [b:Abhidharma] where they discuss the stages of man, you know, first you are, there is, I think nine stages in the womb, {nu nu por, me me por, le le por}. You know, these are like "jelly, blob, sticky cylinder, bumpy..." You know and these are all the stages of the fetus in the womb and then they go through all the stages of a childhood. They go through three to six, six to nine and you know, each one has a different name. And, and this all the development of a person through all the stages of their life and it has different names in Tibetan. Chiba refers to like three to six. Chiba refers to an infant of a kid or a child. Okay, {chiba} means "child" and Shantideva says, Master Shantideva says, "Look, frankly, the world is filled with a bunch of violent children. Violent, {chibas}." Okay they are acting crazy, they don't even know how to take care of themselves, the mass of humanity is murdering each other, stealing from each other and most of all, the mass of humanity is hurting themselves. You know, the mass of humanity doesn't even know how to take care of themselves. They are killing themselves they are hurting themselves they are doing crazy things to get the things they want and the whole thing is deluded, all of mankind is like a big gang of, of violent kinds who, who just don't know what to do and they don't have any clue. And they are, they are doing everything possible, everything that man kind is engaged in, has one result to cause themselves suffering. All these efforts to get money and to get women and to get cars and to get famous and all of these things, all of the actions that they do, Ninety percent of the action that they do are actually bad karma. And they are actually destroying their own happiness, crazily, like little children. So Master Shantideva, through out this chapter is going to be referring to {chibas}. But in Buddhist Philosophy it has another name it means to opposite of a {pakpa}. What is a {pakpa}? Someone who has seen emptiness directly. And anyone who has not, qualifies as a violent kid. alright. Very interesting. The world is full of two kinds of people, if you have seen emptiness directly, you are a {pakpa}, if you have not seen emptiness directly, you are a, you are an infant, you are a kid, you are a crazy kid and you are hurting yourself and you are hurting other people. You are constantly collecting bad karma, tremendous bad karma and you are constantly destroying thousands and thousands of years of good karma. It's just

the nature of anyone who has not seen emptiness directly. Why did we get into that? He's talking about that this is the way that people live who are, who are {chiba}. The mass of humanity is living the kind of life that is destroying their own happiness. So why are you so surprised that they go after you? You know, these are people who don't even know how to take care of themselves, these are people who are very effectively slaughtering their own happiness. So what's the big deal when they come after you, you know, why are you so surprised? That's depressing, okay. And then at the end of the verse he says look, if you saw a bunch of kids playing with razor blades and cutting themselves up and then they might try to cut you. Why do you get angry at them from you know, you should feel sorry, you be crying. You know, when you look and you think of the mass of humanity engaged in feudal activity, dying hopelessly and alone, then doing the same to others, you should be sad, you should have pity for them you should have compassion for them. What are you doing getting angry? What kind of Bodhisattva are you? You know, he says, you should, thinking about the way that the mankind is hurting itself and then hurting others should make you sad and then sweet in your heart, you should feel this sweet compassion for people and instead you are getting angry at people, you know, that's his argument. Okay, next one.

Hector: "If people are harmful by nature it is no surprise that they hurt us, if they are only harmful at moments, we should bear with them." Contemplation ten.

"If it is the very nature of those who are children to do harm to others, then being angry with them is wrong. As wrong as hating fire for the fact that it burns. And if the nature of living beings is to be thoughtful, then all their thoughts are occasional and being angry with them is wrong too. Wrong as hating a puff of smoke in the sky."

So it's another argument by Master Shantideva. He says, "Look, there is only two choices. Either people, their nature the basic human nature is bad or the basic human nature is noble. There's only two choices. Either people are by very nature, nasty, harmful, hurting or, they are good people, you know the basic human nature is good." So in the first case, let's suppose that the first case is true, let's say that it's human nature to be brutal and to be harmful and to harm other people. Then what are you surprised about? You know, I think that you should get mad at fire. Why? Because it burns, it has a nasty nature, ooohh. You know, and you should go up and every time a person lights a cigarette, you should go punch them in the face or something, you know, because they have fire, and fire is bad and fire always burns you. You know, you should be mad at

fire. And then somebody says, he says, Shantideva says, "Go out and grab some fire and then when you get burned, you should be yelling at fire, "Oh, you burned me, you burned me, you know." But people don't do it, because why? Because when people burn themselves for the first time when you are a kid, you know, that's the nature of fire. And you don't expect anything else. You know you don't go up every fire you ever see and say, "I remember that you burned me when I was three years old, you're really bad." So if it is true that the nature of the human being is to be brutal, then what are you surprised about and what are you getting mad at them for? This is their nature, if they burn you, they are going to burn you and this is human nature. So don't be surprised and don't be upset, that's the way people are, that's their very nature. Okay, he's not saying that it is, but if it were true. It isn't, okay. It is not the nature. And then on the other hand he says, "But if not suppose that the inner nature of human beings is to be kind and to be compassionate and they just slip up from time to time. So why are you getting pissed off at people who just slip up from time to time? Okay, look at their real nature. Okay I mean the real nature of the human being is to have compassion, to have love for other creatures. Human beings do very noble things. Okay and from time to time they screw up. Are you going to get mad at them because from time to time they screw up? Their real nature is kindness. Do you get mad at the sky, because a little cloud comes across the sky" he says. You don't get mad at the sky and say, "Oh, stinky sky, you always have clouds." You know, when it's just one small cloud that came across the sky. So from time to time, human nature, a human being who's nature is noble, comes and does something bad to you, well, just excuse it, because that's not their real nature." And that's what mothers do, if you watch TV, Rinpoche is always joking about it. This guy killed five people yesterday in this drug thing and they interviewed his mother today, and she said, "Yeah, maybe he did it, but he's a great boy and he's a good boy, you know, he was always a nice boy, he's my boy, he's a nice boy, he's a good boy." And they said, "Yeah, but he killed five people." And she said, "Yeah, well he just slipped up okay?" No and that's what it really is, it's the attitude of the mother. The mother is aware that the true nature of the boy is noble and, okay he messed up from time to time. "SO if the true nature of people is to be noble, then bear with them. If their nature is to be totally evil and brutal then why get upset what did you expect? Why get upset when they hurt you they are just expressing their true nature." Okay, [laughs]. So Shantideva says, "you can't get angry either way, sorry". You know, "If their nature is noble you can't get angry, if their nature is brutal, you can't get angry, stop getting angry!" Okay, alright, next one.

Hector: "Should we be angry at sticks?" Contemplation Eleven.

"It's the stick or the like that acts directly. If you are angry at what impells it then get mad then at anger itself since it's the force that drives the other one."

Okay, now Master Shantideva is giving you another logic for not getting angry, he's giving you another proof for not getting angry. He says, suppose somebody comes up to you on the street and this happened to a friend of mine, Dan Carleigh, and he was just walking down the street and some guy punched him. And that guy, it wasn't here, what was it. Up at thirty ninth street? He was just walking down the street and some guy took a two by four and hit him on the side of the head. He was just walking down the street. This really happened to our friend. So who are you gonna get mad at. Shantideva says, "Let's decide who you are going to get mad at." "I think that you should get mad at the two by four. You know, you should take that two by four and bang it and step on it and you know, say, "Stupid two by four." You know and then everybody says, "Well that would be silly to get mad at the two by four and Master Shantideva says, "Why?" And they say, "Well it wasn't the two by four that hit me, I mean, the two by four did the direct damage, but if it, if the guy hadn't picked it up and swung it the two by four would have been sitting on the ground and I would have walked by and I would have never got hit by the two by four. It's what impells the two by four, it's what sets the two by four in motion is what I should get mad at and that's that guy, you know, I should get mad at him. It's true that the stick did the damage, but it couldn't have done anything, it's powerless without this guy's motivation and the guy's desire to hit me. It's the guy I should get mad at, it's silly to get mad at the stick. You don't see people in the street jumping on sticks that hit them, they, they are punching the guy who hit them with the stick. Why? Because they impelled the stick, they made the stick move. So Master Shantideva says, "{tsa!}", you know "{tsa!}", "I got you now!". You know, so the guy is the same. And the guy says, what do you mean the guy is the same? And Master Shantideva says, "The guy is not under control of himself, he's being moved by anger, he is being driven by his anger, he is being moved by his mental afflictions, you can't blame him. You have to blame the guy who is moving the stick and you have to blame the guy that's moving the stick and that's anger. So if you want to get pissed off, get pissed off at anger and you've got enough in your own mind that you can concentrate on, by the way." [laughs] It's very cool, and it's true. It's perfectly logical. "Don't get mad at the stick, you should get mad at the stick, why?" It's the thing that hit you. "Yeah, but I shouldn't get mad at the stick, there's lots of two by fours in New York that didn't hit me, you know, it's because this guy has swung it. The two by four itself is hopeless, helpless, it can't do anything by itself, it takes a guy to pick it

up." Well then you should stop getting mad at the guy. "Why?" Because he is being totally controlled by his anger, as much as the stick is being controlled by the guy. You can't blame the guy anymore, you have to fight what? The anger. And you can't even fight his anger, because you've got plenty in your own mind. So you should go on a campaign against anger and you should start with your own anger. Next time somebody hits you with a stick. You should go on a big campaign against anger and you should start at home." You know, that's his argument. Okay I think we have one more, let's see. Yeah.

Hector: Who is it that actually created the object that brings us anger"
Contemplation Number Twelve

" I myself in days gone by perpetuated this very harm on other living being and so it is right that living beings should act in a way that does harm to me now. Their weapons and this body of mine, both of them provide the causes for this pain to come. They produce the weapon and I produce the body. At which should I be angry? This blister in the shape of a man, unbearable if someone touches it, filled with suffering, it's me who, driven by blind desire, grasps to it. So who deserves my anger when someone harms it. Children want no suffering, but at the same time, they thirst for the things that bring them pain. If suffering comes to you because of some fault of your own, why feel hate for others? Take for example, the guards of hell and forests filled with trees with leaves made of the blades of swords. Every one of them was created by the deeds that you did yourself. Who then deserves your anger?"

Okay, last argument and then we'll go home. Where did the world come from if it wasn't made by this big dude with a beard. We used to have Rick Feilds, he looked just like God, that guy. If it didn't come from nowhere and it didn't come from some guy, then where did it come from? You know, it's very, very important to identify, where did the things that make you angry come from? Okay, who made your boss, you know, who made your boss? And we've talked about it many times. If you haven't been in this class before I will go over it one more time. We say that the boss is empty. We say that by himself, if you just very objectively look at it, the boss is just a bunch of colours and shapes, okay, today he is red, yesterday he was white. Yesterday his mouth was aligned and now his mouth is a circle. [laughter] Yesterday there was no noise, no decibels coming out, now there are decibels coming out. Okay, but in and of itself, it's just decibels and it's just shapes and it's just colours, until you interpret it a certain way. Like when that boss comes in and starts making noise, if he was talking Alainian and screaming at you in Albainian, you know, you'd be like, is

he mad or not. If you have ever heard someone speak Vietnamese, if you heard someone speak Vietnamese in an excited way, you can't tell if they are mad or if they are happy. You know, it's like "raa raa raa ra". You know, I mean, and so if he were speaking some language you didn't know, if it were just noises and if it were just colours and just different shapes, you know, it would be just like watching colors on a paint... you know just slopping paint on something. You know you are not sure how to take it yet. And in fact that is just what the world is, it's just that. It's just a bunch of shapes and colors. And high sounds and low sounds and loud sounds and soft sounds, okay. Until something else happens that's all there is. What is the something else that happens? Your mind interprets it a certain way. Your mind organizes in a certain way. Your mind says, "Boss, loud, angry, yelling at me." You know, your mind chooses to interpret it a certain way. In and of himself he is only colours and shapes. In and of, you can imagine it, you know, turn off your mind and open your eyes. It's not Roy anymore, it's just a bunch of blue and some brown and you know. Okay, turn off your mind and look around again. It's just colors shapes, noises, it doesn't mean anything until something else happens. What? Your mind interprets, your mind starts to organize. How does it organize? I like him, I don't like him. You know, He's yelling, he's not yelling. You know, she's pretty, she's not pretty. You know, like that' your mind starts to make distinctions. They are not self existent, they do not exist in those objects by themselves. Some of the music that you like, other people hate. The music that you think is the best music in the world. You turn it on for your friends and they are like..... [laughter. Or you says, wait, I'm gonna cook you this really good dinner. You know, I learned this in Thailand, you know. And you make it and they say, "Interesting.", you know, [laughter]. It means that, that is not self existent. the music is not self existent, your favorite song is not self existent. Your favourite food is not self existent. It's just a bunch of colors, it's just a bunch of shapes, it's just a bunch of sounds it's just a bunch of tastes. Whether or not the mind chooses to call it delicious or not, is up to each person's mind. They are not self existent, okay. Does that mean that next time Dr. Sykes comes to my house I can give him a big plate of cow pie. [laughter] And tell him, listen Dr. Sykes, it's all in your mind. This is a circular brown thing and cheesecake is a circular brown thing, and all you have to do Dr. Sykes is to think of it as cheesecake and take a big bite, you know. And, you know, can you do that? Does it work? It doesn't work. I mean, what I'm trying to say is that, it's true that the world is a result of your mind organizing it a certain way, but it is not a matter of choice. It is not a matter of choice. Okay, things are empty, things don't have their own nature and it's true that you do give them their nature and that your mind imputes it in a unique way to you, but it's not a matter of choice. We wish that is was, we

would be in a Buddha field right now, okay. Something is being forced on you, you don't have a choice. You can even be aware that things are empty. You could even be aware that a cowpie could be a cheesecake, but you can't change it by decision, you can't change it by will power, what does it take? You have to change your karma. Can you do that in five minutes? Absolutely not. Okay. That perception of. That organization of those colors and shapes is being forced on you by your past karma. You ain't got no choice, you are gonna see it as a cow pie for now, [laughs]. And if a deity came in there, if a Tantric Deity came in the room, the ambrosia of immortality, cheesecake. Really, the same object, the same colors and shapes. Buddhas have this quality, called {ro chog nung}. No matter what they eat. They could eat pure poo. It tastes like ambrosia to them. Why? Because their mind is being forced by their past good deeds to organize it that way. What does this have to do with what we are talking about. Where did that guy come from that pissed you off? Was it made by God? No, it's a bunch of colors and shapes and noises that your mind is interpreting as an evil person that is attacking you. Why? Because of your own past karma. And if you want to see this guy again and if you want to see him yell at you again, what's the best thing to do? Get angry. And according to Buddhism, that's the only way to get him back in your room that way. You know, if you stop being angry, he might come in as a Tantric Deity next time. Okay. So the worst thing you can do is to get angry. Master Shantideva says, "Come on, wake up, the world wasn't created by God, and the world wasn't created by nothing. The world is created by your reactions to the world. Stop reacting negatively or else you are gonna have a, what did you say on that T-shirt? Nevermind. [laughs] The world is gonna suck, okay. The whole world is like that. Stop collecting bad karma, stop being angry. He says, that. Last argument, I always keep saying last, right? This is really the last argument. Shantideva says, "Look, who's fault is it? Who put your body here? Who brought your body here?" And this, you have to understand samsara, you know, suffering world of rebirth. It has three realms. Form realm, formless realm and desire realm. It says there are three realms. And, and you're in a place called the desire realm, and once you are in a place. Once you are here, you have to get attacked by other people and your body will get hurt and cut and sick, you don't have any choice. Once to park the body in the desire realm, you are stuck and you will suffer, by the nature of that body. This nature must suffer, this mind must suffer. Okay, and I tell you, up till the day that you see emptiness directly, you will see the three realms. You know, it's like up till now, you are taking my word for it. The day you see emptiness directly, you see directly, after you come out of the emptiness experience that you really are in the desire realm, and it really is true that everything here must suffer. And that it really is true that if you are in this realm with me and you are

who you seem to be, which I don't know. You came here because you had some mental afflictions. You were thrown here by your bad karma. If you are here it proves that you have bad karma. It's very interesting. You cannot be in this realm, with us here, unless you were really doing some bad karma and you will suffer. Once you are in this realm, which you were when your mom gave birth to you, you are gonna suffer. Period, you must suffer and this body must suffer. So why are you getting mad at other people for? You know, who parked you here? Who brought you here? You know, who set up all the nice causes for you to take birth here? You know, who gave you this body? This body must suffer, this mind must suffer, if it's in the desire realm. If you park your body, if you stop and get off in the desire realm you must suffer, so who are you gonna blame? Get honest, be honest with yourself. Who put you here? And not only that you like it here. Okay, like Shantideva gets very heavy. Like, not only that, you think it's nice here. There's this joke in Tibet, you know, there's these two flies that are sitting on a piece of shit, and one says to the other, "I don't think that I would like it in the Buddha field." And the other says, "Well, why?" You know and he says, "I don't think they have any shit there." You know, [laughter], you know, it's a Tibetan joke, okay. Master Shantideva says, "You park your body here, you, you invested in this body and you, you like it and you grab on to it and you say, this is me." You know, "this is Michael Roach, this is the best body, this is the best mind. I like samsara, I like the desire realm, you know I want to be the best in the desire realm, I want everything that the desire realm has to offer." Well it's you who are getting attached to something that has to suffer. You know, if you want to blame anybody, don't blame the guy who's hitting your body, blame the guy who made your body and blame the guy who is grasping on to your body going cool body, nice body, I really like this body. You know, blame that guy, because that is the guy who is really causing the trouble. Okay, once you have a body like this someone is going to hurt it. Once you have a mind like this, you're gonna suffer. And not only did you, not only were you so stupid to park it here, but you, you like it here. So what do you expect? Quit getting angry at people. You should get angry at who? At yourself. You brought yourself here and you keep yourself here. And it's bad, it's really, really bad, it's a serious situation, it's very, very, how do you say? It's a matter of life or death. It's a terrible realm to be in. Deadly, Deadly and very painful. Nothing can happen in their realm except pain. And you put yourself here and you keep yourself here and you're not doing anything to get out of it. And you're kind of like half heartedly meditating in the morning, fifteen, "oh do I have to do twenty minutes?" "He said I had to do twenty minutes." You know, it means that you like it here. It means that you really prefer it out in the world. You prefer the coffee shop to

enlightenment, you really do. Because you are always whining about the hour that you have to meditate. It's proof, it proves it, you like the desire realm and it's going to burn you. You know, the nature of this body and the nature of the mind is to suffer and if you don't get out of it while you have the strength and the chance, then stop getting angry. You chose that, that's your choice. That's the last argument. Yeah.

student: [unclear]

This realm is a good realm to be in if you want to be a Buddhist because you can think clearly, as opposed to a hell realm where they are in so much pain that can't have a clear thought in their whole life. And it's better than a higher realm because they have so much comfort that they don't want to get out. So we have this very nice situation, where life starts nice and then gets worse and worse. So somewhere in between, you should become a Buddhist and study and and get out. There is one more question on your homework that I forgot and then we'll quit. For those on the Tibetan track. There are four important words, in Tibetan for a changing thing and I want you to know them, okay. Sorry. Tibetan track people should know those four. Say, {ngupo}, [repeat], {ngupo}, [repeat]. {Ngupo}, if you are a translator and you are learning to be a translator, it can mean in general, anything. But it can mean more specifically, anything that does something, "A functional thing." Say, {mi takpa}, [repeat], very often translated as impermanent, but that is a mistake. The mind is {mitakpa}, but it's not impermanent, it's permanent. Okay, {mi takpa}, means, "a changing thing." Say, {du chepa}, [repeat], {du chepa}, [repeat]. This is a trick one, they say aggregated thing or composed thing, and they haven't understood the full meaning of the word. It's {gyu dang kyen duney, chu te chu}, which means, "A thing which is produced by causes, the thing which is produced by the convening of causes", okay. "Produced by causes." Composed thing or aggregated thing is a mistake because empty space, for example is a composed thing, it's composed of the four directions, and there is no way that it is changing. It's a mistranslation, a very serious mistranslation. Say {cheпа}, [repeat], {cheпа}, means "a produced thing". Okay, something that was made. What's the point of talking about these four? They are absolutely synonymous, every one is absolutely equivalent to the others. They all mean exactly the same thing. There is no one of them which is any one of them and is not the other three. If you are making anything, if you are doing anything if you are performing any function, you are changing, you were caused, you were made. And that's very profound. Okay, that in itself disproves the idea of an eternal god. These four are synonyms. There's no thing which is one of them which is not the other three. They are totally, {kyaba

nyamba}, which means "totally the same set of things", and you have to get used to that, you have to think about it. Anything which has a cause is changing, anything which does anything is changing, anything which does anything had a cause. Anything that doesn't do anything, doesn't have a cause. Anything which didn't have a cause can't do anything, God can't do anything. Can't think anything, can't do anything, if it's unchanging, if it's not caused or if no one made him, and no one did make him because he made everything and he didn't have time to make himself in the meantime, and you gotta get used to it. It's totally, it's tight. It's tight logic. You gotta overcome your childhood. You can put it in the category of Santa Clause and stuff, you know. It takes time. And I'm not trying to be disrespectful, but what I'm trying to say is that untill you realize that you are creating all of these objects that make you angry, you are in deep trouble. Okay, you must realize and you must admit that you are creating them. You must realize and recognize that you are creating them. And therefore, it's totally insane to be angry at them, because you are just creating more every time you are angry, you know. And this is the real path to freedom. This is the real way to get out of samsara. To get out of suffering you must admit and understand that the person who made it is you. And the last thing you want to do is create more. So you have to stop. That's cessation, alright. Okay, we'll do a short prayer. Sorry to keep you late, but I always do that.

prayer: [short mandala]

prayer: [dedication]

[cut]

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Course XI: Guide to the Bodhisattvas Way of Life, Part II

Class Three: Contemplations on the Perfection of Patience, Part Three

July 17, 97

Geshe Michael Roach

transcribed by: Amber Moore

There are certain things that are like necessities for human beings, I think, and one is like food, Arizona iced tea [laughter]. Things like that you know. I mean those are obvious necessities you know, after you go for about a day or two days without them, then you start to feel the need for them. And then think that the motivation behind bodhichitta, the motivation behind that kind of human compassion is sort of a human need, and you know, I've been recently in Russia and in China, and in Russia, they used to have religion and then it got stomped out, and then it got replaced by communist morality, which is pretty strict. And then recently, I was there, in ninety, and I've been going every year since then, or a couple times a year, and then we have monks working there, and it's very noticeable that people are starving for something. You know like they have enough to eat. Like in nineteen ninety, they didn't have enough to eat in St. Petersburg. Now you can get anything you need to eat, but now people, they, they have some kind of other hunger and you can really see it. You can really feel it. You walk around with robes on or something and at least twenty people stop you, and start asking you because they don't have anything. You know, like Communist morality is gone. Whatever they had before that is gone. And people are like starving, and it's very noticeable. In this country there is like people doing semi spiritual practices or something like that, I mean we have something. We have churches and temples and things like that. In St. Petersburg there is like nothing to go to, and when they see a monk they like mob me, and it's like really strange. And like in the subway, everyone is reading like every kind of imaginable new age spiritual book and people are starving, it's very interesting. And then you go to China and it's the same thing. There are all these underground presses that we are working with in China. In, in China, not in Tibet. And they are cranking out like truckloads of Buddhist texts everyday and like sneaking them around. I don't know, there is like six of them going. They produce, I don't know, like five hundred thousand books a month in China and they just go because people need something. And I think that the capacity to love people and the capacity to have compassion is a human need and I think you feel it when you come to this class I think you, you're expressing some kind of need, I mean it's like hunger, and you need, I mean people... when you hear about the idea of a bodhisattva and then you heard about it for awhile and then

you heard about bodhisattvas doing incredible things like giving people their bodies or giving people their lives or just living their whole lives for other people, there is something very attractive about it. And they say that if you have certain seeds in your mind, that you'll be very attracted by that idea and that you would even get goose bumps or chills up your spine when you hear that. [b: Madhyumika Avatara] says that in the opening chapter. And there is some kind of attraction to the idea that you could get compassion, you know like, you don't have it, like I'll get irritated on the way here. You know, like people on the street, like stupid people on the street. Like I was on the street, there's like stupid people on the bus and the last thing I was thinking about was to be good to them or to be nice to them. But there is some kind of human need that there is to do it. And you know it and you feel it and you sense it. That you would like to be like that and you are attracted to the idea, but you can't do it right now, but you're very, if your, in the back of your heart you would really like to be like that you know you would like to be so compassionate that if someone asked you for your eyeball you could just reach into the socket and without hesitating, I mean you could just take it out and hand it to them, or something. I mean you are very much attracted by if... you know, you saw Braveheart, you know, the guy at the end. You know he is, someone who is able to just overcome all the hesitations and just give their body or just give their life to somebody. I mean there's really something wonderful about it. And you sense it and you would like to have that kind of compassion. I mean, you hear about there's this bodhisattva in the eight thousand verses called Takte Muland, he's crying all the time. Why he is crying we will talk about tonight. It's not what you think, but anyway you hear the name, just the name, the bodhisattva who couldn't stop crying and it's just attractive. It's just something like you're kinda like, gee, I'd like to learn to be that. It's like seeing some great dancer or seeing some great singer and thinking, wow, I'd like to learn to be able to do that, you know. And I think everybody in this room, you get the smell of it, you get the sense of it and it's attractive, there's something very attractive about it. But there's no, like school for compassion. There's no like, you can sign up at NYU or FIT and you can, "Compassion 101", you know and you can go and you know they will start you off and then you get a Masters in it and then you get a Ph.D. in it. [laughter] There's no school like that. There's nobody teaching it like that. And, and you're kind of wondering, I would like to learn to be like that, I would like to learn to, to love another person as much as I love myself. And that's like some kind of holy grail, that's like some kind of goal that would be really nice, if you could care about other people as much as you care about yourself. I mean, theoretically, there is no reason why you shouldn't. They just have.... they just have a different body that you have. I mean theoretically,

there is no logic to taking care of yourself any more than you take care of others, but we all do it. But is there any way to stop that, I mean is there any way where you could reach the opposite where you could just care about other people as much as you care about yourself? I mean it would be some kind of liberation, I think. It would be some kind of moksha you know. It would be some kind of great release, or somehow, some kind of great liberation to, to escape the desire to take care of yourself than to take care of other people, I mean it's some kind of illness. And I think we all sense that. And then I think we are all wondering how, how you could do it. You know, how could you pull that off? And that is the subject that we are starting tonight. So that the benefit of the idea is that by the end of this process, you could care about other people as much as you care about yourself and that that would be some kind of great incredible, liberating experience. And, and something very beautiful, And I think you know it, I think you have some hunger for, for being like that. And it is very frustrating not to be able to do it. You know, it's very frustrating to encounter your own selfishness, from time to time, or just your lack of compassion for people, you know. I think it is, I don't know about you, but I think, for me it is very depressing, you know,. So I'll, Shantideva, Master Shantideva, he has a plan, and he has a suggestion about how to get this compassion. And, and we're gonna start this process tonight, so that's the goal, that's the idea. And maybe two or three people in this room if you haven't got it already, will get it. Maybe a couple people will get it. But the bottom line is that you have to follow the plan, you know, you have to study it you know, then you have to put it into practice. You know, you have to bring it about. And, and that part I can't do, you know, I can repeat what Shantideva says is the method. And then I have met people who seem to have accomplished this goal and then I have met other people who seem that they haven't accomplished it. And maybe they have been studying or doing dharma for the same amount of time and you just wonder, what happened to the one person and what didn't happen to the other person. And it seems, I think it is just doing it, it's just trying it. It's just trying to do it, something like that. And the second person is just not really serious. They don't really want to do it, you know. So, so we're gonna start that strategy and there are certain steps and you have to do them. And so you can do the Tibetan and do the outline and get one hundred on your homework and ace the quiz, but that is not the point. The point is that you have to try it and you probably won't get another chance. I mean these classes will go on or maybe they won't and things will happen. But it is safe to say that most likely you won't hear this whole outline again, very soon. And you really have to do it now. You really have to start tonight and you have to start doing it, okay. [unclear] If it's hard to see or you can't hear just make noise okay? And if anybody can find us a nice

beautiful, big free place to have class we are open to suggestions. [laughter]
Say,

{gyelken}, [repeat], {gyelken}, [repeat]. It's good, or maybe it's the room, I don't know, [laughter]. Say, {tunkyen}, [repeat], {tunkyen}, [repeat]. Okay, we have to get rid of the {gyelkens}, and we have to collect all the {tunkyens}. {Gyel}, {gyel}, means something that works against something. And {ken}, means a condition. So, {gyelken}, means something, I don't know what you want to translate that as. I mean it's like you want to make enchiladas but you don't have any cheese. That's a {gyelken}, it's something that works against what you want to pull off. It's a factor or a condition which is against what you want. I don't know, it's not really an obstacle, there is another word for them. {Gyel}, means works against. Contradictory, I don't know. Anyway, you know. You can just put the Tibetan, okay Sykes? {Tunkyen}, means the opposite, {tunkyen} means "a conducive condition", like, you want to cook a nice meal and they stick you in the cafeteria of the Quaker Church. Is there and any [unclear]? [laughter] Anyway, and that's a {tunkyen}, so those are two things. We are going to study, we re studying the second chapter of the [b: Bodhisattvacharavata], the first chapter was the sales pitch you know, "This is what compassion is like, you can get it if you want." And this is how it would feel, I mean you have some kind of hunger. I mean, you maybe you recognize it, or you didn't recognize it yet, but you will not be happy until you get bodhichitta. You will not be contented or full until you get bodhichitta, you need it. You want it. And that's the whole, the first chapter was describing what it feels like when you get it. To love other people as much as you love yourself. That is a totally liberating experience, that's a totally different way to walk through Manhattan, if you have that. So first you have to study {gyelkens}, what it is that prevents us from reaching that stage where we care about other people as much as we care about ourselves. What is it that blocks us? You know, there are certain things that block you, and there are certain conducive conditions that you've to get together. But first you have to study the things that block you. We have what we call spiritual obstacles. You have inner obstacles that you are not even aware of. I mean it's not like a tumor or the inability to digest or something. I mean it is inside you and you have it and it's holding you back and you don't even know about it and no one has even talked to you about it. And even if you believed it you wouldn't have and clue about how to get rid of it. And that is a {gyelken}, those are inner obstacles that prevent you from reaching your inner goals and you must study them and learn how to remove them. You must figure out what they are and then you must remove them and then like half the battle is over, you know if you learn how to identify, the internal obstacles, or blinders that we have and then if you learn how to eliminate them, then without any trouble at all you

would be half way to the goal of reaching bodhichitta, or being able to have bodhichitta. So Master Shantideva describes how, in the opening part of your reading tonight, first you have to get that intention. I mean I think you all realize how sexy it would be to have compassion. You know, how nice it would be and how different you would feel if you really cared about other people as much as you care about yourself. I mean, you understand that. So, I mean, in a way you've got [munsem], you've got the wish. You feel the wish, within you. And then you have {juksem}. {Juksem}, means you have the intention to do something about it, you are coming to class. You, you do have those two intentions. They are not real bodhichitta yet, but they are kinds of a form of, of bodhichitta. You have those, next you have to study the {gyelkens}. You have to study what it is that's inside you that holds you back, that you don't even know about yet, you know, it's inside you, it has been inside you your whole life and you have to identify it and learn how to get rid of it and that's the whole thing we have to talk about tonight. The second chapter is the area of {dikpa shakpa}. Say, {dikpa}, [repeat], {shakpa}, [repeat]. {Dikpa}, [repeat], {shakpa}, [repeat]. {Dikpa}, means bad deeds and it comes from a Tibetan word when you {dik}, somebody. Hey you, it means, wise people would say you, bad. {Dikpa}, means "bad deeds". {Shakpa}, means, Tibetan word means to split your self open. Meaning, "just admit it". Just open up your heart and say, "I did it". And this is a purification process. We're gonna get to that next class, because even {dikpa shakpa}, you have to do three other things first, okay. We are not even good enough to start the purification process. There has to be some mini purification to start the major purification. Okay? Or some mini good karma collection, okay. And there are certain actions that are very good for collecting the necessary good karma to get to the point where you can do the purification. So this is like the bridge to purification. The subject of the second chapter, the name of the second chapter is how to unify your heart, but there are certain preliminaries that you have to do even before that. You can't do a proper purification without these preliminaries. You must do a proper purification of the {gyelkens} if you want to get bodhichitta. you will never be able to love other people as much as you love yourself if you can't do the purification. You will never be able to do the purification if you don't do three other things first. So we are going to study those three tonight. Yeah. student: In the homework it said that the wish for enlightenment, bodhichitta destroys your old bad deeds and the reading wasn't clear to me. Are you saying that just getting bodhichitta destroys negative karma or do you have to do purification in conjunction with that or what is that? There were a lot of questions about that question on the homework and it wasn't very fair and I'm sorry and we won't be too tough on you, Basically, if you ever got to the point where you had real bodhichitta, it

would be extremely difficult to collect any bad deeds and whatever bad deeds you had already done would be short circuited or their energy would be lowered. There's a point that you reach before you see emptiness directly called {jorlam supa}. The third stage of the lower path, once you get there you cannot take birth in a lower realm. Period, impossible. And certain bad deeds, in fact, that's the first kind of cessation. If you ever get a cessation, you get a cessation for ever having to take a birth in a lower realm. You cannot, after that point. Bodhichitta is so powerful, true bodhichitta. Not, thinking about it and not the intention, like some kind of intention. The real emotion, reaching real bodhichitta, which is what we are studying now. We are studying how to get to the real thing, it is so powerful that it would destroy your bad deeds. Would it... Yeah? student: [unclear] Yeah, yeah, there's a technical term called ultimate bodhichitta which is seeing emptiness directly, it doesn't really have anything to do with bodhichitta. It is the direct perception of emptiness and that is the real antidote to bad deeds, and that's another story. yeah? student: Michael, does bodhichitta not prevent the negative karma from flowering or does it destroy them? They say both. Prevents the old one from... they say burns it up. student: So without the four opponent powers? By doing the four powers. student: So you have to have those? Yeah. Okay, first one, we are going to go through three activities which are for what? We have to get you to the point where you can do purification. student: So the three activities to destroy {gyelkens}? Purification is the real expelling of the {gyelkens}, these are just to get that far. These are preliminaries to getting rid of your {gyelkens}, it's like creating some positive energy so that you can get rid of your, your, {gyelkens}. [laughter] We are gonna have a patience meditation, we are gonna have to shrink this room smaller and smaller and make it more and more lousy and we're gone reach the forth chapter? Which chapter is that? I don't know. [laughter]. Say {chaksel wa}, [repeat]. {Chaksel wa}, [repeat]. {Chaksel wa} mean to prostrate or to bow down, prostration. {Chak}, mean "head", it's the honorific word for "head". I mean, you talk about the Dalai Lama's {chak}, and you call your own head a {lakpa}. So it's the honorific word for head. {Selwa} means, "to look for something". Those of you who were in Philadelphia this weekend, we said, {tong nyi dakpay.... selway tse na ma nyi}. {Selwa}, means to look for something. So what does it mean to look for the head? It means that the Lama has something in His or Her head and when you do a prostration you are asking then to grant you that. And that is the etymology of it. Of the Tibetan translation for {chaksel}, {chaksel wa}. I, it's not my intention, and the main thrust of the reading is not to go into {chaksel wa}. You know, but I'll just say a few words about it. You have to do it. I'll, I'll tell you my experience with {chaksel wa}. I, I went to India to study Buddhism. I looked all over for a

Buddhist. They told me, "You're
s, every one is gonna know what is going on except me, and I'm gonna feel
really stupid, you know. I don't know what I'm doing, you know. And I, and I
remember, the bus got into Dharamsala and I got up, I got into Dharamsala, you
know, I tried to find a place to sleep and then next day, I go to Buddhism class,
and you know there is a class like this, and there is a really great Lama there.
And some great translators, Tibetan monks. And then every body get up and
starts doing this thing, and I said, "Yeah, see, they all know what they are doing
and I don't know what I am doing." [laughs] You know, and they are all
prostrating, you know. And I grew up a Christian, and I was a good Christian,
and I did all that stuff and it was very good and I had a very fine time and there
was this commitment about not bowing down to graven images and I was like, I
had waited my whole life to see, [laughter] To get a chance not to do it you
know. [laughter] And you know I'm waiting for the [unclear], to show some
image and say et down, you know. I mean, these guys have red robes and the
whole thing seemed like , yeah, here it is you know. They are asking me to get
down of the ground, and I refused. I refused for weeks, you know. And, just, I
couldn't get into it, it seemed to be wrong to bet bowing down, especially to a
person, I just couldn't get into it. It didn't seem right to me, you know, to get
down on the ground. And I wasn't just gonna go along with what everybody
else was doing if I didn't think it was right. If I didn't understand it, I wasn't
gonna do it. Cause I went through that. So I didn't do it and then I think, I think
you have to talk about prostration. Some people think it's some Asian custom,
you know, I've heard this story too. You know, people say, "Oh, you know,
that's just an Asian thing, we don't have to do that. That's just something we do
in you know East of the [unclear], somewhere. You know, whatever, you know,
that's just something people do there. You now, you don't have thatkind of
eyes, you don't have to do that, You know, you don't have to get down and do
that, that's just an Asian thing you know. And you can think that, I mean I
thought that for a long time and I mean, I'll tell you the whole story of
prostration in one sentence, you know. In a few sentences. And that's all I have
to say about prostration, really. Is that on the day that you see emptiness
directly, on the day that that happens to you, you meet the Dharma kaya, I
mean that is the body of the Buddha. You , you perceive directly, the body of
the Buddha and the immediate, as you come down out of it, your immediate
reaction is to get down on the floor with your face down on the floor. And that's
the real prostration, I mean that's the source of all prostration. The real thing
that's happening in prostration is that a presence is before you with which you
must get down with your face in the dirt, period, and it's the natural, it's the most
natural thing in the world, you, you couldn't imagine., there's no thought like

"how do I look?", you know. There's no thought about anything, the most natural reaction and it will happen is that you get down and you get your face in the in the ground and you do not look up. I'm not saying that you see the Dharmakaya, the Dharmakaya you saw two minutes before, when you are in the direct perception of emptiness. But when you come out and you realize what happened you just get down with your face down in the floor and, you know, I can't say more about it. You know, if a Buddha or some similar being really walked into this room and you really realized who they were, which you would probably wouldn't which you are probably not capable of you would get down in the dirt, you would get your face down in the dirt. And you would wait until they said "get up", or something, you know. And that's a real prostration. You know if you ever met one of those beings, which you know, we don't have the {kelwa}, we don't have the goodness to meet a being like that, that we are aware of. Bt if that ever happens to you if you ever meet one of these beings, there is no other reaction possible, you just get down and you put your face in the floor. And you wait. And that's a real prostration, now what are we doing, you know what are we doing when we do prostration. What I'm saying, is try to get that frame of mind in your mind. In, in the monastery if you sneak out and you see a movie, the {giku}, the debate master, he'd be also the disciplinarian, he'd get up in front of a thousand people and say, "Jampa, so and so has been identified, he snuck out to a movie in Balakuppe, and Jampa come up here." And they have to come up and they have to hold a movie poster up like that. [laughter] For like an hour you know, and they have to do like a hundred thousand prostrations or something. And I remember the Gikus always screaming at them and saying, you know, don't waste you time. Meaning, you know, prostration is a wonderful opportunity to waste your time, I'm just normally thinking, almost always thinking about something else. You know, I'm not thinking, "I'm in the presence of the Dharmakaya and I must get my face on the floor". I, I never think like that. I'm just thinking like, "Oh yeah we're gonna start class and I wonder what page he is on. You know I mean it rarely comes into my thoughts that I am bowing down to the Dharmakaya or something, I mean it just doesn't come into my mind. And then when you do that you've wasted a good opportunity and it will not act like it is supposed to act. And then you know ten years later you will be one of these pitiful middle aged dharma students who didn't get it. And they are like . "Gee, I do all these things every morning and you know, I'm not very happy, I'm sort of you know tired of getting older, and you know, nothing is happening n my life. I don't feel much happier then I did ten years ago, you know I know some more Tibetan words or something. You know, or something like that you know, it's a failure and it comes from failing to use th time when you are doing things like

prostration. It comes from wasting the time. Prostration is a sacred, it's a it's a chance to do something totally different than going to work. It's a chance to do something totally sacred. You know it's a chance to assert your spiritual life right there. You know you get one minute to do something that every one thinks is crazy. You know you get to do one thing that you are not getting paid for and you're not getting you know, any social pressure to do it. Especially for Buddhists in America. And it's one, it's one opportunity in your life to say I'm, I'm following a spiritual path, you know. And I, I want to reach those goals, you know, it's like some opportunity to do something which is not commercial and does not have any connection to your worldly life. "It's crazy to prostrate, it doesn't produce any wealth." You know, it doesn't pay you and nobody will admire you, much. [laughter] You know there's no, especially if you are doing this alone there is just no possible non-spiritual motivation. It's just, it's a chance to state, I'm on a spiritual path and it's a chance to, to make a gesture in which you are saying that "I believe that the Dharmakaya exists and I believe that the Dharmakaya is in this room", you know. And you are stating that when you do a prostration. So I believe the Buddha is here, and I believe that the Buddha exists and I want to reach that thing, and that's a statement. And, and prostration is that. And the day that you see that you will be down in the floor, you'll be down on the floor. Charleston Heston in the "Ten Commandments", when he meets the burning bush, If you ever get a chance, check it out. He's like down on his knees. You know it's really like that, it really is like that. They did it pretty good. He's doesn't get all the way down. He should get all the way down. He's like a foot off the ground or something. But, but like it really is like that. So it's a chance. I'll go through the mechanics, but that's not the point if you do waste the time you will never get to Bodhicitta. You know and you will be one of those very sad people who tried and never did it. I mean so the Buddhist is supposed to not... these are all supposed to, alright? When you do your {Tumo Jawa}, when you bring your hand to your chest you are supposed to put the fingers, the thumbs inside, okay?. This [thumbs out], is said to be not a Buddhist gesture, although you see it in some countries. So we're talking Tibetan custom, Indian custom, Buddhist custom. You put your thumbs up here [touches crown], this is supposed to be a cause for the special parts of a Buddha later. In the eighth chapter of the [b: Abhisamayalankara], the whole chapter, the Buddha has a special way that he or she looks in what we call the classic Nirmanakaya. In the classic Buddha form. Why, why do I say classic? I mean don't, don't discount, we say, "[kurndepa]", you know, don't put down the Buddhas you know. I

he hermitage, [unclear] in Russia, to see the wall painting from Kopan. And this is before Buddhism entered Tibet and all the Buddhas, Vajrapani, he looks like

[unclear], [laughs], they look western they all look like Americans actually. Seriously. this is before Buddhism went to China or Tibet and they all look like nice normal Greek guys. And what I'm trying to say is that there is no, the Nirmanakaya can show any way it want's no, no problem. But anyway, if you want to get the {chukyi trulku}, the classic Nirmanakaya, the first one is up here at the top of your head, there's also some significance in the secret teachings which are secret, okay. Then you, you put it here. This one here is called {minsam}. This right here is called your {minsam}, that's your {minsam}. And then later it acts as a cause for the {sulku} of the Buddha which is a special mark of the Buddha. And then once at the throat, which means once at the mouth here. Which means that one day you will be able to speak like a Buddha and say the things that a Buddha says. And then once at your heart which means that you will learn to think like a Buddha you will gain the mind of a Buddha. And those are the, it's four, it's four points like that. Then the, the custom is that you get down slowly. Okay, and that has a symbolic meaning, you're like saying that, "I do not want to go to the lower realms. If you're in Philadelphia this weekend, we discussed the possibility of going to lower realms. Which, since it's only a shift in your mind is much easier than getting on a bus and going to a lower realm. You know, in other words, you could be in a lower realm thirty seconds from now. If lower realms were self existent, if they didn't have emptiness, it would be kinda hard to get there. Since they are empty and they are projections, basically, you can get there in about thirty seconds. There is no guarantee that anyone of us wouldn't be in a lower realm in thirty seconds, Okay, and so you get down slow,, It's a statement, I don't want to get there. [laughter], okay, and you get down slow. When you reach the ground your palms should be flat and you should not have the thumbs inside. Then the custom is that you touch your two knees, you touch your two hands and then you touch your forehead on the floor. That's a symbol, that's a short, {chak}. A short prostration. {Gyang chak}, is your whole body out, okay. And on the day that you see the Dharmakaya, it will be whole body out face down flat and you will be rubbing your face in the floor. Really, natural reaction to meeting one of those beings, Really, natural reaction. And then you will understand prostration. But in the meantime, try to visualize certain objects in front of you. What are the objects? I'm gonna go over that quickly and then we'll take a break. Yeah? student: When you do prostration, I think I've seen some people put their hands together again. Yeah, I think I've seen that. It seems to be a good custom. I don't know. [unclear], I believe that's a custom. student: Could you pull that down a little? Yeah, sorry. Say, {konchok}, [repeat], {sum}. For those of you who know Tibetan, it's not {kun}, it looks like {kun}, and it's just one of those words that has a different pronunciation. Okay, {konchok}, [repeat], {sum}, [repeat]. {konchok}, repeat],

{sum}, [repeat]. {Kon, kon}, means very rare, very hard to find. {Chok}, means, "highest", or "supreme", highest one. {Sum}, means the "Three jewels". In Sanskrit, Three {Ratnas}. {Konchok}, supreme, hard to find was the only translation, the only Tibetan translation for the Three Jewels. So you could say, "the Three Jewels" And this is the most important object of the prostration, okay. And this is gonna be true of offering which we are going to cover and also it's going to be true of refuge. We are covering the object, the preliminary object, the ultimate object of all three preliminary activities. Before you get to purification, you have to do all three preliminary activities. All of them are aimed at {konchok sum}. And that's Buddha, Dharma, Sangha, okay? {Konchok}, means "jewel" and there's a difference between Buddha and Buddha Jewel. They are not exactly the same thing. We're gonna talk about Buddha Jewel. Like when you do prostration, who are you doing the prostration to? Like when you make offerings, who are you making the offerings to? When you go for refuge, who are you going to refuge to? There are two kinds of {sangye konchok}, one is called, "The one that's not real", and the other one is called "the one that is real". Okay, so {kuntak}, and {dundam}, You know, so called "Buddha Jewel" and the real Buddha Jewel. The so called Buddha Jewel is those pictures and statues, that are, that are sitting on those altars. That is the so called Buddha Jewel, that is not the real Buddha Jewel, okay? I mean, we don't prostrate this way, we prostrate that way. Why? Because there is more Buddha over here than over there? You know. No. There is a picture of a Buddha here. There is just a representation of a Buddha over here. Another thing that happens to you on the day that you see emptiness directly, when you come down and when you are looking around the temple and you see a picture of a Buddha, you see someone that you saw. You see what I mean? It's not a picture anymore, it's a photograph. I mean you didn't see that particular Nirmanakaya, okay, that's not the point, but you met the Dharmakaya, you saw the Dharmakaya directly. You met the essence of the Buddha, and oh, here's a picture of what I saw. Here's the outer expression of what I saw. And so your relationship towards those pictures takes on a totally different face. Absolutely, completely different. They are not pictures anymore. They, they... I mean you look at it and you say, "Somebody saw what I saw." And they taught somebody to paint it. And they taught it to somebody else and they taught it to somebody else and then suddenly there's this painting here. And it's some kind of, your relationship with these pictures change, alright, you're looking at a picture of someone you know. And, and it's totally different and your relationship to the pictures changes. So we prostrate to these pictures but they are not the main Buddha Jewel. The main Buddha Jewel is the Dharmakaya. The main thing in which you are taking refuge, the main thing to which you are prostrating, the main thing to which you make

offerings is the Buddha Jewel, is the Dharmakaya. The Dharmakaya, roughly, is the emptiness of the other three bodies of the Buddha. And we'll talk about it sometime. But the Dharmakaya is basically the emptiness of the Buddha. The main point here, the main refuge, the main object which is worthy of getting your offerings, the main thing which is worthy of being prostrated to and the thing to which you will get your face down in the ground when you see it, is Dharmakaya. Is the Dharma body of the Buddha, is the emptiness of the Buddha, that's the real Buddha. That's the real Buddha Jewel. And then about one second after you achieve the real Buddha Jewel, the Dharmabody, you are able to send out all these pictures of yourself. You know, "hey, I'd like to look like Helen McHail tonight". You know, "sent out Helen McHail in Manhattan", you know. Something like that. you know, after that you have a choice to like anything, But at the first instant of Enlightenment you become the Dharmakaya and you've achieved also the, the ultimate, the Sambogakaya. We won't get into that, basically, you're physical form could be anything, the main essence of you is your emptiness. And that's what you're prostrating to that's what you're making offerings to and we'll talk about that. I mean what's that point of doing that? Should I open up my closet and prostrate to that emptiness in there? Or my wallet? Or something like that. [laughter] You know what I mean. Does it have to be that to see emptiness or you know, what's the point? What's the point to prostrate to something if it seems like it doesn't even actually exist, you know? Alright, we have to study that, but that's the essence of the first jewel. Say, {chu}, [repeat], {Konchok}, [repeat]. {Chu}, [repeat], {konchok}, [repeat]. {Chu}, is Dharma. And {konchok} means? students: Jewel. Jewel. And this is the Dharma Jewel. Not the same as the Dharma. The Dharma basically you could, it has many different meanings, one meaning basically is the teachings. One meaning is any existing thing and as, the Jewel of the Dharma is something different. The Jewel of the Dharma is the one that you are prostrating to. The Jewel of the Dharma is the one that you are making offerings to. The Jewel of the Dharma is the thing that you are taking refuge in. If you do it well you will be ready to purify

yourself. If you don't do it well, you won't. If you do it well, you'll get the kind of love which is as great as the kind of love that you have for yourself. If you don't do it well, you'll end up just the same as you are now. Probably worse. People seem to degenerate as they go through life, spiritually. Or you can do it half assed and you'll get a half assed spiritual result and you will die. And, and you'll go to some half assed place. [laughter]. I'm serious, dead serious. We will die and we will be a bunch of corpses. A few people will go to some sweet place and the rest of us will say, "Wow, what did I do wrong?". You know, [laughter], And this is what you did wrong and you have to know what you are bowing

down to. This is {kunchok}, the Dharma Jewel. What is the Dharma Jewel? The, the Dharma Jewel which is not really the Dharma Jewel, okay? The {kuntak}, is the books, all those nice books, and the teachings themselves. When His Holiness gives a lecture. That's not the real Dharma Jewel. Okay, it's Buddhist Dharma, not the Jewel. What is the Dharma Jewel? student: Realizations. Two things, okay? Realizations, the five paths that we talked about are all real Dharma. The real Dharma Jewel. And seeing emptiness directly is the ultimate Dharma Jewel, the real Dharma Jewel. When you bow down and get your face in the floor, you are bowing down to the perception emptiness. The direct perception of emptiness. When you make offerings, you are making offerings to the direct perception of emptiness. When you make offerings, you are making offerings to the direct perception of emptiness. We'll talk about it. Cessations, I'll give you two examples, which is at the third level, {sopa}, which is at the second path, {jorlam}. You can never take birth in the lower realms again. Impossible. That's called a cessation. Which means that you just can't do it anymore, never, ever. when you see emptiness directly and when you come out of it. Two things won't happen ever again. You will never doubt Buddhism again. Totally perfectly, purely impossible to doubt Buddhism again, it won't happen. Somebody could shoot you, burn you, threaten you try to talk you out of it. It doesn't matter, You saw emptiness directly, you know the Buddha exists, you saw your future lives directly, tell me anything. Tell that person anything. You saw their future lives. They saw the day that you're gonna become a Buddha, so what are you gonna tell them? It's like somebody who knows all the lottery numbers like three days in advance, seriously. So what are you gonna tell them? Are you gonna give them a moneymaking scheme? Who wants to hear it? You can't talk them out of it, you get a cessation for the emotion of doubt That's an example of cessation, those two things, for example, seeing the direct perception of emptiness, and for example, never doubting again, cause you saw it directly, yourself. Those are the Dharma Jewel. When you bow down, when you put the bowls out in the morning. These are the things that you're presenting them. Can the absence of doubt in your mind drink water. It's like putting out cookies for Santa Claus. Who is not even a person. You know, I mean, can they drink the water? It's not even them, I mean can the absence of doubt in your mind drink water? [laughter] I mean, can the direct perception of emptiness drink water? Eat cookies on tsok. You know. Lose Schoolboys, eat the cake? You know. And can the Dharmakaya, which is the sheer emptiness of the Buddhas other three bodies drink water? It can't it's a changing thing. It can't change from not drinking to drinking, it's unchanging. It cannot drink water it cannot be aware of the offering either. I mean can the lack of doubt in your mind be aware that you've offered water today? No.

[cut] ...making offerings. [silence] Say {gendun}, [repeat], {gendun}, [repeat]. {Gendun}, means "{sangha}", in Sanskrit {sangha}, jewel. The {Sangha}, Jewel which is not the {Sangha}, jewel, {kuntaks}, is all those dudes and dudesses are all those people running around in red robes, or you know, people who have taken one of the five higher pratimoksha vows. And then they are called, nominal Sangha Jewel. The so called Sangha Jewel. The real Sangha Jewel to which you prostrate, to which you make offerings and to which you take refuge is anyone who has seen emptiness directly, that's a {pakpa}, that's an Arya, that's a {pakpa}, that's {gendun konchok}. On the day that you see emptiness directly, you become one of the Three Jewels, you could open a stare called, "The Three Jewels", and you could sit there, because you are now worth of the prostrations, and offerings and refuge, of the entire world, okay. [laughter] You could sit there in a chair. Because when people make offerings when people take refuge, when people prostrate, they are prostrating to you. You are the Three Jewels. You are what people are seeking refuge in, you are two of the Three Jewels. It's very interesting, at that moment you become two of them. You have the Dharma Jewel in your mind, you have the Dharma Jewel in your mind, and you are the Sangha Jewel at that moment. Try to come back in about ten minutes and we'll try to finish remotely in time. I think we will finish on time, probably. [cut], [unclear] for those of you who care is done in a prenasal, and a {nga}, which is a {ngo}, which is established as {kyamdro}. student: Oh, okay. No Tibetan says, "{kyabdro}". Okay, it's {kyamdro}, and not {kyabdro}, okay? This is taking refuge, going for refuge okay? And you take refuge in the three Jewels. And speaking of the Three Jewels... [laughter] student: That's smooth man. Ani Pelma: I am none of the Three Jewels. That is what we are learning today, but anyway, I'm here to make a short announcement, okay. I'm here to make a short announcement...[cut] ...taking refuge. I mean everybody talks about... everybody talks about Buddhist refuge, you know. And this was one of another things I was told in Dharamsala, you know, you got to take refuge, you know. And you'll get a name. You know, and that's about it. I have to take refuge and I'll get a name. How do I take refuge? In the Buddha the Dharma and the Sangha, {Namo Buddhaya, Namo Dharmaya Namo Sanghaya}. And you learn this little thing and you get a name. But what does it mean? And I think, I think, I think it's very possible that we never learn what refuge means. You know, it's supposed to be the thing that differentiates a person who is a Buddhist from the person that is not a Buddhist. You take refuge, you know, you're a Buddhist. You take refuge, you know, you're not a Buddhist. There's a joke in the monastery that there was an abbot of a major monastery that was up on a throne, you know, teaching thousands of monks and he was not a Buddhist and he was not a Buddhist because he was not a Buddhist. So you have to take

refuge, you have to know what refuge is, okay? And it's one of the three preliminaries before you can do purification. If you don't take refuge correctly, if you don't know what refuge is, the worst thing is that you won't get it. And refuge is protection. So you won't get any protection. So what do you take refuge in? Why do you take refuge in the Three Jewels and the question is, "How can they protect you?". You know, and we talked about it in Philadelphia the other night. And his other name is Shakyamuni, right? Lord of the Shakyas, not to be confused with Sakyas. Sakyas are Tibetan Buddhists, Shakyas were the tribe of which the Buddha was the head. He was the head of the whole Shakya tribe. And there was a point where his village was attacked and all the Shakyas were attacked by these people. And people ran into the Buddha, and ran into the Buddha's house and actually physically hid behind him and touched him and grabbed him and said, "Protect me." You know and soldiers came in and chopped them down with swords. Standing next to a fully enlightened being, holding on to a fully enlightened being's robes, in his house they were cut down and murdered. Right next to him. And, and, so what's protection? So I mean, you have to get that in mind. If you came from the same background that I came from. It's kind of a Judeo Christian thing, there's a thing called God, he likes you, he'll take care of you. [laughter], You know, seriously, I'm not making fun of it or I'm not putting it down, you come from that background and you believe, subconsciously, in the gut that there's this thing and if you want it bad enough, they'll take care of you. So what's the sense of having somebody to take care of you when you could stand next to him and get murdered? You know and he can't help you, you know, what's the point? What does refuge mean? And, and that's, that's the whole point, we're on to the second... we finished prostration, right? But basically it's all to the same beings, or the same one, I don't know. I mean The Dharmakaya as not a being. The Dharmakaya is the absence of a self-existent thing that never existed in the first place. Okay, and the Dharma Jewel is some thought in some guy's mind and the Sangha Jewel is some guy who's seeing something that we maybe, haven't. So how are they gonna help you, I mean what's the point? What's refuge mean? It's supposed to be the most basic central Buddhist refuge. What's it mean? How can they protect you? And you have to stud

y that. It takes a long time. In the monastery it's like we do a twelve year course in [b: Abhisamayalankara]. It's like one of the first subjects. The basic thing is this. You can't really get protection until you understand emptiness, period. Okay. Buddhism will not help you much, I mean you will not have any assured protection until you can understand emptiness pretty well. Yeah? student: [unclear] If you see it directly, you are cool. Absolutely cool, I mean on your way out, in you know how many lifetimes. You've seen your future lifetimes

you've seen your own Enlightenment, you've seen all of these things directly and you will never have a bad time in any life, major, again. So what does that feel like? What does that feel like to know that your rent is always going to be paid? You know, what's that feel like? That's protection. You know what's that feel like to know that you will never die and go somewhere strange, never, ever. It just won't happen. And you see it. And to know that you will be this eternally compassionate, perfect being in this certain amount of time, and you know it. That's protection, that's real protection, and you have to get that. And that's why all these three jewel are linked up with what? There's this one word that keeps happening in all the three Jewels? student: Emptiness. Emptiness. The Dharmakaya of the Buddha, emptiness. The Dharma Jewel, seeing emptiness directly. And what happens to you after it. And then Sangha Jewel, becoming a person who has seen emptiness directly, this is the real protection. Okay, that picture cannot help you, okay? Trust me, come up here, let me drill your teeth, we'll ask him, you know. [laughs] An image of the Buddha some statue, you know, cannot protect you, it can't. The Buddha himself cannot protect you. It's the understanding Dharma that can protect you. That's the refuge. That is the refuge, that is taking refuge. you know. You have to have that or else these pictures won't help you, you know, people have been slaughtered next to the pictures. You know, people have died on altars, you know. It's not protection, you have to understand Dharma. You have to understand karma, for example, and that's great protection. Understanding karma is great protection. Understanding karma is great protection. Okay, and those are all kinds of taking refuge, so you have to study refuge, you have to learn about refuge. Mainly, when you bow down in the future, you have to be thinking about emptiness, and you have to be thinking about people who have seen it directly. Like if there is one person isn't this world who has seen emptiness directly, I am bowing down to that person right now. And if you're not thinking that you are not doing prostration, you are not doing it, you are just not doing it. It's not some picture on the table. It's a being who has seen emptiness directly or a being who has reached enlightenment, those two things, and Master Shantideva has thrown in Bodhisattvas. Okay? That's okay, we'll throw in Bodhisattvas too. So those are the objects of, of your, when you bow down, when you bow down you must think of those Three Jewels. The real meaning of the Three Jewels. And then you have to take refuge in the sense of respect the pictures bow down to all the pictures. Bow down to them because they represent all those things. Respect Sangha, you know. Sangha, we are, you know, plain old people, but you just need to respect the robes. It doesn't matter who the robes are on, it really doesn't matter all it. You must respect the robe. Buddha said, "This is my representative in the world, people who have those vows, who wear those

robes", And you have to remember that they are representing the Buddha. And it's not at all the point to think of their personal failings or, or what's wrong with them personally, and no respect the robes, you must respect the robes, at all costs, you must. And that's taking refuge in the nominal Sangha. And you must respect the books and care for the books, take care of them. And that's, that's a reflection that you are really going for refuge in the understanding of emptiness and in compassion. Those are all symbolic actions that you are doing to show that you know what's, what's going on. We are representing people who have seen emptiness directly. And that's taking refuge. Okay, fourth thing, we have four minutes to cover the entire homework. [laughter] [silence] Say, {chupa}, [repeat], {chupa}, [repeat]. Chupa means making offerings, making offerings. Again it's a statement. Allot of American Buddhists, me included, I mean, like the philosophy, I like the meditation, I like thinking. I'm not particularly into going out , buying a cake, taking it and putting it on some table in front of a picture. And I mean, it just doesn't, I don't get that urge. It's just not something that I'm driven to do. Like I'm driven to study or meditate or something like that. Like I'm not... it just doesn't do it in the way that the other things do it. But, but you have... You have to understand offerings, You will not reach the state we are talking about, you will not see emptiness directly, you won't develop that love for others that is greater than or equal to the love for yourself. You will never do it if you don't make offerings, you must make offerings. You have to learn the art of makin offerings and you have to make offerings. And if it's some kind of obligation, like prostrating is an obligation, or meditating in the morning is an obligation, then {tre mare}, they say in Tibetan. They say, you know the {giku}, says, "Stupid head, prostrating is not an obligation, it's an honor". It's some kind of thing that geniuses do. And you have to understand what's going on when you make an offering. So we're gonna talk about offering for the next three minutes. It's, first of all it's an action that's totally useless. Who cares if you make offerings? I mean we don't live in a Buddhas Paradise because people are not gonna say, "Oh, Tasha, you should see what Tasha put out yesterday. Man, she's got moola." [laughter] You know, she's a real, she's pretty impressive, that she would spend all that money, you know. I mean, if you go to Thailand you know people are competing to see who can make the biggest offering, or something like that, okay. But nobody would do it in this country. Nobody cares. Okay, [unclear], it's a selfless act, it should be purely, totally uninterested. I mean, do not buy the kind of rolls that you like to eat, two days later, after you take them off the altar. Seriously. If you want to destroy the power of the offering, make sure the offering is totally wasted, turn it into something horrible, buy something that you like to eat, or think about how its gonna look to other people, and you'll just destroy it. It won't be an act of offering, it will be some

worldly thing. A pure act of offering should be unknown, I mean ideally, people wouldn't even know about it. You know, I mean, go sell your car, buy a diamond and go put it in some corner of the altar where no one will ever find it, or throw it in the ocean, or something like that, and that's an offering, that's a real offering. And it should be something meaningful. I mean, it should be something, give it your best, you know. Because what you're doing when you are making an offering is that you are stating that these beings exist. You know you are making a statement, that I believe that there is something beyond this world. Everything else you do is worldly. When you get up, brush your teeth, brush your hair, go to work, walk home, watch TV read the newspapers, do the magazines, you know, eat, sleep, the whole day is spent wasted, I mean, the whole day is something wasted and it will only cause one thing and it's called death. You know, I mean, it's only an activity that will lead to one thing, and that's death, you know, there's no other result of that activity, it's just wasted time. You know you want to make it something... offering should be something that's not like that, you know, no ones gonna eat it, no ones gonna see it. The lack of self existence, in the Buddhas three bodies does not need your cake. The direct perception of emptiness cannot eat your cake and the beings who are perceiving emptiness directly are not in the room and they can't eat it either. Okay. like when you are offering. Like you tend to offer things as worldly objects but you have to imagine how that being is taking that think. They do get something, they suck something out of it. Something happens. It does make contact with those beings, they see it, they experience it. Now, what happens to them?" Yeah. How do they experience it? They experience it exactly the same as they experience their thumbnails, as they experience the tip of their shoes, as they experience, you know, Pluto. For them it's all the same. For them it's total bliss. And you can't offer them anything that they don't experience as total bliss. And if you didn't offer anything they will still experience it as total bliss. [laughter] That's the way they are, that's all they know. That's all they are capable of experiencing. So what's the point of offering something to someone who's not even a person and who wouldn't experience it any differently then if you didn't offer it. They don't need your cake. You are working up to purification. Y

u are trying to set up the purification. You're trying to, you're trying to make yourself ready to try to get compassion. So if you don't do it you won't. So it's all just for you, really. And when you read Shantidevas verses you will see, he's begging the Three Jewels to accept his offering for Him. "Please help me out, please, would you take my cake, please, " And you know, he's begging the three jewels to take his cake. You know and they will and they can. But the main part is that something changes inside of you, something changes inside of you. If

you want to be a Dharma idiot, you know, if you want to be Dharmically retarded, then don't make offerings, you know, just put it in the category of devotional, peripheral stuff that Tibetans do because their mother and father did it. You know, if you want to stay where you are, then don't make offerings. You know, because making an offering requires spiritual genius. You have a high spiritual IQ, to make an offering, to want to make an offering. And to understand why you should make an offering. To spend good money in something that is going to rot on a table inside of your room is an act of genius. And as you get better at it and you will go out and you will spend everything that you have. If it feels like an obligation, and prostrating feels like a pain in the butt, you know, just some stupid custom that Buddhists do before they do a teaching or something, then you did not get it at all, and you will not purify. And you will never find those things and you will never quit, or you will be one of those boring and bored Dharma students, ten years later, who didn't get it, you know. And you have to make offerings and you have to study it and make nice sweet offerings. And you'll start to get the results, something will change in you, so do it. Once you do offer, very briefly, Yeah? student: Just a quick question, if everything is a blissful experience and your understanding of what you're offering is empty, why does it matter if you offer more and more expensive offerings? It's just an act of giving everything you have. It's like saying, "I will not choose to be in this mortal world, I will not just go quietly to that, [laughs], black space, or whatever that is. No I'm not going to do that. I'm gonna be different, you know, I'm not just going to die like a sheep." I'm going to use the resources that I have in something that has real meaning, not just on a car or a wife or a family or something that has real meaning. You know, "I'm gonna use it for offering, it's gonna sit there on the altar and rot, or I'm gonna throw it in the ocean. And then you've really used your money meaningfully. Okay, because you've stated, I believe in the three jewels. And I want to get that. And that's a statement of that, and that's powerful, that's very powerful and you have to do it. Okay, three kinds of offerings. Really quick. The first one we call, the offering of the things that nobody owns, okay. The offering of things that nobody owns. By the way, I don't mean to put down family life and things like that, that's not the point. What I am trying to say is that, offer your family something meaningful. You know, if you love your family and your wife and your kids and your husband and whatever, offer them Enlightenment. Because to offer them food or a car or a new place to stay, I mean, those will all die. They will all go away, then the effort is wasted. And then the energy of that money is wasted. Try to do something that will get them out of dying. You know, try to give them a real gift. It doesn't mean that you don't have to offer them a smaller gift, you have to. What I'm saying is that if you really care for someone, give

them something that is more lasting than a car or a house or clothes. You know, give them something that will keep them like for a zillion years or so. And you can, and you have the capacity to learn to do that. And I'm just saying, use your energy for that and use your resources for that. Say, {dakpu}, [repeat], {ma sungway}, [repeat], {dze}. {Dakpu}, [repeat]. {ma sungway}, [repeat], {dze}, [repeat]. What's the kind of offering you do when you imagine the things that have no owners? Mountains, oceans, flowers, the sky, just anything that you can imagine. There's a list in Shantidevas, you're gonna get it. In Master Shantidevas reading, you're gonna get a whole list. But basically all the things in the world that nobody claims, and you can offer them. Walk through Manhattan and offer them the sunset. You know, offer the sunset to your Lamas, offer the stars to the Three Jewels. You know, very inexpensive. Master Shantideva gets into why would anyone want to make this offering? And he says, "Well, I didn't have much virtue in my past life and now I don't have much money. I really don't have that much available cash". I like, Just offer you the stars and the moon and you know. And they say, "Fine." They would love to have that. I used to go out surfing and sit on the surfboard and offer Geshe Dhargye the ocean, the sunset and all that. And that's fine. No problem. You know, offer all those beautiful things. You know, think of beautiful things and when you see a beautiful thing, offer it. And once you get into it, it's very, very cool. It's very easy, your walking down the street in Manhattan, you see a particularly beautiful cloud with a red hue on it and you just offer it, to your Lama. You know, like just for a second, close your eyes and think that they can see what you just saw and offer it to them and it will change your inner being and certain things will start to change and you will start to get ready for Bodhichitta. And if you don't do it, it won't happen. It's fun, and it's extremely important to do. So just do it. And then Shantideva says, "Hey, wait, there is something I own." Even us credit card bankrupted people. [laughter] Say, {ranggi}, [repeat], {lu}, [repeat], {bulwar}, [repeat]. {Ranggi}, [repeat], {lu}, [repeat], {bulwar}, [repeat]. {Ranggi lu}, means "your own body". Nobody in here doesn't own their own body. Unless slavery has been reintroduced, I don't know. Okay, {ranggi lu}, means, "your own body", {bulwar}, means, "you offer it". Offer your own body. There is a story of the bodhisattva who is called Crying All the Time, {unclear}. He heard this voice in his head and it said, "Go east young man". "Don't go west don't go south, don't go north." I think it was east. And don't do anything else, just go. And he just dropped everything and went. And he just started walking to the east, you know. And he keeps hearing this voice, "Go, go, go, go, go." And he's walking, he's walking, he's walking. Then he starts to hear, he starts to see this Lama. This is in ancient India, alright? And he starts to see this Lama teaching. And he's walking and walking, and he starts to hear the Lama, he's teaching

emptiness. This is the [b: Eight Thousand Verses, Prajna Paramita], very famous scripture. And he's hear it, he's hearing this Lama and he's getting closer and closer and he starts to see all the Lama and all these students sitting in his room, teaching. And he's like entranced you know, he can't believe it. He's walking, walking, walking. Finally, he gets to this town, and he say's I'm gonna have to buy some offerings for my Lama. He figured out that he's in such and such a house and so he stops in the Market place to pick up some offerings, and he realizes that he's totally broke, he has no money at all. So he's looking around for something that he can sell. So he decides to sell his arms and his legs, as meat. Like he just decided to, you know if anyone wants a hamburger, you know, he will offer some fat part of his arm or some fat part of his leg, or something like that. And so he actually sits down in the market and he actually starts to scream out, "Meat for sale!", you know, human haburgers, "Anybody want meat for sale?". And they say that there's these demons that block the sound. He's screaming at the top of his voice and these demons are blocking the sound, no one can hear it. There's a crazy guy sitting there with his mouth, you know, and no one can hear him. So out of frustration, he starts to cry. You know, he starts to weep. Out of pure frustration. And that's how he got his name, He's called "Ever Weeping". A very nice example of a Bodhisattva. And it has a nice ending, but I won't go into it. This is not, okay, okay. This fair damsel, the daughter of a rich merchant, sees him from the rooftop, you know, she's like out on this parapet. And she sees this, guy, you know, [moves mouth silently], and he's crying you know, and she feels sorry for him and she goes down, you know, and finds out what, that he needs money for offerings so she goes and talks Dad into [laughter] paying for offerings, and he get s the offerings, sees emptiness, meets the Lama, sees emptiness, nice story. This is not that kind of offering, This just means that, I give up myself to the service of the Three Jewels. I give up my life to the service of the Three Jewels. And that is the offering of your self, of your body. I will be a, I put myself at your service, just use me. It's like that. Last offering, then we'll stop. Say, {lu}, [repeat], {trulway}, [repeat], {choepa}, [repeat]. {Lu}, [repeat], {trulway}, [repeat], {choepa}, [repeat]. {lu}, means, "by your mind", or "with your mind".

You are bathing them. You are offering them a bath. And there's a whole process, you know, you have to dry them the right way and you have to bathe them the right way and then you have to prostrate. And it's very sweet, and you do it all in your mind. There's one where you offer them a beautiful palace to live in. Or you cover their body in beautiful silk. You know, you could do that, you could sit there and change it you know, make it one way. Dress them one way and then just dissolve it, dress them in another way, and you could keep offering all sorts of flowers. Every type of flower that you could imagine.

The point is just that it's this huge fantasized offering, and it has profound effects on your mental continuum. It has profound effect on your being. It sets you for purification. It sounds like something worth less, but you know how powerful fantasies can be. You know how powerful dreams can be. There's something powerful about visualizing something, and really getting into the fantasy. You know, don't just do it as an obligation. You know, get onto it. Take a bodhisattva that you really think is cool, and just go through the whole thing and go through everything. Go through all twelve offerings, It's your meditation for this week, just go through all twelve offerings. And have a good time, I mean that's {trowa}, that's perfection number four, having a good time doing a good thing is one of the Six Perfections and just enjoy it, you know. Get off on it. And what will happen it that it will act itself out, eventually. You'll be able to make real offerings to these bodhisattvas. And you will find that it starts to effect your behavior. Just like all the bad offerings that we have about saying something to someone at work and stuff like that. How you're gonna say it, and how his face is gonna go like that, [laughter], you know. And what a joy it would be, you know. And these are like real fantasies that you can, that you can carry out in your mind. Last note. You will see name of Bodhisattvas in the reading. Some of them are Manjushri, Avaloketeshvara, Vajrapani is in there, Samantabhadra, stuff like that. These are beings that you normally think of as Tantric deities of Angels or something like that. Fully Enlightened beings. In the Sutra teachings, In the teachings which are not secret, they are Bodhisattvas. Okay, they were Boddhisattvas at the time of the Buddha or later and they were specialized. They specialized in these offerings. They were like known for their ability to do these offerings, especially the last one. And you'll find that there's a form of the last offering which is called the Unsurpassed offering. And you have to learn to do that. Okay, so don't get confused. In the, in the open teachings they are bodhisattvas, in the secret teachings, I can't tell you anything. It's kind of late so I think we'll just go straight to mandala offering, but, but do the fantasizing at home, you know, twelve offerings, they are, they are listed in there and what we're talking about is actions that prepare you mind to get compassion, if you do them, you can learn compassion, if you don't you never will, and you will be one of those very sad, frustrated, Dharma students who didn't do it and really didn't change much. And you don't have to be like that, you know, you have the inclination. And just do it, okay? And this one you can't say that I didn't have time, you could do it on the way to work, you could do it in the subway, you could do it while your on the phone at work with your friends. [laughter] You could do it all the time, right? No problem. Any thing else? student: Could you tell them to pick up the readings and the homework's at the door. Please pick up the readings and the homework's on the... well, by

the way, the people doing that, they did two all nighters last week, one all nighter this week. It's Ora, Elizabeth, and a couple of other people, so you should thank them if you have the chance. By the door. [prayer: short mandala] [prayer: dedication] How many people did not get.....
[cut]

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Geshe Michael Roach

ACI Course XI: Guide to the Bodhisattvas Way Of Life, Part Two

Class Four: Contemplations of the Perfection of Effort, Part One

July 22, 1997

transcribed by: Amber Moore

... which is the fourth perfection. Patience was number three and you had a quick review of patience. It normally takes about a year and a half straight to teach the patience chapter, but you did it in three nights and now it's time for you to move on to effort and I'll spell for you that.{parchin}, {tsundru kyi}, [repeat], {{parchin}, [repeat]. {Tsundru}, means, "effort", {kyi}, means, "of". And {par chin}, means, "{parol tu chinpa}", which means, "the paramita or the perfection.". This is the perfection of effort and it's the fourth perfection. The opening lines of this chapter say, say, {lungmay}, [repeat], {yewa}, [repeat], {me}, [repeat]. Okay, {lungmey}, [repeat], {yewa}, [repeat], {me}, [repeat]. {Lung}, in the high tone with the head letter means "wind " and it can mean physical wind like the wind coming from a fan or it can mean inner wind, like the psychic or the spiritual energies moving through the body. Through the spiritual body, and that's called "{lung}". For example, when you meditate the wrong way or or meditate too hard, you don't go into it the right way, you get {lung}, , a {lung}, condition is called {lung } for short and you start feeling nervous and you can't sleep, your body starts to shake, and this is the function that {lung}, it's {chi}, in Chinese, and that's the function that lung had in you body. It's the energy flowing through your fundamental spiritual body, inside. {Lung me}, means, "without {lung}". Okay, {lung me} means, "without, without wind". {Yewa}, {yewa}, means, "for something to flicker", or for something to move like that. Like the, the word for earthquake is {sai yom}. You know, which means, The earth goes like this [shakes]", So {yewa}, means like if you blow on a candle flame and it goes like that, that's called {yewa}, okay. {Yewa me}, means, "It doesn't flicker". And this is in the opening lines on effort. It says, "Without wind nothing flickers, without wind nothing flickers." And Gyaltsab Je and Master Shantideva himself explain it as meaning, "without effort, without the perfection of effort, you can't do merit." Okay, without effort you can't, you'll never do merit. You can't... and then Gyaltsab Je goes into a bit of explanation of that and I thought it would be nice to go into that. I think this is very charged. I think this line is very, very profound. In the highest teachings of Buddhism, in the Secret teachings, it's very significant that without wind there would be no fire, there you know, there would be no movement of the fire without wind and, and I can't go into it because it's secret, but it's very, very profound. He's talking

about the creation of your enlightenment. He's talking about the creation of a Buddha's body and a Buddha's mind in this little line here. He says, "without wind, the candle won't flicker, the flame won't flicker", and he, ultimately, even according to Gyaltsab Je, he's talking about the creation of you now, your Angels body, you know like this pure body of light, and the and the omniscience of a Buddha. The mind state of a Buddha, the enlightened mind state of a Buddha, and all of that is hidden in this one little line. Without the air, the fire won't flicker, okay. How does effort have this kind of effect on you, your body turning into light and your mind turning into omniscience. you know, how does effort play a role. Okay, and for that you need to have a little bit of an outline of the six perfections, okay. What's the first perfection?

student: Giving.

Giving. People say, "generosity", but I don't like the translation because there are three kinds of giving, right? Which are? Material giving, you know, like giving somebody some food or a place to stay. Then there's protection from fear and I wouldn't call that generosity, you know what I mean? Like saving someone from a mugger is giving them help, but it's not like generosity and the third one is giving Dharma. Okay. Second one, it's called morality sometimes. I think the word is too "Billy Ghramish", and I like to call it an ethical way of life. Like I have a friend who asked me to sell him a big diamond tomorrow and I know he's gonna ask me if he can just skip the tax to New York City, you know, and I'm like thinking, you know, what am I gonna do? I start to think, what am I gonna do when he asked me. And I just decide, he's gonna have to pay the tax. [laughs] You know there's all these ways you can get out of it and they are not honest, they're not moral, they're not ethical. And an ethical way of life is that. You have to give up those temptations to do those things cause it's not, it's not good karma and if you get out of the tax, it's not because you lied to the government, it's because you did something generous before and long story, you know all that, okay. Patience, "the art of not getting angry". I, I told some body in the car on the way over here I was Happy that we are finished the patience chapter because I got so angry today at my boss, but I felt like we're already today onto effort so it's not like I couldn't, it's not like I couldn't teach it honestly tonight, you know. Number five, you could say, "meditation of concentration". And number six, "wisdom". What does it mean when Master Shantideva says, {lung me yewa mepa shin}, {lung me yewa mepa}, "without the wind the fire never flickers". He's talking about the central position of effort in the six perfections. Okay, effort goes both ways. Effort applies to the first three and effort applies to the last two. Effort is considered the key in the six perfections. The first three

perfections produce something and the last two perfections produce something. And effort is located between them because it's needed for both, okay. And for that you have to know an idea called... Say {sonam}, [repeat], {kyi}, [repeat], {tsok}, [repeat]. {Sonam}, [repeat], {kyi}, [repeat], {tsok}, [repeat]. And then {yeshe }, [repeat], {kyi}, [repeat], {tsok}, [repeat]. {Yeshe kyi tsok}, [repeat]. Okay, {sonam} means, "good deeds", goodness. It's translated as "merit" sometimes. It just means goodness, good deeds, good deeds. {Sonam kyi tsok} means, "a whole collection of good deeds", a whole pile of good deeds. Okay, a whole collection of good deeds. {Yeshe kyi tsok}, {yeshe} means "wisdom", knowledge, okay, it's a common Tibetan name. {Yeshe kyi}, {tsok}, means , "The accumulation of that knowledge", the collection of that knowledge. If you were able to collect a great deal of great deeds, in this arrangement here, it creates, your body, a body of light, a Buddha's body, okay. So number one here creates the body of a Buddha. Okay, eventually , everybody in this room, if you haven't already, will enter a body made of pure light and you won't have a Body like this anymore and you won't suffer in a body like this. This body as we pointed out, I think last time, is innately defective. Once you have a body like this it must suffer. There's no way that you can have a body like this and not suffer. Once you have a body like this it must suffer. It must go wrong it must break down and it will break down. If it didn't break down yet, just wait awhile and it has to break down and it will break down and it will get older and older. Day by day it will get weaker and weaker and then finally it will just die, it must go like that it always goes like that. If you collect enough goodness, good deeds, called {sonam kyi tsok}, then that whole energy, that whole collective energy of all the good deeds you've done, they produce an Angels body, they produce a body of light. And, and then that body doesn't suffer, that body doesn't have organs, it's just pure light, and it's, it's the kind of body you see in all those Buddhist paintings, and I think those paintings are a little bit dull to me, they, they should have light bulbs behind them or something, because they're really shining, they're really just made of light. You know, it's not like they're just sort of dull white or you know off white or whatever Tara looks like sometimes. She's actually just pure light, and shining in pure light like that. {Yeshe kyi tsok}, is the combined knowledge, the whole big ball of knowledge that if you are able to reach it, it produces a Buddha's state of mind. It produces omniscience, it produces the ability to see all things in all times and all places at one moment, and the emptiness of those things at the same moment. Ad, and that's the mind of a Buddha. So the first, the collection of merit, number one here, produces you Buddha body. Number two produces your Buddha mind, what's that got to do with the six perfections. The number one from the other sheet, the collection of good deeds, or goodness is primarily related to the first three perfections, if you

perform the first three Bodhisattva activities well, which is giving, keeping up an ethical way of life and patience, it produces what? The physical body of a Buddha, pure light. By the way, that, there's another body of a Buddha, right? I mean there's a body of pure light that exists in a Buddha Paradise, simultaneously, actually one millisecond later, after enlightenment, you are able to send out bodies in any form to help people on any planet, in any galaxy of the universe, so that's called the sending body, or the nirmanakaya, the body that you send out. And that is called {deme hlundrup}, which means, "It's spontaneous", the Buddha doesn't have any premeditation, the Buddha doesn't think, "I have to send a body to Saturn today, I need one to go to earth, I need one on New York, I need twenty five out in Kansas. It's just, he just spontaneously appears in those places immediately, one millisecond after enlightenment if it helps somebody. And it can even appear as a dog as a tree, as a bus, it doesn't matter, the Buddha can appear like that and they do. So that's the physical body, it's created by the first three perfections, those two physical bodies. The mind of a Buddha is created by the last two perfections, meditation and wisdom. Yeah?

student: [unclear]

They count it as physical body, motivated by the mind of the Buddha, motivated by the Dharmakaya, the Janadharmakaya, which is the mind of a Buddha. So it's that's by the way the reason why the fourth body doesn't kick in until one millisecond after enlightenment, because first you have to achieve omniscience and then omniscience send out the body, so there's a time lag of a whole millisecond. You know, and {tsundru}, number four, the perfection of effort, feeds both, it feeds collecting the merit that you need to reach a Buddha's body and it feeds the meditation and wisdom you need to reach a Buddha's mind and that's why Master Shantideva said "{Lung yewa mepa shin}", okay {lung yewa mepa}, means, "Without the wind the flame doesn't move", meaning, if you don't have effort, you won't get the other five perfections, you won't have anything to motivate the other five perfections and you won't have anything to create your enlightened body and your enlightened mind. If you get into the secret teachings of Buddhism, which you must try before you die, if you're serious about all this stuff, this has very profound implications. The statement that the inner wind moves the fire is very important for achieving, within this life, a Buddha's body and a Buddha's mind, before you die. If you go into the secret teachings, you can save about a zillion years and you can achieve your goal within this life, but you need the six perfections. And so I think that Master Shantideva is punning us, you know, because it seems otherwise wise sort of a

weak metaphor to say, "Oh, candle lights don't flicker unless there is a little puff of wind, "you know. What's the point, you know. And then Gyaltsab Je says, "what he means is; without the fourth perfection, you don't get any progress in the other five perfections in producing the two collections which produce your body of a Buddha and the mind of a Buddha, which incidentally, are produced in the secret teachings through processes that are well described in the words, "The fire never comes without the wind". So I think it's kind of beautiful, I think he's, I think he's kind of setting us up for something, okay. I'd like Hector to read the verse, okay, now you can hear the verse again. So close your eyes.

Hector: Contemplation one, "What moves the Flame".

Once you have practiced patience, begin your practice of effort, for enlightenment lies in making this kind of efforts, without a breeze they never flicker, and just so in the absence of effort, merit can never occur."

So he's saying, the text says, the verse says, "In the absence of merit.... what cannot occur?"

Hector: In the absence of effort.

Oh , "In the absence of effort merit cannot occur." And then Gyaltsab Je says here, that "merit here refers to merit and wisdom, referring to the collections of merit and wisdom", referring to the things that create your Buddha body and your Buddha mind. Okay, that's he's explaining the central position of effort in the six perfections. Okay, we'll go on to number two, so close your eyes. This one's short, you've got to listen carefully.

Hector: Contemplation two, "Effort is Joy".

"What is effort? It is joy in doing good."

[silence]

Say, {tsun kang}, [repeat], {gela}, [repeat], [trowa o], [repeat]. {tsun kang}, [repeat], {gela}, [repeat], {trowa o}, [repeat]. Okay. very, very famous I think it's the most famous word from this verse. And one of the most famous lines from the whole [b: bodhisattvacharyavantara], and I'll spell it for you. {Tsun}, {tsun}, here stands for {tsundru}, which is what? [laughs], Effort okay? It's funny, like in Central Tibet all the words have become slurred, like in New York City. And

then in the outlying areas, like Ladakh, or even Mongolia they pronounce all the letters purely. So in Mongolia they'd say, {rtsungrus}. And we had a monk, when I first came to the Rashi Gempil Ling in New Jersey, this old hermit who lived there for many years, never came out much. And his name was {zungru} so that's easy to learn the spelling if your learning Tibetan, {dzungru}. Which in modern Tibetan, modern Central Tibetan is pronounced tsundru, okay, {tsundru}. {Tsun}, means, is short for [tsundru], meaning "effort". {Tsun kang}, means, "what is effort?"

What is effort? What is effort" It's a rhetorical question. What is effort? And, and think about it in your own mind before I give you the answer okay? Just if I say effort, sounds like something undesirable, right Sykes? I mean, just kidding. [laughs] It sounds like somebody making you wash the dishes or something like that, to me, I mean the word effort. You know, so what is effort? Is it just trying hard? Is it just try hard? Does effort in Buddhism mean to try as hard as you can? Because that's to me and I think the general meaning in English okay. {Tsun}, {tsun}, in Tibetan or effort in, in English means to work hard or to try hard, to put forth great efforts. okay, but that's not the meaning of effort as a perfection, that's not the meaning of effort as a perfection. And Shantideva gives the true meaning of effort in the next part of this line. I'll give you. I'll give you Shantidevas, Master Shantidevas description, {ge}, means "good deeds", doing good deeds, doing nice things. {Ge la}, means, "about doing nice things", or good things. {Trowa}, {trowa} means taking joy, so this is interesting, very, very, famous line. Lamas are quoting it all the time in the monastery. {Sung kang gela trowa o}, means, "What is the perfection of effort? It's to get off on doing good things, it's to enjoy doing good things.", Okay, and that's very different from the feeling of "effort", is to feel some kind of real delight, and some kind of real enjoyment and pleasure in doing good things. And, and that's different from the idea of effort. It's just some automatic, spontaneous, happy, joyful, I like to call it getting off on good things, you know, you're just very much attracted to doing beautiful deeds, you know you're attracted and you're very, very excited about the idea of thinking good thoughts, you get excited about the idea of doing some Dharma activity. You get very turned on about the idea of going to meditate, or do a retreat or something. And this is {sung kang gela trowa-o}. It doesn't just mean to work hard. You can work hard your whole life and never get the perfection of effort. The perfection of effort like all the other perfections is an attitude, it's an attitude it's not how much you work, it's how much you enjoy it. And that's very interesting to me. I like that. And it's just to be excited and turned on by good things, you know, to really enjoy. You know somebody says, you want to go meditate for an hour?", and you say, "Yeah, I'd really like to do that." you know. Or, or they say, you want to go on retreat? And the say,

'yeah", and you get very excited and you say, "yeah, yeah, yeah, I want to do that". So you want to write in your book and write all your bad deeds and track your thought today?" You know, and you say, "Yeah, that sounds great you know I think that's a great idea." You know and they all sound great to you. You want to go to class? In the, Chandrakirti says, "You get the hair, you get some kind of rush up the back of your spine." You want to go to Dharma class?" and you're like, "Ohhh." You know, [laughter]. That's {tsun}, that's effort and that 's the meaning of effort as a perfection and this is a classic, this is the most famous reference to that in, in Buddhism. I think "joyful effort", might be a good translation." You know, joyful effort, happy effort, you know, happy, virtuous, good deed effort or something like that. You know, just enjoying it. And I think that you really have to try to get there, you really have to try to do that. You know , in the monastery, if you're a bad, if they catch you going to a movie in town, there's a couple of punishments. One is that you might have to stand there with this movie poster in the, in the middle of the assembly, during the middle of the morning prayers, like for an hour you have to stand there and hold up this stupid movie, Indian movie poster you know. And another punishment is, is to do like a hundred prostrations to all the assembled monks as an atonement you know. And then I remember the {giku}, which is the disciplinarian, the, the, you , know the person who keeps the discipline in the monastery. He, he gave this stirring lecture one day about, this is not really a punishment, you know, if you had {tsundru}, you know, if you had {tsundru}, you'd be turned on by the idea of having to do a hundred prostrations in front of the whole assembly of all these holy monks, you know. And he wasn't even sure it was a very good punishment you know, because if you were really a bodhisattva, there wouldn't be anything that you enjoy more than, than prostrating a hundred times in front of the assembly, you know. And I remember he gave this big lecture one time. But I think you really have to examine yourself and there's this thing where, where, in Tibetan it's called, it's called what's it called? {Tre mare}, {tre, tre mare}, means, "look, doing good deeds is no, like some kind of obligation, {tre} means, like a customs duty or an excise tax or something like that. {Tre yon mare}, means like "don't, look upon your meditation and your practices and keeping your book, keeping your book of your good deeds and your bad deeds. Don't look upon it as some kind of obligation, you should get turned on about it , you should have some joy about it, and if you don't have that then you are not perfecting this perfection. You know , if the idea of going to class, or the idea of meditating or the idea of going on retreat, or the idea of going to work today and try to practice patience with this boss who was screaming at you. I had two bosses screaming at me today. If it doesn't turn you on, you don't have this perfection and you have to think

about it you know. You have to think about why is it that you have to drag yourself to your meditation seat, you know. I've had people tell me, "Do we have to meditate now?" and I'm like, "Yeah, you have the great honor and joy of meditating now, you know." And, it's very bad to think of it as a {tre}, as an obligation, you know, it's an honor, it's a joy, it's a fantastic opportunity, to do your meditation in the morning you know. And if you have any other attitude you have a serious problem, you have a really bad problem. And you have to work on this, you have to study this chapter. So I'm setting you up for this chapter. I mean, if you have any hesitation about doing your morning prayers, or you have some kind of you know, you make a face when it's time to meditate or you keep putting off your tantric retreats that you have, that Rinpoche told you had to do for next year or next month, or you keep doing that because really, you don't take any joy in it or you're kind of making up excuse of how to cut our meditation session short you know, like not fifteen minutes but thirteen minutes you know. You don't have joy and there is a serious problem and you have to, you will fail. You won't collect those two collections, so you have to look into why, why you think like that and this is the subject of this chapter. This chapter is supposed to inspire you to get some kind of joy or happiness or pleasure or get turned on by doing Buddhist practice, you know, your meditations, your prayers, helping other people, staying up late to do some virtuous thing. It's supposed to turn you on about doing all these things. You know serving the monastery, serving Godstow or what ever you know. Just it's supposed to get you inspired about doing these things rather than liking on them as an obligation. Master Shantideva and the debate Master at Sera May, they don't like the word obligation, that's very bad. It should be joy, you know, you should be sneaking into your room to meditate extra. you know, you should be breaking into peoples homes and putting money in their wallets, you know, you get turned on by doing good deeds and you get excited about it and be, be unstoppable, you should just be like addicted, like a virtue a holic or something. You know and all you want to do all you can think about is doing your next virtue or doing your next practice, it should be like that. And I think that allot of Americans start to look upon their prayers and their meditations as some kind of obligation, or something they're supposed to do, or the {dakye} is something you're "supposed" to do, or something you're supposed to memorize. And I have to, I'm supposed to do so many mantras, that's really bad. That word is rally bad. "Supposed to do", is really bad. You know, it's like your honor and your joy and your privilege and your fantastic opportunity to do those things and if you don't think like that, you have a problem and you have to study this chapter, you have to think about this chapter, okay. Next verse.

Hector: Contemplation three; "What Stops Effort?":

"Here I will explain the things that work against it these are laziness and attraction to what is bad and the feeling of being discouraged, belittling yourself."

Okay. The next, in the next section, Master Shantideva, after identifying what effort is which now you know, it's now just working hard about the Dharma, it's getting turned on by the Dharma okay. Getting turned on by the Dharma. And he says, "What could stop you from getting turned on by the Dharma?" He says, "Let's make a list...", he says, "I'm gonna make a list for you of all the enemies you have to watch out for that will destroy your effort." The thing which will destroy your getting turned on by the Dharma, so he makes a list, okay. And I'll give it to you in Tibetan. {Lelo} is one of the first words that all Americans learn who try to study Tibetan, it's very interesting and I think it's subconscious. I think because it's very similar to "laying low". And {lelo}, means "laziness" in Tibetan. Yeah, it's the Tibetan word for "laziness" and it's a kind of neat, sounds like , lay, lay , "I'm gonna lay low for awhile." It almost seems like connected to the word for laziness. Master Shantideva will get into, in the next verse of the definition of laziness and what is laziness, but basic laziness, in this verse he describes it as pretty much, being attracted to some kind of inactive, unjoyful, laying around or lazing around. You know, just enjoying the pleasant feeling, of, of lazing around, not engaging in virtue. Okay, just lazing around you know to get into the feeling, you know wasting time. Wasting hours of your day, sitting around doing nothing, okay. Basic description of laziness, to be attracted to that and you know, you get some kind of feeling it some kind of, it's like eating too much chocolate or something and you get some kind of stuffed feeling. Stuffed, stupid, overdosed, feeling, I don't know what it is, but that's {lelo}. {Lelo}, is to be attracted to that feeling when you sleep in too late and you slept too much and you feel like a pig. You get this inner feeling you feel stuffed or bloated or something, or somehow lazy, sleeping you know, just some kind of eating too much or sleeping too much. And that's and that's, and then not doing your meditations, not doing your practices, not feeling like studying Tibetan, you know, just this kind of sloth, he calls it sloth. That's his description of {lelo}, a basic description of {lelo}. By the way that is not the same as, and Master Shantideva and all the Masters of the {Lam rim}, are very clear, it is not the same as doing virtue very well, and happily and then taking a good rest. That's a different thing you know, that's a whole different thing. Like if you stayed up all night doing the reading or something and only got one hour of sleep, to go and lay down for a couple of hours is fine, is wonderful. And it is a bodhisattva

activity to take care of our body and to sleep well, you know, to sleep enough, to take care of yourself is a bodhisattva activity, no problem, he's not talking about that. They're very careful to say that. This is talking about excessive, lazy sloth, lazing around, reading the New York Times for three hours on Sunday, you know, that's sloth. It's a waste of time and there is no great benefit. There is practically no benefit to it. But if you're overworked with your Dharma work and you're stressed out and you're tired, it might be very appropriate to sit down and read a novel or something. It might be very virtuous to do that if you need it to keep your balance. To keep your spiritual balance there are times when recreation or entertainment is, is very, very spiritually desirable and healthy and virtuous. And they are all clear to say that. You know, it's not that it's bad persay, it's that it's bad in excess. It's bad when it's all you do. It's bad more than you need to get on with your virtue, okay. But there is a time when you have to do it and in the monastery we have a, we have for example, {Gaye}, {gaye}, is, and I think every great religion has the equivalent of {gaye}. {Gaye } is after the strict summer debating and meditation season that we have then there's like this two, three week {gaye}, {gaye }, means "let it all out", and you're allowed to play radios and you're allowed to play games and you're allowed to play soccer and you take your shirt off and you run around and that's called {gaye}. And suddenly all over the monastery, these tape recorders appear, you know, and radios and checker games and... what do they call those things? What's it called? There's this thing that they play, what's it?

student: [unclear]

{Karim}, {karim}, they call it {karim}, You know suddenly the abbot is playing {karim}. You know, suddenly this {karim} board has appeared, you know and even the abbot is playing. And there's a time for that. There's a time for resting and there's a time for entertainment and there's a time for relaxing and then you get back to your virtuous activities and that becomes a virtue. We're talking about just continually doing it when you don't need to do it, when there's no great function to it. Just being lazy, okay. Number two, [cut]. ...{la}, [repeat], {shenba}, [repeat]. {Changen}, [repeat], {la}, [repeat], {shenba}, [repeat]. {Changen}, is short for {chawa ngenba}, means, "bad deeds. Okay, doing bad things, doing wrong things, killing, stealing sexual misconduct, lying slander, harsh words, idle gossip, craving, ill will, wrong view, excetera, okay? Being attracted to those things. I don't think any one in this room is particularly attracted to murdering people, or embezzling large amounts of money from work or committing adultery with every lady you meet. But we do have this attraction for things that are not wholesome. Things that are not beneficial,

things that don't help anybody in particular. I can think of the New York Times and stuff like that. I mean, just television is {changen la shenba}, it's being attracted to something which is actually pretty negative. And, and if you're a Buddhist, there's I think that it's very American or Protestant or something or, or judeao Christian or something about feeling guilty. The word guilty doesn't exist in Tibetan. I don't know any word for guilty. There's no word for feeling guilt. They don't have the idea of feeling guilty. It's not like that, it's not like you have to feel guilty about watching TV or guilty about sneaking our to an R rated movie or guilty about reading the New York times or something like that. It is just simply, a very dangerous thing to do, it's a dangerous thing to do. You don't have much time in your life, you could die at any moment, it's easy to get hit by a car in New York City. You know, it's very easy to die on the streets of New York very suddenly. And it's just dangerous to do those things. It's not like you have to feel guilty about it, it's just stupid. It's you don't have that much time, it's a race against death whether you will reach that body of a, of light before you die or not. It's a very deadly, very serious game that we're in, life. And you must, if you do not reach it before you die, you're mind does not stop, you do not stop. You go somewhere else and there are many terrible places you can go. So it's a very deadly, serious, race against time and you need every moment that you have. So it's not like you should feel bad or you should feel guilty about wasting your time, it's dangerous to waste your time, it's very dangerous to do that. And that's all he's sayings, {shenba}, means, "to be attracted". {la}, means "to", {changen}, means like, "negative" or "useless activities, okay very... that just another thing that destroys your sense of joy in the Dharma. That's another thing that destroys your sense of joy in the Dharma. You know, to be, to be and I say again not on a, not on level of killing people, but on that like we used to do this thing, like we used to do this thing like in the Diamond business, there's this thing called white topaz and it comes from Sri Lanka and it comes from Brazil and the stuff from Brazil, well all topaz if you radiate it, it turns blue. So all the blue topaz that you see in the store is white topaz which somebody has radiated, you known, in an atomic reactor. And so we called up the federal... the Atomic Energy Commission, and we said, "Is this dangerous?". And they said, "You know, we don't know, you know everybody's doing it, they're selling it in the stores in the United States, but we really don't know if it's dangerous or not because we don't know the effects of low level radiation over a long period of time. You know, we know that if you stand in front of an atom bomb and get your skin peeled off, that's bad for you. But this thing about wearing something that has a little bit of extra radiation for a year or two years, or five years, or ten years we can't really... we don't know, we think it really hurts you but we can't prove it because you're radiated by so many other things that it's hard to test it"

you know. And I think of {chengen}, like reading the New York Times on Sunday is like the low level radiation, you know, it's not gonna kill you, it's not like one exposure is gonna kill you, but the habit of wasting three precious hours of your life once a week over the period of a decade, I don't think you can measure the damage, it's damaging, it's very seriously damaging you know wasting an hour of a day watching TV or something is like low level radiation. It's not gonna kill you but I think the habit of doing it over along period of time creates cancer you know it has its effect on you it has this negative effect on you. That's what Master Shantideva is saying, "It's this attraction to low level negative things over the length of a lifetime it destroys your effort. It destroys your joy in the Dharma. And if you expose yourself to that low level radiation over a long period of time it kills your joy in the Dharma and then your feeling about the Dharma is like , "yeah, do I have to meditate for a half an hour, couldn't you make it like twenty eight minutes" You know I get people asking me that, you know, "When you say I have to meditate for one hour a day, can I count the preliminaries or I can't count the preliminaries?" And it's like, what are you talking about you know, it's like your honor, you should be asking me, you know, "Is it okay if I don't go to the bathroom until three in the afternoon because I want to meditate all day, you know." And that would be joy, that would be spiritual joy and those other things would be like low level radiation, okay blue topaz okay, reading New York Times, watching TV, reading magazines, you know not one of them is going to kill you. Except articles about us in the New York Times, okay. Number three, {giluk}, {giluk}, [repeat]. {Giluk} is a very rare word and it's a very specific word and the place where it comes most is in Master Shantideva's patience, chapter on effort okay. And {giluk} is a very special feeling. It's like, "I don't think I could ever do that." It's like, like you know, "I've seen how the Dalai Lama acts, I've seen how Khen Rinpoche acts, and I don't think I could ever do that, you know, how could I ever be like them? How could I ever get so patient, or how could I ever learn all those things? You know, it's impossible. And how could I ever get to the point where I could meditate for two three hours straight with out any kind of distraction? I can't do that, that's for those big Lamas, you know, I'm not like them." And, and that's just not true and Master Shantideva, throughout this chapter, through out the last chapter, throughout the whole book he says, you know, "just start." "Start in your own puny, wimpy, little way and start to make it a habit and the human mind is extremely powerful and if you start at a low level you know at a tiny level to do something small, like when he's on the chapter in giving he says, somebody says, how could I ever be like a bodhisattva, bodhisattvas can take a knife and cut their hand off and hand it to somebody who needs something to eat for example, if they are not vegetarian. [laughter] There's this thing where

they have the ability to reach into their eye socket with this finger, I mean theoretically you could do it right? Like I could do it right now if I really wanted to, if I had the strength you know. And reach in and pull out your eyeball and hand it to someone who doesn't have an eye. I mean bodhisattvas have this ability to do that, because they care so much about other people. So Master Shantideva says, "Don't do it. It's a big mistake." Like someone like you and me, if they tried to do that, after a couple of minutes, we'll regret it, we'll say, "Oh my god, what did I do?". He says, "Start with carrots and potatoes." Give away a carrot, give away a potato." You know get in the habit and make it habitual. That he said in the last chapter. Everything depends on your own mind. Everything depends on getting used to it. You can do anything, anyone in this room can do anything. The human mind is very, very trainable, you just have to start small and build up steadily and you can, anyone in this room could get to the point where you could cut your arm off and you could get to the point where you could reach in and take your eye out and hand it to someone. Don't think you can't do it. You know there's a very famous verse where the Buddha says, "Bugs can do it, flies can do it, roaches can do it, if you try if you train, if you build up steadily you could do anything." You know the human mind is extremely powerful and you can do it, you just have to start, and try. So {giluk} is, {giluk} is the opposite emotion. {Giluk} is like saying, I could never do that, it's a big enemy of the fourth perfection and you have to forget it, you know there'll be bad days

when you feel depressed, like you taught the patience chapter at the Quaker house for two or three weeks and then your boss screamed at you a little bit and you got pissed off and said something, like I did today. And then you start feeling {giluk}, you know. Like here I am, I'm standing up here talking about it and I'm getting furious at my boss, right away. I mean within about two minutes after he screamed at me. But you, you can't be {giluk}, you know you have to think, "I failed this one time, but I'll come back, you know, tomorrow, Thursday, when I have that meeting with him, I'll just keep my cool, you know I won't get angry and I'll think about..." What am I supposed to think about? You tell me? And I'm gonna keep bringing it up. Very, very, very important, don't forget it, most important think of this class, most important thing of this course. Where did he come from? You know no Buddhist who ever encounters something negative should ever fail to say, "Where did this come from? Why did I ever meet this stupid boss? Why did I ever walk into this company? Why did he ever interview me here? Why did he see the add in the paper and come to interview here? Was it just a mistake?

{cut} ...enjoy their practice and like that. It's not like that, it's like just, just practice a little bit, you know, get used to it, start small, start small. You know, get off,

you know, start with a ten minute meditation, go up to fifteen minutes and go up to twenty minutes. You know, don't feel guilty if you can't sit down and enjoy a whole hours meditation, cause it hurts. At first it's not comfortable, so start small. Get used to doing ten minutes then do fifteen minutes and you know, if you do something like exercise, right, if you go and try to bench press two hundred pounds the first day, you hurt yourself. If you start with a little bit of exercise and then build up slowly, it becomes quite enjoyable. Once you get good at it, it becomes very enjoyable. But if you ran five miles on the day that you tried to run, it, it would feel bad and you wouldn't want to do it again. And it's the same with your meditation and the same with your virtues, it's the same with generosity, it's the same with generosity, it's the same with keeping morality, you have to start on some level that you can handle. And, and start modestly, start wisely and then build up slowly, so he's saying like that. {Nyomley} is some kind of feeling of pleasure about wasting your time. Say, {nyila} [repeat] , {denpay} [repeat], {sepa} [repeat]. {Nyila}, [repeat] {denpay}, [repeat] {sepa}, [repeat]. {Nyi}, means "sleeping", lazing around. {Nyila Denpa}, means to sleep for a period of time, to spend a, to spend time sleeping. {Sepa}, means to have a craving for that. So {nyila tenpay sepay}, means, you just get sort of an addiction to lazing around. You know either in the form of sleeping or laying half way down, and, and like that. It's one of the enemies... it's one of the things that promotes laziness. It's one of the things that will destroy your joy in virtue. Incidentally, eating too much is related to that. You know, incidentally, eating too much or eating the wrong things very much promotes this. Being in the habit of eating too much, which is very typical for Americans, you know, eating more than you need, eating more than you're hungry for promotes this also. It gets you into the frame of mind... like if you try to meditate after eating two pizzas or something, it's impossible. Or if you have too much sugar it's impossible to meditate right after that. So you have to, part of, part of that is to, is to watch your eating. And you know, it's not emphasized allot in Buddhism except when you do retreats, but in general, if you don't eat, if you don't eat wisely then you won't be able to meditate well. And you will get sleepy when you're trying to meditate and that. And I think it's important for Americans to watch that also, you know. And if you go to a corner store or a convenience store here, it's almost impossible to find something that doesn't do that to you. You know, I mean, I think three quarters or eighty percent of American foods are, they make you sort of lazy, they make you sort of low level, low energy. And it's different for each person, it depends on your own body. You know, what's healthy for one person, you know is not healthy for another person, you know, and you have to get to know your own body, especially in retreat or meditation. A food that might be harmful for one person might be very helpful

for another person, so you have to be very careful. You have to be careful. I, I believe that we eat too much, we eat too much of the wrong things. And then, they, they generally drag down your energy and your ability to meditate. I think, I think, if you didn't do that you could do allot more, you could stay up more, you could have allot more energy. Did you have a question?

student: [unclear]

He asked the difference between {nyomley}, and {leylo}. The words are linguistically related, obviously. {Nyomley}, is one of the causes of {leylo}. Okay, {nyomley} is like taking an excessive pleasure in doing what I call low level radiation. And {leylo} technically speaking, is not to feel joy in your practice. Okay, so technically speaking, you know if you want to get technical, you know {nyomley}, attraction to wasting your time for example is a cause of not being happy to meditate and not being happy to do your practice, okay? That's, that's the difference. In Master Shantideva's presentation that's the difference. In general, in Tibetan language, {nyomley} means someone that lazes around and {lelo} means laziness. So, but Master Shantideva is trying to present it as cause and effect and Gyaltsab Je is doing that, okay. Say {korway}, [repeat], {duknel}, [repeat], {la}, [repeat], {mikyewa}, [repeat], {korway}, [repeat], {duknel}, [repeat], {la}, [repeat], {mikyewa}, [repeat]. Ahh, this is a third condition that promotes laziness that Master Shantideva mentions but he almost mentions it as a cause of the first two, I mean as a result of the first two. So it's, number three is a result of the first two, but it also promotes laziness, laziness, being a lack of joy in goodness, a lack of joy. {Korwa}, means samsara, or cyclic existence. How is it defined? I mean how is {korwa}, defined? Basically, the death and aging of this body and this life, basically. You know, you hear cyclic existence and you're thinking rebirth after rebirth after rebirth. You don't have to think of it that way. The definition of samsara is, technically, is the, the aging and death of you, as caused by your past deeds and mental afflictions, that's samsara. Samsara is not outside of you, you are samsara, you are cyclic existence, you are suffering, you are the condition of suffering, is you. And that's {korwa}. {Korway duknel} means suffering. Okay, the suffering of this life, the suffering of normal life, non-enlightened life, non-paradise life. If you were n Friday nights class, non-going to heaven life. Okay, {korway duknel la}, {mikyewa}, means to fail. To fail, to get fed up with it. {Mi}, means, "not", {kyewa}, means, "I'm fed up with this stuff". "I'm tired of this stuff I don't want anymore of this stuff", okay. And what he means is if you get into the New York Times and television and stuff like that, [A], [B], if you get into lazing around, going out to movies, you know, just enjoying yourself basically and wasting your time, something much worse

will happen to you then just getting old and dying, you will fail to recognize this life for what it is. You will fail to recognize this life for what it is, it is pure suffering. There is nothing about this life which is not suffering. And if you get trapped in those first two causes for laziness you'll never recognize that fact. Who recognizes it? Who comes to church? Who comes to temple? Go, go to a Christian church service, the seven o'clock service, not the nine o'clock, okay, go to a Christian Church at seven o'clock for the early service, you know, go to Rashi Gempil Ling Buddhist Temple, Howell New Jersey, not at the Christmas, I mean, not at the Je Tsongkapa day. Go on during the eighth or the thirtieth of the month when it's the standard daily service, the only people there are over seventy. The only people who come are over seventy years old. Why? They woke up to this fact. Are we in the same condition that they are? Yes. Are we just as mortal and likely to die tomorrow as they are? Absolutely. But when you get seventy you can't ignore it anymore because all your friends are dead, you know. All the people you know, all your brothers your sisters your mother, your father, all your old friends from the old days. You're like the one in twenty that didn't die yet, or the one in fifty that didn't die yet. And then you go to church, you go to temple. Your {korwey duknel, kyewa}, you know, you are really fed up with this life and you finally see it for what it is. So don't wait till you get that old, you know. You have to use logic, you know, you have to say friend number one died, brother number two died, my father died, my mother died, my grandmother died, you know, people around me dying all the time, duh... I might die too. You know, you know, maybe I should do something now, while I'm still alive. I mean it doesn't take a genius to figure it out but we have this kind of blinders, you know, we refuse to admit it. That that's the way life is, And that's the third cause for laziness, okay, We gotta move a little bit. Okay.

Hector: Contemplation number five, "Lambs to the Slaughter".

"Haven't you even got the eyes to see how those in the world with you have gone steadily to the slaughter? To sit here still and enjoy your sleep, it's just the same as the oxen waiting for the butcher.

Okay, okay, I was in Arizona on retreat, like last month and when I got out I was driving to the airport and there was, I passed a, a slaughter house and there was this long, like, I don't know, half a mile of fencing and then there were all these cows you know, hundreds and hundreds of cows and they are sitting around and they're chewing, their chewing hay and they're drinking water and they're all like very relaxed you know. And then you get to the other end and there's

this big building and they're leading them in there you know, and you know you don't come out, they, they, they catch a hook on their behind on this tendon here and they pull them upside down and they slit the throats. Alive, alive, when they're alive they pull this hook on them, and then they slit their throats and then they bleed them a special way and stuff like that. And so the ones outside are just sitting there, and you know, they're like, oh, you know, cow number one just went in that building, my other friend just went in that building and they are too stupid to figure out what is going on. They are too stupid to figure out that they are going to be led into this building next and that is the nature of a cow. I mean, a cow, according to Buddhism, the brain of a cow is too stupid, in most cases, except when they feel some kind of instinct about what is gonna happen and they start to cry or something, but in general they are just too stupid to logically deduce that nobody comes out of this building that all of these other cows are being led into and they just sit there and chew on the grass and watch you know. And they are just not aware, they are too stupid to figure out what is going on and, and Master Shantideva is comparing us to them, okay, [laughs]. Okay, he's saying, "{mahī donyi duba shen}" is the root text. Which means, most of us are just like that. You know, people all around you are getting led away day by day by Lord of death you know, and He's slaughtering them. You know people all around you, people at work, people you know, people in the New York Times, read the obituary, although you're not supposed to now, right? You know all the famous people around you, all these famous people, Versaci, or whatever his name is, getting killed, day by day, you know each day one more person dead one more person dead, one more person dead. They are your contemporaries, contemporary means you're in the same generation as them, what did you think, they're somehow lot's older than you? They're not older than you and lot's of them are younger. They're your contemporaries. That's what Master Shantideva is saying, look, look they are your contemporaries. People who are alive and in the world with you right now. And they are just dying, day by day, they are just being led to the slaughterhouse and dying, and you are like those stupid cows watching those other cows go into the slaughterhouse and you can't figure out what is going on, you know. He says, "Wake up". {Munsum du tong}, means open your eyes you know, you can see what is going on, you don't have to be an Einstein to figure it out. Your, your, your, your like them, just don't sit there like a stupid cow and watch TV, and read the New York Times, and sit around. He says, don't do it. Don't be like a stupid cow. Okay, and that's, that's, it's the stupidity, it's happening right in front of you and you don't notice it. It's the steadiness of other people getting killed, you know I mean it's a very steady flow, it's not like in one day three hundred people get killed around you, it's just the very steady

you know every week, every month somebody gets killed, dies, and what are you? Stupid? You know, they are leading people in one by one they are leading the cows in one by one, don't sit there like a cow and think about your next TV show or your next movie, you know, do something you know, and this is what this verse is about. Okay, next verse.

Hector: Contemplation number six. "I still have time"

"Death is coming to take you, moving at incredible speed. In the time you have left try to amass good karma. When the moment arrives, it's true you may give up your laziness, but what good can it do at a time so wrong? You haven't go to this just yet the other's just started and yet another has still left to do, suddenly then does the Lord of Death make his arrival and in your mind you can only cry, "He kills me." "

Okay, you know we have this computer project and we are inputting all these important texts you know, in Tibetan, and it'll take maybe another fifty years or a hundred years, And in the Tengyur in the Canon in the the basic Buddhist books there are a couple of books that are unfinished, you know , they just go and they just stop in the middle of a line and the author died while he was writing it. {Dini ma che di che che lobar chitta ongwa nyi}, this is root text you know, you didn't quite get to do this yet, you know you have this plan to do this project and this other project is like half done and this other project, your thinking about doing it, and you know you have all these plans you know, you have all these projects, I have twenty one projects you know and some of them are half done you know, some of them are in the planning stage, some of them are pretty well along and in the back of your mind always there is this, "I'll be able to finish this, I'll be able to finish this." You know, "Give me another six months, this will be finished." When do you plan to do the next CD ROM?" "Oh, six months you know, it'll be out." you know, but you can't be in that mode you know, says Master Shantideva, you know it will come and you know, they'll say, "This is the book that Michael Roach started that he never finished, you know" "It stops in the middle of a sentence, you know, cause he got hit by a car that night or something like that, and he says, "Wake up." You know, there's gonna come a moment, everybody who ever died had all these plans and all these projects and all these things they were gonna do and then suddenly just boom, they die, you know, and he says, you gotta get into that mode and be ready for it to come and then he says something very beautiful and it's leading up to the next verse, He says, "What the hell did you think you were gonna do at the moment you died?" You know, are you gonna save.... are you gonna do all your

meditation for your life on your death bed, are you gonna wait till then? Are you gonna become a master meditator on the last few days? You know, when you get cancer and they put you in the hospital, is that when you're gonna start meditating? Is that when you're gonna start learning Tibetan? You know, is that when you're gonna start reading scriptures? You know or, is that when you're gonna start thinking about all this stuff? He says, "Forget it." You know, wrong time. You gotta do it now. He says if you wait too long you just won't be able to do it. And beyond that you know, we have a body problem, you know you get to a certain age, you will not be able to meditate properly, period, you know, people tell me, people over fifty, my student's over fifty, they, they start complaining, they come to me after class, they say, "that was kinda cool that you said that you know, it's a fact". You know you get to a certain age and you can't meditate properly, you can't do it. You know, you can't sit long enough, you never will and it's a fact of life, get used to it. Quit fooling yourself. And everybody says, "I'm gonna do my retreats next year." Or, "I'm gonna do my retreats when I get a good vacation from work." Forget it you know, quit the job, get a job that you can do nice retreats. You're not gonna have time later. There is no later, everybody thinks, later and then nobody does later. If you're not doing it now, you're not gonna do it. Period. forget later I mean so many people say later. Had so many students say, I'm gonna go to law school then I'll be back in class. yeah right, you know, I never see them again you know. And, and that's it. forget later If you're gonna do something start now. If you're not starting now, you're never gonna do it, face it, what's gonna be different a year from now that 'n not gonna be here now. You know you have to take steps now to take care of things. You will not be able in the final years of your life or in the Final hours of your life to make up for what you didn't do throughout your life, it's impossible, it's impossible, you can't do it. You can't wait and, and, and when the time comes that you're too old or, or not well, you won't be able to meditate. You won't be able to reach those levels that reach you when you die. By the time you get cancer or something, or whatever it's gonna be for you, it's too late, it's just too late to do anything. You can't be effective, your body doesn't move that well and your mind is already disturbed. There is a too late, I mean don't think that there is not a too late. There is a too late. And we are close and everybody here is too close. And don't think you're gonna do it next year, forget it. It doesn't work that way. If you're not planning it now and acting out the plan now to prepare for your death, and do your meditations and do your retreats and do your practices, do your meditations in the morning. You won't do it, you just won't do it. If you are not doing it tonight, if you don't start after class tonight, some kind of practice, forget it you know, you are kidding yourself, you really are kidding yourself. And, and that's the point of

that verse. Okay, next, next verse.

Hector: Contemplation number seven: "What it feels to die."

"What is it that you imagined you'd do at that moment? Tormented by the memories of the wrongs that you've done and with the roar of the hell realms in your ears, bringing such terror that you cover your body in shit and reach the depths of insanity."

I, I have a pet peeve. I have all these Dharma pet peeves. I hate Dharma rumors and I have all these Dharma pet peeves. One of my Dharma pet peeves is that I have some students who come to me and say, "I don't have to meditate that much and I don't have to meditate that much cause I went to this Lama you know, this Lama came into town, he dropped in on a Friday night, and he was gone on Sunday and he taught us all {powa}, you know, and no problem, you know, when I die I'm gonna do {powa}, you know. " And what's {powa}? It's like this thing where you project your consciousness to a higher realm. You know, as you die, you go into this deep meditative state you know and you project your mind to a higher realm. And, and this you learn on Friday night and the Lama's gone on Saturday morning and you've mastered it in twenty four hours you know. Master Shantideva says, in this verse, says, "forget it, you know, forget it". Go up on a high building in New York, have someone stand behind you, go stand at the edge. Let them go like that [shake you] and feel your reaction. [laughter] Seriously. Feel that, there's this human thing about, "I don't want to die." And there's this incredible fear of dying, everyone has it. I think it's subconscious because we've died so many times and gone to so many bad places. I think it's this subconscious memory of your past lives. But, go up and just let someone jerk you like that, and feel the feeling of it, you know, and you will just instinctively go like that, you'll fight them. You don't want to die you know. And they say that as you die, as you go through the process of dying, as you go through the last few hours, it's its total chaos, you know, the mind is collapsing, the physical basis that supports thought, what we call, "electricity", in the West, is collapsing, and you hallucinate, you start to go into incredible hallucinations, and you start to have this incredible terror comes up in your mind and He, Shantideva, says, "Look, when are you gonna do {powa}, you know, you're gonna be crapping in our own pants." He says, that you know, he says, 'You're gonna be scared to death and, and your gonna be totally in terror and your gonna be like a crazy person, you know and you'll be begging not to die. And what are you gonna do? Are you gonna go into a deep

state of meditation then? You know are you gonna do everything then? He says, 'Forget it.' He says, "Ridiculous." What do you think you now, what are you thinking about? It's the last, it's the most terrifying moment of your whole life, it's more terrifying than anything that ever happened to you. All at one moment. They say, {ne chu kyi dukngel}, {ne chu kyi dukngel} means that as you die there's a special kind of pain, a very sharp pain, of having, of like having your chest crushed, crushed by something. And, and it comes in your body as you die, there's this incredible pain that comes in your body as you die. And they say, "What do you think? You know, are you gonna go into some deep state of meditation at that moment?" That's the last possible moment, it's the least likely of every moment in your life that you can do anything then. It's impossible. So we're gonna, I'm gonna, this is on your homework, four things ...[silence] process of death, what it feels like to die. Say, {rangdik}, [repeat], {trenbey}, [repeat], {dungba}, [repeat]. {Rangdik}, [repeat], {trenbey}, [repeat], {dungba}, [repeat]. {Rangdik}, mean the bad deeds that you did during your life. Buddhism says that as you die, you start to see the events of your whole life go before you. You know they say, it plays... what do they call that? It plays your whole life before you. What do they call that?

students: [unclear]

Your whole life flashes, they say that's true. That, that you have this very clear memory of the major negative things in your life, that they start to play back. Okay, and that you're aware of them. {Trenbey} means that you remember them, okay. {Dungba} means, it torments you. You start to get into this tormented state. It's very torment, like very seriously painful to be aware that you have all this karma. Like you don't really think about it unless your life is in danger. You know, at the moment that your life is in danger, like if it's ever happened to you. Like if you've ever been in a near death thing, I was in a plane and the wheels didn't work and they told us that we might, that we might die. And, and you really do start to review all the things that you did in your life, it becomes very natural to review everything you do in your life. And you automatically start to see, you can't fool yourself anymore, you know, you know it was wrong. There is no reason to fool yourself. You know at that moment, you're very honest with yourself and you start to know that you did all these things wrong and you start to feel really bad because.... number two. Say {nyelway}, [repeat], {dra}, [repeat], {tupa}, [repeat]. Say it again, say, {nyelway}, [repeat], {dra}, [repeat], {tupa}, [repeat]. {Nyelwa}, means, "hell realms", hell. Long story, but Buddhism accepts the idea of hell, but it's either very hot or very cold and extremely bad suffering. That's {nyeway}, {Dra}, means, "the roar", or

the sound of the hells. The hells, you know, according to Buddhism, if you could hear a hell realm for like a minute, you would go crazy. You know, just beings in constant, constantly killing each other and slaughtering each other and cutting each other and burning each other and hitting each other. And like a wild frenzy. Every being there trying to rip each other to pieces, with their hands, you know and people, a whole world of people struggling like that and trying to rip each other apart, physically with their hands. And when you're born there you're just instantly conscious, like you don't go through a hell childhood. You are born there complete as a human and the minute you are aware, someone is trying to rip your eyes out or rip your face off. And you just spend your whole existence there furiously trying to rip their faces off before they rip yours off and, and there's this sound of millions of beings doing that together in this huge place. And, and as you die you get this premonition of it, you can hear it. You know, it comes into your ear and you know that you're going there and you feel this thing. What are the odds of going there, I mean frankly, I don't say this in public very often. I would not get up and, and say this in a public lecture. The Buddha put the odds at about a billion to one that you will go there, or something like that, or millions and millions to one, that any given person will go to a hell realm, the odds are something like a million to one or something. Out of one person who doesn't go there a million will go there. And that's the, that's the likelihood of it, I mean frankly. You know so when people get into euthanasia arguments I'm just like, you think you're helping them, you know you think, I mean the odds that after thirty seconds after you put them out of their "misery", they will be in a hell realm ripping someones face off, or being ripped, their face being ripped off, is, is about a million to one, so it's, it's very serious and as you die you get a premonition of it. You feel it, you sense it, And I think that's why subconsciously people don't want to die, I think that's why we deny it so strongly and that we fight it so strongly. I think, subconsciously, you are aware that you've been there many times and that it's very likely that you could go back and you just don't want to and you deny it, you know. Okay, number three. Oh, so {nyelwa}, means, "hell". {Dra}, means, "The roar" of the hells. {Tupa}, means, "to hear it". Yeah. It helps allot. The true attitude helps allot, the words don't do anything, okay. He said, "Does taking refuge help?" They say that taking refuge stops the doors to the hells. If you take it sincerely, it would stop the doors to the hells. If you see emptiness directly, no problem, never again. Totally, absolutely, guaranteed, higher realm, beautiful perfect lives, seven lives then enlightenment. You know, if you take these classes seriously, if you study especially emptiness, seriously, if you learn to meditate well, if you undertake either the open or the secret practiced for seeing emptiness directly you don't have to worry about that at all, never again. And

you perceive that directly, you see your future. Very cool, if you could get there. With the right training any one in this room could get to that, If you try, if you try hard, if you try seriously you can reach that. Say {drakpay}, [repeat, {mitsang}, [repeat], {lukeu}, [repeat], {drakpay}, [repeat], {mitsang}, {lukeu}, [repeat]. {Drakpay}, means, "out of terror", you know you hear this thing, you have a premonition of what's gonna happen, you actually get some kind of premonition of, of the sound of where you're going, {drakpay}. {Mitsang}, means, "poo, poo", shit, okay? {Mitsang}, means shit, and {lu}, means, "your body". {Geu} means that you smear it all over your body, meaning that you're so frightened that you just automatically defecate, okay, at that moment. It's so frightening to hear that, that you just uncontrollably defecate at that moment, okay. And then people tell me, you know, after a three hour lecture their gonna do {powa} at that moment, it's, it's not fair to those people to say that. It's, it's not fair to tell someone that. by the way, I don't mean to say that it's impossible, I mean {powa} is a practice, it's an important practice, you can do it, it takes years and years of training, it takes years and years of practice, and you should learn how to do it. And it is very important to do. But you now, it's an extremely difficult practice and it takes allot of training. But I don't mean to say it doesn't, it does work, there is such a thing. But it would take years of dedicated effort, like in retreat or something, to learn to do it. Okay, say {nyepar gyur}, [repeat]. Okay {nyepar gyur}, means you get totally insane. Okay, at the moment of death you lose your ability to think clearly. This is partly due to the destruction of what you would call brain cells. The physical support for the brain starts to breaks down. The synapses start to break down, which is not the mind, but it supports the mind, and as the synapses break down, there's allot of, I think you would call it in the West, explosions of electricity in the mind, and they cause allot of hallucinations. So as you start to die, especially after you look like you're dead but you're still alive in your own brain, you start to go into some heavy hallucinations, for all intents and purposes you are insane, you cannot think a straight thought, it's impossible. Because the physical basis for the mind has collapsed and, and is collapsing. So to think that you're gonna have a straight thought as you die or that you will be able to direct your thought without intense long tern training is not, it's crazy. You will go, for all intents and purposes, at the moment of death, you become insane, you can't think straight, okay, and those are the four... Those are Master Shantidevas argument for, "Wake up! Don't kid yourself. If you're gonna do it, do it now." Okay, if you're gonna do something, do it now. You're got X number of hours, X number of months and years to get to your Buddha Paradise before the shit hits the fan, okay? So take care of things now. You know, don't wait for some last minute thing, you're not gonna be able to do it, it don't work that way. You won't be

able to do anything then. That's all I'm gonna say, That's the main point. Yeah, alright, next one, I'm sorry we're running a little late, okay. It was your quizzes, not me.

Hector: Contemplation, number eight, "Examine your expectations".

" You set your hopes on results, unwilling to make any effort, sufferings shower down on those least able to bear them. Already in the kiss of death, you imagine yourself an immortal and cry out when sufferings come to destroy you. You give up the highest kind of pleasure, the holy Dharma, infinite number of causes that bring you pleasure. Why is it you are attracted so much to causes for pain, to business and the like?"

Okay this is the last contemplations, that's the last part of the class. Master Shantideva mentions, I think you could call it the role of expectation as you die, okay, the role of expectations as you die. And he mentions three expectations that you live with you know. Three expectations that people always live with, presuppositions that people live with, presumptions. First one is this. {Drebu}, [repeat], {dewa}, [repeat], {topa}, [repeat]. There's just a few Tibetan here, {gela} means, "goods deeds", okay, about good deeds. {Tsunmin} means, "you don't make any effort". You're not trying to make any efforts, you're not spending your life working on your good deeds. {Drebu} means, "result". {Dewa} means, "happiness". {Topa} means, "You get it". What it means is; All human beings, according to Master Shantideva are living under the presupposition, or their expectation that something good is going to happen to them. Unreasonably so, because they haven't done anything to deserve it, like okay, [laughs], You know, like everybody in the world is thinking, "I hope I get money, I hope I get friends, I hope I have a good life, I hop I die nicely." But you didn't do anything to make it happen, so what do you expect? He's saying that you are crazy. You know, it's like you're expecting that something to happen without doing anything to make it happen. He says, "If you really examine your life, what are you doing that's so wonderful that you should expect those things to happens." He says, "You're crazy." You know, you haven't done anything of the things that are necessary to make yourself happy. You know, you're not doing the things that karmically make people happy. You are not caring about other people, you are not doing virtuous things, you're not meditating allot, you're not even going into retreats, you're not studying well, you're not thinking about Buddhism allot, you're not thinking about virtue and you still sitting there thinking that everything is going to be alright, and that everything is going to be fine. Everything s going to turn out fine, and that some how, out of all the people in

the world, you're gonna die okay, why? There's an unreasonable expectation. You have thins. In the back of, in the back of your mind you're thinking, "I'm not such a bad person, other people I don't know, but personally I haven't been so bad, and and those horrible things won't happen to me, they'll happen to other people." I mean in the back of your mind you have an expectation or a supposition that you make. And Master Shantideva says, "Based on what?" What did you do that was for cool? Could you write down for three days, the things that you're doing in your life, make a list of the things that you're doing in your life and show me what 's so virtuous about it?" And why are you different than the other oxen who go to the slaughterhouse. And what do you expect? You're not doing anything. You're not doing anything special. And where does the expectation come from that everything is gonna be okay in your life or that maybe you're gonna be happy, and that you're gonna die well. He says, it's just, "It's illogical." It doesn't make any sense to believe that cause you're not doing anything special. [cut]... sweetly, and you get into it, and you get turned on by it, you can expect those things and they do come and it is quite nice when they do come cause you're just like, "Oh yeah, I collected those causes, and it's coming, right on time." [laughter] You know, and you know, "I'm having all these extraordinary experiences just like they said." You know and you can actually do the opposite. You can plan it, you can plan your future paradise, okay? Two more. This is another expectation or presupposition that people have. Say it {hlanda}, [repeat], {yiring}, [repeat], {tsundu}, [repeat], {rewa}, [repeat]. Don't fall asleep yet okay? {Hlanda}, in this case {hla}, means, "an immortal", a god, an immortal god. {Hlanda}, means, "like an immortal." {Yiring} means, "long time", long long time. {Yiring} means, "A long, long time. {Tsundu} means that, "you're gonna live for a long, long time". {Tsundu} means, "live". {Rewa} means that you expect that. I mean everybody in this room, in the back of their mind is thinking, when I talked about people around you dying, you said, in the back, back, back of your mind, deep in your heart you're thinking, "Not me, maybe those other guys, not me." But if you think about it, there will be the first person in the room who dies. Some day, the day will come when you sit around and you say, "Remember that guy who was n class? He died yesterday, really bad, you know, it was terrible." Then there will be the second one and then there will be the third one and then there will be the last three people who are still alive and they will say, "God, you remember those classes back in ninety-seven? There were all those people there, there was like eighty-five people there and there are only three left of s." And there will come a time. And there will come a time where no one remembers a single class here, they will all be dead. Dead and gone and nobody will ever remember these classes were ever held. There will come a time and that's the way we are, so on what basis did you think you

are still gonna be around for awhile? Why in the back of your mind are you assuming that you are gonna live for awhile? It's unreasonable, okay, it's unreasonable expectation, and Master Shantideva is saying these three expectations, we got to number two, right? They're what make you suffer so greatly at death, cause then you see that it was all wrong, You know as you die you get this sudden knowledge that you had these three suppositions. That you were not so bad, and you were gonna live awhile longer, and then suddenly they are all exploded and suddenly it's obvious that you are gonna die right now. And that those expectations that you had, they cause you more suffering than before. If you didn't have those expectations, you wouldn't suffer so badly as you die. Okay, next one and then we're done. {Dunkngel}, [repeat], {mang}, [repeat]. {Senchung}, [repeat], {dukngel}, [repeat], {mang}, [repeat]. {Senchung}, is a difficult word in Tibetan, but it means little ability to withstand pain. I don't know what you would call that in English. {Sen} means, "the ability to withstand pain", you know, i don't know what you would call it. The ability to put up with suffering. The ability, specifically the ability to bear when you are hurting, you know, to endure pain. The ability to endure pain s called, {sen}. {Senchung}, means that ability as you get older starts to dissolve. You know, the older you get, the less able you are to put up with pain. Okay, the longer you live, normally, you get less and less able to withstand pain and to put up with problems in your life and to put up with unexpected problems like that. The older you get, the more your mind foss... sil... what's that called? Fossilizes? Something like that. [laughter] Ossifies. And you literally become less able to handle change, less able to handle ambiguity, less able to handle pain. And the longer you live, the worse it gets, until, when you get to be old, you can't stand anything, you can't go outside in a slight breeze cause you might catch cold. You can't stand it if it's a little too cold, you can't stand it if it's a little too hot. Somebody puts a little too much spice in the food, you get sick. You're whole body is {senchung}, {senchung} means, you're whole body and your whole minds starts to become less and less capable of withstanding pain, and don;t think that you're different, you know, everybody in the room is thinking, yeah, but I'm a little smarter than that, forget it, you know, Trijang Rinpoche, these Great Lamas, when they get older you start to get affected like that, you know you do, you do, you do get weaker and weaker, and smaller and smaller things start to hurt more and more. And even just to sit on a chair, I mean, I know older people who say just to sit on a chair is great suffering for them, but that is the best thing that they can do because everything else hurts worse, okay. {Dukngel} means, "sufferings". {Mang}, means "many". As you get older your ability to withstand sufferings is less and everything hurts more. And He says that that's a third condition that makes death worse and worse, so every year

that goes by you are more affected by death, okay, if you die young, apparently, it's a little less painful then if you die old, because you are much more sensitive to pain by the time that you are that age, okay? So three reasons why to die is so much suffering. One is; in the back of your mind, you thought that you weren't that bad, you thought you were pretty good. Number two; In the back of your mind you thought you were gonna live a little longer, a long time. Number three; Your natural ability to withstand pain gets less and less and the death gets more and more painful. Last question on your homework is, "How does Master Shantideva describe our priorities and our perception of what is happiness?" And in the root text, which you are not gonna get tonight because you know, we stayed up, we slept one hour last night and we couldn't finish it. He says, the Dharma is the Ultimate source of happiness. Just meditating, doing retreats, studying, controlling your own mind, keeping a watch of your vows. You know, carefully tracking them, "Am I keeping track of them, am I keeping my vows today? Am I doing my vows?" That is the source, the real source. And people push that away, the real thing that can bring them happiness, they push away and they go after all these other things, and he makes a list. He says, doing bad deeds to get what you want. Can I close this Diamond deal tomorrow if I charge the guy tax, or will he back out? Seriously, it came into my mind and I'm like what? What's wrong with you, you know, [laughs]. It's a bad deed. You think it's gonna make money or something, forget it it's a source of suffering. This is actually a source of suffering to, to lie, to cheat, to hurt someone is gonna actually cause you pain, it's not gonna make you any money, okay? Number two, called {dundzi}, {dundzi}, you have to study, {dundzi}, means New York city hustle and bustle. Hustle and bustle, like you are attracted to it. It's like sophisticated, it's like stimulating, okay and actually, it' gonna cause you suffering, it makes your mind busy. It, it doesn't allow you to meditate properly, being around too much stimulation is destructive to you practice, you go after it, you are attracted to it. The tendency of your mind to skip from object to object, like I like this, I want to do this, oh, now I want to do this, I want to do this now, oh I want to do that. You know, and , and then your mind keeps going like this, boom, boom, boom, like a fly and landing on different things, that's called {guppy}. He says, "Those three, those tendencies to think that those three things are happiness; business, to live in a, in a what you call, stimulating place. And then the third one of doing bad deeds because you think you're gonna get something good out of it are all lies". So the are the three lies of happiness, they look like happiness but they are lying to you, and instead of embracing what is really happiness, which is really happiness, you reject it and you go after those other things, and that was what that one was about. Okay, we'll do some prayers. [cut]

... so you will get the homework and you will get the reading on Thursday, unless I die tomorrow, or tonight. Okay.

prayers: [short mandala]

prayers: [dedication]

[cut]

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Geshe Michael Roach

Course XI: Guide to the Bodhisattvas Way of Life: Part II

Class Five: Contemplations on the Perfection of Effort

July 24, 1997

transcribed by: Amber Moore

... not getting discouraged, that's the kind of effort we're on to tonight, okay, and that was called, {giluk}, if you can remember. It's a kind of a rare word, and {giluk}, me and kind of thinking to yourself that all this bodhisattva stuff sounds very difficult and it just seems beyond me and you now, I don't think that I could do it. I don't think that I'm the kind of person who could do all that stuff. "I don't have the spiritual power that all those holy beings had in the past and I don't think that I could ever do all those great deeds that They describe the other people doing and so I, I think I'll just cruise for awhile." Okay and Master Shantideva in the, in the verses that we're gonna read tonight, he gives you tips about how to overcome that problem. And I think the most important thing we're gonna talk about tonight is called Buddha nature, and there are a lot of, I like to call them Dharma rumors about Buddha nature, like, "Every one has a Buddha nature and you just have to uncover it." You know it's like, it's like something hiding inside your intestines somewhere and if you could just uncover it. "Everybody is a Buddha and you just don't know it and if you uncovered it you would find a Buddha nature", and that's a Dharma rumor, it's not correct. And we're gonna talk about the real Buddha nature and how that Buddha nature helps you not to get discouraged in your practice, alright. But we'll start with an idea that Master Shantideva talks about, of comparing the bodhisattvas way of life to a king. Kings in ancient India were like presidents of the United States and they had their armed forces. Like in the United States Clinton has the navy, the army, the airforce and the marines. And these are the four great armed forces in modern times. Back in India, five hundred BC. it was, and we looked it up on the computer during lunch, me and Michael Scagnelli right? And it was elephantiers, charioteers, what was the other one? Infantry and cavalry, horse riders, okay. These were the four great armed forces in the old days. And Master Shantideva says, just like that, bodhisattvas, as they prepare, you know as you start to get interested in living like a bodhisattva and acting like a bodhisattva, you have to have four armies at your disposal and I'll go through the four. Okay. And then after we cover that we'll go through Buddha nature. we're gonna have a digression on Buddha nature, okay. So we'll start at the top, say {giluk}, [repeat], {me}, [repeat]. {Giluk} means, that feeling of

being, what do you call it? Discouraged. Thinking, "I could never do it." Like low Dharma self esteem. Like thinking, "No I could never act like those great people acted in the past. You know, I could never do what they do, I could never do the great deeds that bodhisattvas do. {Me}, means that you have to overcome that. {Me} means, "not having that feeling". And approaching your Dharma practice like that , the activities of a bodhisattva like that is what it is called, {goche tsundru}, [repeat, {goche tsundru}, [repeat]. {Tsundru}, if it was in Mongolia or Ladakh, what? {Tsungrus}, Okay, what does it mean, {tsungrus}? Effort, we're on the effort chapter and that's the Tibetan for effort. {Gocha}, {gocha}, is a beautiful word. {Gocha} is armor. Like what do you call it? Plate, mail? Chain mail or armor plate. And {gocha} is very useful, it appears often in the scriptures with the idea that if you have certain attitudes, if you have certain ideas in your mind like compassion, then it protects you. It's as if you had on some kind of spiritual armor or some psychic armor that other things can't penetrate and it's very often for example if you're doing a long term retreat, that you would put on {gocha}, and {gocha}, in that case is like compassion. And so because in a long retreat you might get often special obstacles, very bad obstacles, you, you put in your {gocha}, in the morning, which means that you review your compassion and you think about compassion in the morning and that's called {gocha}, and there are even in the higher teachings, in the secret teachings, there are special practices for putting on {gocha}, {gocha}, presents the good thought that you have in yourself from leaking out and it also prevents outside influences like selfishness from coming from the outside, so that's the concept of {gocha}, {Gocha } and {tsundru}, in this chapter of the [b: Bodhisattvacharyavatara] means, not allowing yourself to get discouraged, now it's easy to say, and then we have to go over, how do you do it. Like if you've been teaching the patience chapter from the [b: Bodhisattvacharyavatara] for a couple of weeks, and you go to work for an hour and your boss screams at you and you immediately lose your temper, that, that, could lead to {giluk}, you could start saying, " You know I can't even put up with five minutes of my boss." Here I am teaching it and giving people all these ideas from Master Shantideva and then give me five minutes in the presence of you know, just a lousy boss, you know. And you know like an hour later you feel like, {giluk}, like, "I'm not making any progress", "I'm not capable of doing this". And we're gonna talk about that, so you have to put on armor. And armor has that dual effect. It prevents things from leaking out, whatever progress you've already made from leaking out and it prevents obstacles from coming in. And the main {gocha}, throughout Buddhist scripture is to have compassion for other people, okay. Say, {jorway}, [repeat], {tsundru}, [repeat]. {Jorway}, [repeat], {tsundru}, [repeat]. {Jorwa}, has a lot of meanings in Tibetan, in Sanskrit the root is like

{yoga}, {yog}, {yug}. "To joint things together" The word {yog} comes from {yoke}, like when you yoke two cows together or something like that on an ancient Indian cart or something. {Jartsi}, another spelling means glue, Elmers glue in Tibetan. So {jar} has all these meanings of gluing something or attaching something or applying something. Like {Nelnjor}, the Tibetan word for "yogi" has that in it. It sometimes means to be engaged in something or to be working hard at something. So this kind of effort, I like to call "engaged effort", okay. You know I have another translation, because there's another one where engaged... we'll call it working effort, alright. {Jorwa }, in this meaning, also when you divide in Tibetan between theory and practice, sometimes the practice is called {jorwa}, so we'll call it "working effort", alright? And we'll save engaged for another one. So working means, this is when you hear the word effort in English, what came into your mind before you heard the definition of effort, What' the definition of effort?

student: [unclear]

Yeah, {sung kang gela trowa o}, very famous. {Sung kang..}, say {sung kang}, [repeat], {gela}, [repeat], {trowa o}, [repeat]. {Sung kang}, [repeat], {gela}, [repeat], {trowa o}, [repeat]. In Buddhism, the word, effort, as a perfection of the Bodhisattva, means just, "to have a good time doing good things". You enjoy doing good things, you have a good time doing good things, when it comes time to meditate, or it comes time to do something for someone else, or it comes time to do a retreat, or it comes time to memorize your Tibetan, you just enjoy it, you just have a good time a bit. And that's the real meaning of the perfection of effort. This {jorway tsundru}, is more what you thought of in your mind when you thought of effort at first, which means, working hard. Okay, at what? At the two collections. Okay, we spoke about the two collections the last class. The first three collections relate to the collecting enough good karma that you create what? A Buddha's body, okay and then the last two perfection, meditation and wisdom, relate to collecting enough good karma to have a Buddha's mind, and then effort sits in the middle at number four and it applies to both. So the second kind of effort is to work hard at, at collecting those two collections, So that's really the kind of effort that you think of when you say effort. Like working hard at being a bodhisattva. Working hard at that six perfections is called {jorway tsundru}, it's armed force number two. He says that bodhisattvas have to get all the four armed forces together. Say, {hlur}, [repeat], {langwa}, [repeat], {hlur langwa}, [repeat]. Okay, {hlur langwa}, generally means, it's an unusually word and it means to jump into something like it's a word for putting something into practice, like jumping right into an activity, like throwing

yourself into something is what {hlur langwa} means, in this context in the [b: bodhisattvacharyavatara], it has a very specific meaning. Whereas effort number two is getting interested in the six perfections and actually working hard at them. {{Hlur langwa}, means what was your mental state as you do them, you know, what is you... there's this thing you know, "be here now", and you know it's like that. You know, how much are you present and how much are you aware as you are undertaking the perfection of patience for example. Like I had, had {jorway tsundru}, but I didn't have {hlur langwa} when my boss came in and screamed at me, which is why I went to work. You know, I, I was aware that I was trying to practice the perfections, I had my mind on practicing them and I was trying to practice then but I lost my {hlur langwa}. {Hlur langwa}, has two parts; say {trenba}, [repeat], {sheshin}, [repeat]. {Trenba}, [repeat], {sheshin}, [repeat]. Those of you who studied the course on meditation, who took the whole course on meditation, {trenba}, and {sheshin}, are very important. {Trenba} is like the ability to be present at any given moment, it's like remembering, or recollecting, it's called recollection. Recollecting who you are, who are you? "I'm a prospective bodhisattva, I'm an attempted bodhisattva." You know, what are you trying to do? I'm trying to practice the six perfections. Where? In my office. When? When my boss comes in and screams at me. And that's like {drenpa}, {drenpa}, is like all the time thinking, that's my career, that's what I'm here for. You know they're giving me money to do this, but the real reason why I'm here is to perfect the perfections, you know, I need other people like my sweet boss, to bring out, to test me, you know, I need to be in contact with these people and that's why I go to work, you know, and so I have to be there and I need them. And remember that thing about... what's it called? It was a strategic... what do they call that, there's a word in business, anyway. Remember that thing where you're supposed to go to your enemy and say, strategic alliance, and say, "look, you be the person to be patient about and I'll be the one practicing patience, and you try to get me irritated, okay?." And you propose a strategic alliance with your enemy, you know, with someone that you don't like and you go to them and say, "Let's make a deal, okay, we'll make this merger. My company is into mergers nowadays, We'll make a strategic alliance, you know, you provide the irritation and I'll provide the patience. And together we'll get to Buddha hood, you know, and from the very first moment, I agree that fifty percent of the credit should be given to you because you're making me patient, you're allowing me to be patient. So patience means that in the presence of these people, as you walk into your office and as you open the door and suddenly there's twenty people there, you're thinking, {drenpa, drenpa, drenpa, drenpa}, you know, I am practicing patience, I am practicing patience, I am practicing patience, that's why I am here. There's a very famous story in Tibet of

a guy that was meditating on the side of the road and somebody else was walking down the side of the road and they saw this guy in deep meditation and they went up to him and they tapped him on the shoulder and they said, "what are you doing?" And he says, "I'm meditating." You know, and he says, "What are you meditating about and he says, "Sopa gom". {Sopa gom}, means, "I'm meditating on patience." You know and so the guy says, "{Kyakpa so}". Which is a bad word okay, {kyakpa so} means, excuse me, okay, it means, "eat shit", you know, {laughs}. And so the guy jumps up and he goes, "You eat shit!", you know and then he says, [laughs]. And then he says, "Oh, practicing patience, right?" [laughter] It's a very famous Tibetan joke about the perfection of patience. {Trenba}, mean, that guy didn't have {trenba}, {trenba}, means you have to recollect what you are doing, you have to keep in mind what you are doing, alright. Your main reason to be at work, your main reason to be around other people is so that you can practice. And but you have to keep your recollection of who you are and what you are doing. What is {sheshin}? How does it differ from {drenba}? {Sheshin} is called "awareness". And {sheshin}, rings the bell when you start to lose it, okay. That's the function of {sheshin}. {Sheshin}, is like in Tibetan they call it {sopa}, {sopa} means like a watchman or like a front, what do you call it? Someone who stays on the very, very front lines and watches the enemy movements is like the , is like what?

student: The sentry.

Yeah, is like the sentry, he's like the alarm ringer. He's, he's not supposed to fight, he's just supposed to set the bell off, you know. So {sheshin} should be, these two have to be in your mind simultaneously. {Sheshin} has to be in the back of your mind. {Drenpa} is supposed to be remembering who you are and why you're there at work. And then {sheshin}, is like ringing the bell if you start to lose it. And it says, "Wait, wait, wait, wait, wait, you said you were gonna be practicing patience and here you are getting mad at your boss. Do you, do you know what you are doing at this moment and sheshin goes off. And you have to develop these things, {sheshin}, and {drenpa} are two mental functions that with practice you can reach a very high level. And in a high Bodhisattvas, they are reacting within milliseconds. You know, as the anger, even as the anger starts to rise then {sheshin} is ringing the alarm, and {drenpa} is bringing you back to where you were. And that's the function of those two states of mind. It's like the third armed force, I guess it's like the marines or something or shock troops, or whatever you call it. What do you call it? SWAT team or something, they've got to move in first and they have to be ready to do their thing on a moments notice, what do the call that? There's a special group that goes in first,

Like within twenty minutes they can be in the air and fighting, you know. And that's {sheshin }, and {drenpa}, that's {hlur lang}. {Hlur lang}, means to throw yourself into it. But that's the real meaning of number three. Say, {daknyi}, [repeat], {wangja}, [repeat], [daknyi], [repeat], {wangja}, [repeat]. Okay, Notice the {ba} changes to {wa} after {da}, pronunciation wise. {Dak nyi}, means, "me", myself. We had another "dak" before this, what was it? {Dak sherigyi kyi kyebu}, he was {tsowo}'s brother and they lived in the realm of non existence. {Dak}, yeah, like, "self existent being", who created the world and had time to create himself before that and stuff like that. And who knows all things, but who's mind never changes, even as he knows different things, okay. {Dak nyi wangja}, {Daknyi} means, in this case, {Daknyi} means "this self", "yourself", "myself". {Wang ja} mean, is short for {wang tu jawa}, it's a difficult word, I had a good translation, what was that, self command, command of yourself, and I'll explain it, okay, "command of yourself". Say {ley su},[repeat], {rungwa}, [repeat]. {Ley su}, {rungwa}. {Ley}, in this case means "work". It's also the Tibetan word for karma and still in Hindi or Gujarati, they say,"{kamkaro}, you know, what are you up to, what are you doing? Okay, {ley su runwa}, means, "fit for work". "Fit for work", able to do work, ready to do work, and this refers to a special condition of body and mind, okay where for example, for the body, if you practice meditation enough, and long enough, you can make your body sit still for two three four hours, that's called {ley su rungwa}. It means you're fit to do the action of meditation and it means that you have self command over your body, your body doesn't push you around, you, you tell your body what to do, it's really telling your body what to do. Anf your body has to obey, and .. because {ley su rungwa} comes from practice. Constant practice, but there comes a point where you can sit down on your meditation pillow and you tell your body, okay, you're gonna sit there still, you're not gonna blink and eye for the next hour or two hours. It's called, {ley su rungwa}, of body. So it means where you have command over your body, you control your body, you tell your body, "We're gonna sit still for the nest two hours, and I don't want to see you move, okay?" And when you get to that point it's called, {ley su rungwa}. That's half of number four. The mental half, {ley su rungwa}, means, you tell your mind, "And you're not gonna think about your boss for the whole hour that we sit here" You know, "you're not gonna go to work once. You know, you're gonna concentrate on, on what we're meditating on." "We're meditating about such and such a thing, my breath, right now, okay and you're not gonna think about our, your boss. " Okay, and, and that's where you have self command over your mind. That's called mental {ley su rungwa}, and you can tell your mind, "I'm, I'm going to be in meditation for the next hour, you are not going to think about another thing and then you have a lot of control over your

mind and that takes a lot of practice. {Ley su rungwa} takes practice. In the secret teachings, {Ley su rungwa} refers to a special kind of retreat, is called a {leyrung}, is where that word comes from. So that's {ley su rungwa}. That's the forth armed force of a bodhisattva. Bodhisattvas have to have all four armies to work with. What to fight? To fight who? The mental afflictions mainly. To fight themselves really, [laughs]. Alright. So {ley su rungwa} takes practice mostly just takes practice and you can get there and you reach that point before you can see emptiness directly you have to reach this point, where you have {ley su rungwa}. And I'll read you the root text and I'll just translate it on the fly okay? {Gilug mey dang phuntsok dang hlu lar daknyi wang ja jang, dak dang shendun nyampa dang, dak dang shendu jewar gym}. {Giluk me dang puntsok dang} means use the first two powers, okay, which we already had, the first two armed forces. {Hlur lang dang daknyi wangja dand}, use the second two powers, {dak dang shen du nyampa dang}, in order to reach a point where you can treat other people as you treat yourself. Where you can actually treat them as, equally to yourself. Where your concern about them equals your concern about yourself, {dak dang shen du jewar gyi}, and where you are actually able to put others interests before your own, where you exchange your self interest with other interest, where you can actually turn the tables, and what they want becomes more important than what you want, and you are actually able to turn those two tables around. Is Master Shantideva gonna talk about that? Yes. In this chapter? No. It comes later. Very interestingly, it comes on the chapter in meditation. Okay, why does he devote most of the chapter on meditation? To the art of reversing your own interest in other people's interest is something we'll get to in this course, but frankly, interestingly, he doesn't mention anything specific about general meditation techniques in the chapter on meditation. It's mostly devoted to these two subjects; How do you learn to think of others as much as you think of yourself? How do you learn to put others interest above your own interest? And what's that got to do with meditation? But we'll do that later. And when he, when Gyaltsab Je gets to this verse he says, "We'll get to that later." And I'm saying the same thing. Okay, next verse. I just love this verse. We had to memorize it a long time ago and I'll read it to you. {Dakki jangchub kala she, giluk pani micha te, ditar deshin shekpa nyi, denpa sumpa den di sung, trangbu sharam bhung wa dang, deshin simpur kangyur pa, te kyang sumbey top khyen na, jangchub top ka lamme top, dakta rik kyi mir kye la, pen dang nubey ngo she pey, jangchup chupa ma tang na, dak kyi jangchub jyi mi top}. {Dakki jangchub kala she}, how could anybody like me ever reach Buddhahood? {Giluk pani mecha te}, Master Shantideva says, "Don't think like that." Don't have {giluk} like that, don't be discouraged like that. don't ever allow yourself that kind of thought. {Ditar deshin shepa nyi}, "the Buddha's,

those who have gone to thus, or something like that. Tatagatas. {Denpa sumpa den di sung}, they cannot lie and so they spoke the following truth, okay. Now he's gonna quote a sutra called {laksang shipay do}. {Laksang}, is the name of a person and often times the lectures of the Buddha were named after the person who asked the first question, you know, somebody will come up and start the whole exchange by asking a question. Often times they're a tantric deity, often times they are puppets under the mental control of the Buddha. Okay, as in the Heart Sutra okay. But this, in Sanskrit, just if you want to know, is {Subahu}, and so it's the Sutra requested by the person named Subahu, {kyi shupa} means, "requested by" and {do} means, "sutra", okay? And so the lines that Master Shantideva is about to say, and I'll translate them to you, they're not, what he wants to say is that, I'm not making this up, this is from the Buddha", okay and I like it. {Drengbu sharam buam dang}. {Drengbu} means "flies", {sharam}, means, "gnats", flies and gnats, okay. {Bhung wa}, means, {bees}. {Deshin simpur kangyur pa}, {simpur} means, "worms", okay. {De kyang tsunpay top kye na}, "if they put forward the thing called effort, even they, {Jangchub top ka lamme top}, "they can achieve Buddhahood which is so difficult to achieve". Okay, so he's claiming that bugs and worms can achieve Buddhahood if they try, and he's quoting the Buddha to prove it. So he says, what are you, here are you... {Dakta rikkyi mirkye na},

"Here you are, you've been born as a human being, so what are you doing getting discouraged? It's not right. If flies, fleas, gnats, bugs, worm, roaches can get enlightened if they put forth a little bit of effort, then who are you to get discouraged, you know you're human, you can hear, you can feel, you can read things, you can go to Dharma class, you shouldn't get discouraged, you're much better off than them and the Buddha, {denpa sumpay den day sung}, "who cannot lie", cannot tell a lie. Like one of the things about a Buddha is that they cannot tell a lie. If they wanted to tell a lie they could not tell a lie. And because they said that, you have to believe it. {Pen dang nubey nochey}, "A human being can distinguish right from wrong", unlike a bug. So you got a much better chance than them and the Buddha said, "They have a good chance". He said they can definitely achieve it. {Jangchub chupa matang na}, "if I don't give up acting like a Bodhisattva," {dakyi jangchub kyi mitop}, "how on earth could I fail to reach enlightenment?". So he says, "Don't get discouraged." To really appreciate this verse I think you really have to go into the idea of Buddha nature and I think that's why I want to throw it in here. This is a subject in the perfection of wisdom. It's a very, very sweet subject. It comes from the first chapter of Maitreyas [b: Abhisamayalankara]. We spend twelve years on that book in the monastery and it's a great subject, it's a really beautiful subject. But it's what is Buddha nature? Okay, so I'm gonna go on a little digression to

the Prajnya Paramita literature and talk about Buddha Nature. You hear people, I've heard very responsible people say, Buddha nature means, "There's this shining crystal thing inside of you, there's this thing inside of you already and the only reason you can't be a Buddha is that you didn't uncover this Buddha yet." And it sounds kind of sexy, you know, it sounds nice, it would be nice if that were the case, you know, otherwise it takes millions and millions of years to become a Buddha, but according to that theory, you could just kind of take a good bath or something, you know and reveal this Buddha who is sitting there inside you know and it sounds like that. And it's not the, it's not what Buddha nature means and I think it's cool and it proves the truth of what those who cannot lie have said about becoming a Buddha, that you should not be discouraged. And by the time I finish this little digression on Buddha nature, every time you feel discouraged, you can think about your Buddha nature, you can think about what your Buddha nature really is, which is actually more exciting and more believable than that little guy sitting inside of you. You really do have a Buddha nature and the existence of that Buddha nature makes it absolutely indubitable, indubitable, it's for sure, guaranteed that you will become a Buddha, you do have a Buddha nature and I can demonstrate it to you tonight. Then whenever you get depressed about your Dharma practice and you think, I'm too stupid to learn all this stuff, or I can't even sit for ten minutes after twenty years of trying. Or you get discouraged, "I get angry", or "I get desire right away when the object comes to me", "I don't seem to be making any progress", you can think about your Buddha nature. And I can prove that you have a Buddha nature tonight and then you can pull out your Buddha nature and say, "Well, maybe things aren't so bad, I do have a Buddha nature, and that proves that I have a guaranteed Buddhahood. There's a part about you, there's something about you that guarantees that you must become enlightened. So that's kind of nice and when you are felling down, Dharma down, you can pull it out and you can look at it, okay? Say, {Sangye}, [repeat], {kyi}, [repeat], {rik}, [repeat]. In Sanskrit it's commonly called {sugatagarba}. {Sangye} means Buddhahood, total enlightenment. When I say {Sangye} or Buddha I want you to stop thinking about some guy sitting under a tree in the Little Buddha Movie, you know. Stop, don't think like that you know, don't think like that. I mean, when I say Buddha, you should think of two things, one is a mind that can see all things in the universe at once. I mean that's to me, the exciting part, and is filled with infinite love, infinite compassion, so think of a mind like that. You know, could your mind become like that? Could your mind in it's current condition, such as it is, [laughs], could it actually become omniscient, know all things in the universe at once and then have this infinite compassion for all those things. You know, total, pure love, filled with pure love and then physically able to appear in

whatever form is helpful to someone. forget this guy sitting under a tree, forget this guy with a big bump on his head. It's not very interesting for me, personally. But the idea that your mind could evolve into an all knowing thing and an all loving thing and then simultaneously, you can emanate as whatever people want. And it could be, you know a sponsor for some Dharma activity, it could be the Dalai Lama, it could be your own Lama, it could be one of your Dharma friends who helps you, supports you, it could be your dog that gives you companionship, the scriptures even say that it could be an inanimate object like a bridge. It could be the sound of the waves at the ocean side that comfort you when you're feeling depressed. It could be the sound of the wind going through the trees and then you get inspired to think of some Dharma thing. And all of these are very common ways that a Buddha could emanate his or her body. And when you think of Buddha, when you hear Buddha, think about being able to do that spontaneously, they don't have any premeditation, that called, what's it called? Like {ten gye} it's just totally spontaneous, they don't have the capacity of premeditation, a Buddha does not think, I have to get down to the planet earth and pretend to be the Atlantic ocean, so that Michael Roach can be inspired by the sound of the waves, you know, it just comes automatically, they just appear. And that's the quality of a Buddha, okay. {Sangye kyi rig}, {rig}, means seed in this meaning, or the nature. {Rig}, normally means "family" or type, {garba} but in this case, it means seed or Buddha seed, and that's what you call Buddha nature, okay, that's, that's Buddha nature. That's the word that they translate as Buddha nature, okay you do have something inside of you, which is {Sangye kyi rig}. What's the definition of Buddha nature as it appears on your homework? Okay [laughs], and somebody should translate this, this is one of your projects, you know, one of the translators here, maybe Andy, he wants to do something like this right? But his whole section on what Buddha nature really is, which is pretty rare to find, it's hard to find a little, bit, a clear presentation, it would be really nice. It's about ten pages twenty pages or something, maybe a little longer. {Sangye su gyurung}. {Sangye}, [repeat], {su}, [repeat], {gyurung}, [repeat]. Definition of Buddha nature. The classical, scriptural definition of Buddha Nature. {Sangye}, means what? That omniscient mind connected to that incredible body, alright? {Su}, means "into". {Su} means, "into". {Gyurung}, means, "anything that could turn", into a Buddha. ""Anything which could turn into a Buddha", is the definition of Buddha nature. Now how many things are there around this room that are {sangye su gyurung}, how may things in this room could turn into a Buddha? But I'm talking about things which are not Buddhas now which could turn into a Buddha. Like a certain number of people in this room and I don't know how many could be Buddhas already, very likely, that there's a certain number in this

room. I'm not talking about them, they already became Buddha's, they're not {gyurung}, they're {kirtsar}, which means, they already became, but {gyurung} if certain things happened, this object could turn into a Buddha. Like is the chair {sangye su gyurung}. Is this machine {sangye su gyurung}? We have to find how many things in this room are {sangye su gyurung}, okay, those are Buddha natures. And the most important one, there's three classical Buddha natures, the third one is rather obscure so I'm not going to go into it. So I'm going to talk about the two main ones, these are the two main Buddha natures, okay. Say, {rangshin}, [repeat], {nehrig}, [repeat]. {Rangshin}, [repeat], {nehrig}, [repeat]. When you're debating it's like, {rangshin nehrig}, [clap]. Say {Rangshin nehrig}, [repeat], {rangshin nehrig}, [repeat]. Okay, this is to me, the most important one, this is the ultimate one, this is the really important one. {Rangshin, here means, "innate". "inborn", a part of you already. This is probably the one that they were talking about before the Dharma rumor started, okay. {Rangshin}, means "exists in you by nature", {rangshin ne}, means, "it exists in you by nature", it's innate, it's part of you already. {Rik}, means "garba", the Buddha nature. It's the Buddha nature that's in you already, okay, it's the Buddha nature that is already in you or inborn, or innate within you, okay. As soon as you exist as a person, or a bug, or an amoebae, or anything with a mind, anything which is sentient, you already have {rangshin nehrig}. And that's probably, I guess the one where the Dharma rumor started, okay, but it's not exactly what you would guess. And I'm going to give the classical, {tsenshi}, {tsenshi}, means, {locus clasicus}, you know, what's the ultimate example of {rangshin nehrig}, you know what is the best example that you could ever give in the universe for {rangshin nehrig}, and I like it I think it's really cool. So this is the ultimate example, this is so important, I'll start a new... . Say, {kyi gan}, [repeat], {gyawoy}, [repeat], {gyukyi}, [repeat], {sems}, [repeat], {dentong}, [repeat]. The ultimate example for the innate Buddha nature, okay. {Kyi}, means "dog". Okay, {kyi} means "dog", okay, D, O, G, dog, okay? {Kyi gan}, means an "old dog", a mutt, alright, {kyi gan}. {Gyawoy}, means, it Tibetan it means a beard, but this means like "an old scroungy mutt". {Kyi gan gyowa} in Buddhist philosophy is a very common example, when you want to shock somebody. You say {kyi gan gyowa}. Very common is philosophy, very common is the debate ground because we like that kind of stuff. {Kyi gan gyowa}, {gyu}, means, "mental continuum". The stream of their mind over their lifetime, {kyi gan gyowa} their persona, okay, their being in their being. What? {Gyi kyi sem}, {sem} means what? "Mind", okay, the mind in their being, meaning their mind, okay? The mind of an old scroungy mutt, okay, the mind of an old scroungy mutt. {Den tong}, {den} means, "true existence", which means self existence. And tong pa means what? {Shunya}? Okay, the "emptiness". So to translate that whole

phrase; "The emptiness, or the lack of self existence of the mind which exists in the person, or in the being of an old scroungy mutt. To put it simply, the emptiness of an old scroungy mutts mind. Is, is, the {tsenshi}, in scripture for the innate Buddha nature, the Buddha nature. Now what's that mean? And what's that got to do with us? It means, even an old scroungy mutt has Buddhanature. What does that do for then and what does that mean? And, and I'm gonna go into this a bit. I'm gonna go into a bit of detail. And you will within five minutes, understand what the real Buddha nature is of an old mutt. An we assume that if an old mutt can have one, we can have one, right? And bugs and worms. And then we're gonna prove master Shantidevas statement and the Buddhas statement. And it's very important, and it's very important. What stops you right now, from seeing your body as like an Angel's body, you know, right now, if you are like me and I don't know, I don't know who you are, I know who I am, and I'm not an Angel, okay. [laughter] But what stops me from seeing my body as a being of light, right now. You know, why do I have a body of flesh and bone and blood and cancer cells cooking up in there excetera, you know? Why, why am I forced to see my arm as freckles and hair and you know dandruff and you know moles, and blood veins and to know, wrinkled hand, and to know it will die, you know. Why am I forced to see that? Why am I seeing that instead of a Buddhas body, you know like pure light and shining beautiful perfect light, with no bones or blood or guts or anything, just pure, a pure body of light. What, what's stopping me from that? And to understand that, you have to understand that this arm is not "self existent". What does self existent mean? "Self existent" in this case would mean that this arm exists out there away from me, you know, away from my mind. You know, if I didn't think of it, that and would still be there the way it looks. And the way that his arm looks does not depend on my mind, okay. The way that this mind works does not depend on the way that I think of it. Or how I perceive it. That's a "self existent" arm and that doesn't exist and it never did exist and it never will exist, okay. What does a "self existent" arm look like? If you were in central park it was a self existent dollar right? It, it exists out there, independent of how I think of it. No matter what kind of mood I was in that arm would always look the same. But if you think about it, there's no arm there. If you think carefully about it, all I really see with my eyes is some flesh color and some black color where the hairs are, some cylinder shape and some curly shapes. So really, and you can believe it and it's logical, all that the eye can detect, I've got this bump here, is some cylinder shape and certain colors, but the eye cannot see an arm, okay, the eye can detect colors and the eye can detect shapes, but it cannot decide that this is an arm, that's something that the mind must be doing. Okay, I mean the eye is just recording color and shapes, it doesn't make decisions about

what this object is. The mind has to do that. It's that's the mind's job. The eye is just sending some information to the mind. "I see some flesh colored cylinder with a bunch of curly black things and these red things over there, these little red circles and these lines across the back of the flat flesh colored thing. And that's all it can say to the mind and then the mind takes over, and the mind starts to organize that stuff and say, this is an arm, you know. And so it happens so fast, and so naturally and so smoothly, that you think your eye is seeing an arm. If you think about it your eye cannot see an arm, your eye does not have a mind. Your eye is recording color and shapes. It's sending information to the brain to the mind and your mind is interpreting it and saying, "Okay, based on the data you've given me, this must be an arm, I decide it's an arm." And really, this is the trick, when you look at your arm you are really looking at a mental picture that you have made. Because there is no arm out there, there's just colors and shapes. There's just the orangish colors and the cylindrical shapes. And so if you're seeing an arm it must be a mind organizing that data into a thing called arm, arm, a thing called arm. The next question is, is that self-existent? Could the mind have made a different conclusion? Could the mind have seen something else? Could the mind have organized it in a different way? Of course, okay. If I took an animal birth, If I took a, real roaches birth then, then my mind literally would organize the same data into a, the, the leg of a roach. I would be looking down at the leg of a roach. That's what an animal rebirth is. It's not moving to a different location. It's not moving to a different birth. It's a mental shift. It's just a shift in how the mind organizes the same colors and shapes, it's very interesting, it's really interesting. It doesn't take more than a shift in the mind to go to an animal realm, that's scary and that's possible. And that's plausible, that the mind could shift in a way that suddenly, these colors and shapes are being organized into a bug's arm, an insect's leg. And, and I truly see it that way and I believe it to be that way, and that's what it is to take an animal rebirth. You don't go somewhere, it's just a shift of your mind. It's a shift in the way that your mind organizes data. You can call it a rebirth if you want but that's not what it is. It's a shift in the way that the mind is organizing the same colors and shapes. That gets scary because that sounds possible that your mind could do that. How long would it take? Sixty-five mental operations per finger snap. It could take place in any one of sixty-five milliseconds. Every second that passes on the clock, your mind could have shifted. There were sixty-five opportunities for your mind to say, "dead, reborn.". To see the arm as dead and then to see the arm as something else. Then theta's called dying and taking a rebirth, okay. But it's not that, it's a shift in your perceptions, okay. Next question that comes up is people's mind is that, if that shift, if that's all that I'm doing, if my life consists of my mind organizing certain colors and shapes into certain mental images and

me mistaking these mental images for objects that exist in the world, then could I voluntarily and purposely and willingly decide to have rather better mental images than I'm having now. Like could I remove this mole here, by not wishing to see it. Like could I decide that since it's all my own mind's organization of data, I will choose to organize it differently, and could I remove that mole just by deciding it. The answer is no, try it. By the way this is what you try all the time at work when you try to get out of some situation that you don't like, you are doing it on a grander scale. You know, you are trying to decide that this thing should change and it doesn't change because you decide that it should change, because you decide that it should happen. Okay, what makes things change, really? It's karma. Is it like some cosmic energy? No. It's mental impressions, it's mental impressions that are created by the moral content of what you do. If you serve others, these impressions are very sweet and powerful, if you hurt others these impressions are very ugly and dangerous. So if you, if I wanted this arm to change into a body of light, I would have to first, I would have to step back a few years, or days and months and put in some sweet impressions in my mind. And they take time to grow, they take time to flourish and then they take over. And then whether you want to or not, you will be forced to see that arm as a deity's arm, as an angel's arm. And that's how you get to Heaven, it's very interesting, you really can do it. What I'm saying is that the potential is there

because of the real nature of things. You know, because my arm is empty of any way of existing on its own, independent of my mind, or to put the other way, because how my arm looks, depends on how my mind organizes it under the influence of my past goodness or badness, okay, because of that fact, I can become a Buddha, because of that fact. That makes it cool. Because of that fact, one day, if I do the right things, if I help people, if I'm compassionate to other people, I will actually be forced to see this arm as an Angel's arm as a Deity's arm. And when I look down, you know, the rest will be that way too. The fact that my arm is empty of being an arm from its side and the fact that it's coming from me makes it possible for me to become a Buddha, and that's Buddha nature and that's cool and everybody has that. So don't be discouraged, you know, that's Master Shantideva saying, "you have that nature". You now, that's the ultimate reality of your body and your mind, is to be very fluid and plastic, it depends on your perceptions. That, the emptiness of you is your Buddha nature. So {rangshin nerig}, is the emptiness of an old dog's mind, okay? It's the fact that the mind could be seeing anything, depending on the moral content of your past, you know, have you been good to other people? Then despite yourself, you'll be forced to see these, these things as an Angel and that's how you get to Heaven and that's how you reach a Buddha Paradise, if you want to call it that.

Doesn't matter really, what you call it, but you will be forced to go there, and it will be a shift in your mind. Because your mind is empty, you have a Buddha nature. That, that is the potential for you to become a Buddha, your mind and your body will and can and must become a Buddha, because it's empty, because it doesn't have any nature of its own and it wasn't a freckly wrinkly hairy thing from its side, it's coming from my side. So the emptiness of my arm, physically, is my Buddha nature. And that's cool and that's logical and you can think about it. Master Shantideva is saying, "Train yourself in what Buddha nature is and every time you think, "Oh gee, I couldn't do it, I could never do it, I could never couldn't do all those things that those great bodhisattvas do. Just focus on your Buddha nature, you have it and so do flies, gnats, bees and worms, to quote that Sutra. And you have it. And just take comfort.....

[cut] ... of that Sutra, okay, and you have it and just take comfort in it and take refuge in it. There's two kinds of refuge by the way, one is where you take refuge, refuge is what makes a Buddhist, right? It's what makes you a Buddhist. There's what's called causal refuge and result refuge. One is taking refuge going for protection in all the Buddhas who already exist, but the other one is very interesting, it's taking refuge in you as a future Buddha, you know you can take refuge in your own future Buddhahood, and if you understand Buddhanature then it becomes plausible, I don't think you have to buy it one hundred percent, But I'll give you the logical progression, this is very much what we do in the debate ground in the monastery and you stop me if I say anything wrong. And then if nobody stops me you have to buy the conclusion. You have to buy the conclusion, okay? Can the eye, the eyeball, see an arm?

student: No.

No, it can only detect colors and shapes. So what must be creating the "armness"? My mind, my mind is organizing those data into a thing called "arm". Quiet. Okay, [laughs], okay, sorry, you're such a philosopher. [laughter] What?

student: [unclear]

Very, very profound question, he said, "Where does the data itself come from?" And I'll answer it very briefly and then we gotta prove the rest, okay. When you shift your level, this is Michael Scagnelli's favorite question, okay. When you shift your level of focus and you stop focusing on "Where did the arm come from?", and now you're focusing on "Where did the colors and shapes come from?", that organization, of the thing into a patch of color is based on perceiving

the left side of the color and the right side of the color and organizing that into a patch of color. And the mind is doing that, because the eye cannot see a "patch of color", if you think about it. The mind can either see the left side of the color or the right side of the color, And I mean, be the time your mind has gone to the right side you've lost the left side and by the time you're mind has mind has gone to the left side, you're mind has lost the right side. You cannot be seeing a patch of color, it's impossible, again, your mind synthesizing. And you can go infinitely down, and that's one of the ways to establish emptiness, okay? Anyway, So I'm, looking at the are, it's a mental thing. Is it a matter of choice? You know, could I have organized it differently, by choice? By will? You know, can you sit in the dentists chair and decide to organize the pain differently? Try it, you know I always say, find me this Buddhist, know and I'll put him out infant of one of those crazy Pakistani taxi drivers, you know, and break his legs and his arms and come back to report to me if you could organize the pain differently by will power. And it's not true, you cannot, you cannot. It's not by will power, something else is driving it, okay. Something is forcing your mind to organize the arm in a certain way. Okay, and it doesn't have to be that way because your arm can change, when you move your arm it's changing, something's changing, the arm's not changing, the perception is changing. What drives the changing perception? You past deed. That's the theory, okay? That's the proof of your Buddha nature and you have to think about it. If that's true, if what I said was true and there are no major objections, I mean, your mind might slow down or say, I'm a little tired tonight, could you slow that down or something but, in theory, at least, nothing I said was very objectionable and, and in fact it proves your Buddha nature. The capacity or the potential for Enlightenment exists in each persons mind. It is the emptiness of your mind. And interestingly, {rangshin nerig}, which is only one of the two kinds of Buddha nature, it does not change, you take that all the way to Buddhahood, in fact it's the only part of you that remains exactly the same when you become a Buddha. The emptiness of Brookes mind at this moment is exactly the same content as the emptiness of Brooke the Buddhas mind, later. It doesn't change and that's why it's called, innate, inborn, unchanging, natural Buddha nature. It's the one Buddha nature, it's the one thing about you, and it's the only thing about you that will still be the same when you become a Buddha. Okay, it's the fact that your mind could've been anything, really, depending on your perceptions and that's the emptiness of our mind. And that's why an old mutt can become a Buddha, and so can you. Because his mind is empty, his mind is emptiness, oh boy. We'll take a few short questions and then I wanna have break, okay. Make sure it's relevant and make sure it's clear. You know, she said, "I can see why flesh colour, cylindar might change to something else, similar, but how does flesh color change to black

color? And how does nice cylindrical change to bony, but more bony roaches arm?" The sense of itself changes. You stop seeing the left side as flesh color, you stop seeing the right side as flesh color. You go down one more level, I admit that you have to shift levels to catch that. Yeah, okay, make sure it's clear and loud. Bodhichitta is defined as {Sembkye pani shendun chir yang dak dzogpay jangchub de}, okay, Maitreya said. bodhichitta is the desire to become enlightened so you can help other people, this is a totally different thing. Okay, this is Buddha nature. Unfortunately, this is translated as Buddha mind sometimes, and it sounds like Buddha mind, bodhichitta. But really, mind in this case means a desire and bodhi, the bodhi in bodhichitta means, "your own future Buddhahood", and chitta in this case means the desire to reach that Buddhahood to help other people. So people were translating it as Bodhimind and it's a little dangerous. {Sembkye pani shendun chir yangdak dzogpay jangchub de}. The definition of bodhichitta is the desire to reach enlightenment so that you can be of service to all sentient beings. And that's, "desire" is "{chitta}" and "enlightenment" is "{bodhi}". And that Maitreya said, [claps]. Okay, [laughter].

student: [unclear]

Yeah, he said, "Does the emptiness of your mind depend on somebody else's perception? No. No. Is existence, in Buddhism, the proof for a things existence is to perceive it with a perception that's not faulty. So you could say that your own awareness of your mind confirms the existence of our mind, or something like that. But it doesn't necessarily depend on another persons perception of your mind, yeah. One more question and then we'll stop for a break, yeah.

student: [unclear]

He said, "Certain theories of perception in the West say that a mind can only perceive an object in a certain fixed number of ways and how do you prove that the mind can see objects in an infinite number of ways?" In, in Buddhism, you can establish the truth of a thing by logic or by scriptural reference. You know, you can either quote an enlightened being, or you can do it by logic. Difficult things, you know, easy things you can say, "Just look." you know, that's called {munsum tsema}. But you can establish the truth of a deep thing, of a profound thing either by using reasoning or using the words of a reputable being, an, an authority. And then you have to establish whether this being is an authority or not and there's a whole process for that. You know, "Can the Buddha lie?", if not then you can believe what he says. So in Buddhism, we would establish it both ways. I think we wouldn't be satisfied to depend on one or the other. If you are

speaking to a Western audience, and you pull our Buddhist scripture and you say, "Because the Buddha said so.", it seems, sort of like sophistry, you know. Like proving what you're gonna prove by using the gut that our gonna prove, you know. So I'm not gonna go that way. But there is a way, logically, to prove that the Buddha cannot lie. There is a logical way to establish the, the believability of a, of an enlightened being, and it's cool. And you can accept it and I don't have time to do it tonight. But the logical way, I think, and, and when you speak about logic you can just refer to your personal experience, I mean you're aware especially in your medical practice, of how many ways a single audience can perceive the same object. In an almost infinite number of ways. If you take a, fifty, sixty people or whatever and you ask them, "How did you a certain talk or a certain sentence or a certain event. Like I was in Thailand when Tiannaman square happened, and I was traveling in a five, six country tour in Asia. And I read the newspapers in six different countries and it was amazing to see the six versions of what happened there. And they ranged from, "Nothing happened", to "Hundreds of thousands of people got killed." you know. And I didn't know what the truth was, but it was very interesting. But what I mean to say is that even in your won experience you know that there is no objective reality to a thing if you restrict yourself to the ways in which the people in this room have perceived it. It's, they can be totally different, it's , the base reality is the same, they all agree that they saw a pen, but how did they see the pen? As being useful, not useful, beneficial, non beneficial, nice, ugly, better than the blue pen, not better than the blue pen, you know, wish he would shut up and put it down so I could go get some cookies, you know, [laughter], something like that. I mean every one is perceiving the pen in a much different way. That's just a short logical one and then there is many different ones. So we'll take a break okay. Come back in ten minutes or so. [cut] The first one was the innate or material Buddha nature and again there are three and I'm not going to go through number three. Say, {gyengur kirig}, [repeat]. {Gyengyur kirig}, [repeat]. Those of you who care, the {n}, is coming from what? The prenasal on the third column letter, which follows the sound. And then you can pronounce it correctly, okay, {gyengyur kirig}. {Gyepa} means, how did I translate it? The Buddha nature which requires development. The Buddhanature which requires development. Scagnelli made that up at lunch too, okay. {Gye}, means, "development". {Gyengyur}, means, "It is going to". {Rik} means, "Buddha nature". So, as opposed to the {rangshin neyrik}, as opposed to the innate Buddha nature which didn't need any development because it was what?

student: [unclear]

Emptiness itself. Emptiness can't get bigger, smaller, older, wider, deeper, shallower. Its content never changes, it is unchanging. It is the general lack of self existence about the object that you are talking about, and it never get more or less non self existent. I'll give an example; there is no two headed purple elephant in this room. The, the lack of a two headed purple elephant in this room never gets more or less of a lack. I mean, you either have a two headed purple elephant in this room or you don't have a two headed purple elephant in this room and the lack, or the absence of a two headed purple elephant in this room is never more or less of that. It either is or it is not. You either bring one in here or there ain't one in here. I use an elephant because it's big enough to confirm, easily, you don't have to look under the pews to check. Why do I use a two headed purple elephant? Because it is a perfect example in this case because a self existent thing could never exist, never did exist, never will exist, it not even close to existing and you are constantly grasping to it, you know, You have never, since the day that you were born, perceived an object without being influenced by believing that it is self existent. You have never had a correct perception in your whole life, okay? Your mind is constantly grasping to a mode of things that is as silly and as crazy, but much more harmful than believing that this room is full of two headed purple elephants, okay. And you gotta think about that. Okay, the thing that Madhyamika is denying, the object that we are saying does not exist is crazy, and never could have existed anyway. It's as silly as a two headed purple elephant. The fact that your mind doesn't have that kind of two headed purple elephant is it's Buddha nature. It's general, the general absence of a self existent thing about your mind, that never could have been there anyway, is it's emptiness. And that you can take to the bank, meaning, that will not change. the day that you become a Buddha, it will still be just as empty, just as absent, just as non existent as it is today and that's why that nature doesn't change. That Buddha nature doesn't change, it doesn't get more or less empty or anything like that. This Buddha nature does change. And this refers to the Buddha nature within you that will create the parts of your enlightened being which are changeable, which are changing, okay. Meaning, your mind and your physical body, okay. Because how much of a Buddha did we take care of already? The ultimate development of the {rangshin nerig}, the innate Buddha nature the innate Buddha nature, only accounts for one piece of a finished Buddha. And what is that? The emptiness of his mind, or her mind, okay. That ain't much, I mean we still gotta have a mind and a body, I mean something's gotta be responsible for that. What is the Buddha nature within you that will create your Buddha body and your Buddha mind? Because all we took care of so far was the emptiness that your mind is gonna have the day that you become a Buddha, okay, and this is certain mental elements and other elements within you

now that will become a Buddha. Do you have them now? Maybe you do, maybe you don't, I'll give you some examples from scripture. {Gyengyur kerig}, okay, Buddha nature that have yet to be developed or which must be developed as opposed to emptiness which don't need no developing because it's always gonna be that way and always was that way. The scripture gives examples of persons and minds, personas and mind and I'll give an example. okay. Minds, a bodhisattvas perception of emptiness is {gyengur kerig}, is part of his Buddha nature. Okay, a bodhisattvas perception of emptiness is Buddha nature. It is the emptiness of his mind? No. Is it his mind? Yes. It's part of his mind. And that mind as it evolves is part of a Buddha's mind. It's enlightened enough to call it Buddha nature, okay, that's the first example in scripture, okay. Another example of {gyengyur kirig} is the compassion in the heart of a bodhisattva, already pretty advanced state of mind. It's advanced enough to say that this is going to turn into a Buddhas mind, okay, this is something that is going to turn into a

Buddhas mind, considered advanced enough. Scripture gives two examples of people. Personas that could be considered Buddha nature, {gyengyur kirig}, which is to be developed. The first one is baby bodhisattvas, baby bodhisattvas. I mean people, who have just reached bodhisattvas hood, which is very, very, advanced, okay. But baby bodhisattvas, that person, is a Buddha nature. It's a kind of Buddha nature because that person will transform into a Buddha nature. Then he gives one more example, which is a person who has just taken bodhisattva vows. Okay, that's cool, so lot's of people in this room, it was one of the coolest things we ever did here I think. If you're that, then you have that, you are that Buddha nature also. Which is going to create the parts of a Buddha which is physical or mental or changing, I'd say. Okay, let me see if I've covered everything in the homework. I covered the emptiness of the mutts mind. He gives one more example, which is the seed, the very subtle seed within a mutts mind that could turn into a Buddhas mind or help it become a Buddhas mind. So I'm gonna put that because it's in the Tibetan, I mean, it's on your Tibetan homework, okay. Say, {kyi gan}, [repeat], {gyowa}, [repeat], {gyukyi}, [repeat], {sakme}, [repeat], {semkyi}, [repeat], {sabon}, [repeat]. {Kyi gan}, [repeat], {gyowa}, [repeat], {gyukyi}, [repeat], {sakme}, [repeat], {semkyi}, [repeat], {sabon}, [repeat]. {Kyi gan gyowa} means what? Old scroungy dog. [laughs] Sorry all you old scroungy dogs. {Gyu}, means, "In their being". {Sakme} means, {sakme} means, immaculate, immaculate. Totally pure is {sakme}. {Sem} is, "state of mind", and {sabon} means, "seed". So an example of {gyen gyur kerig}, the classical example in scripture for {gyen gyur kirig}, is the seed in an old scroungy mutts mind for reaching the totally pure state of mind of a Buddha, okay. Can you guys... [cut] I'll just read it for you in Tibetan and then I'll

translate it for you. {on de gang la la sopa, dang geu dakki jig she na, chi dang yangwa ma che bar, mong pe daknyi jigpar tse, kalpa chewa trangme du, nandam dumar chepey dang, u dang tse dang shen gyur kyi, jangchub toppar mingyur ro.} {On de gang la la sopa dang gue dakki jig she na} means, suppose you come up to me, meaning Master Shantideva and you say, okay, I get all this stuff that you're talking about, about Buddha nature and I understand that the next time I get depressed about my practice, which will probably be tonight, okay, [laughs]. I have a new claim to make, okay, spiritual claim, [laughs]. For the first time in my life I actually fell so asleep in meditation that I fell over and hit my head on the ground, you know, [laughter], and I achieved it this week okay. [laughs] [laughter] Honestly. He says, okay I understand that when that happens, cause I made a big noise and I was afraid all the other monks heard it, I don't know if they did. But you know, when you finally, you can sit there and say okay, I sit my head on the ground meditating, but I do have Buddha nature, [laughter]. I, I know that my mind, you know, I can look at the bump on my head, right and understand that it's a perception, you know, [laughs], you know, and I do have Buddha nature so I can feel better. And so somebody, there's almost like a scene in the [b: Bodhisattvacharyavavata], there's almost like a debate, people keep coming back to Master Shantideva and he says, "Yeah, but..." {Gang la la sopa} means, "I supposedly, if I'm gonna be a real heavy duty bodhisattva, I'm supposedly gonna have to stand there with a knife and cut it off and respectfully hand it to someone who's hungry for meat or something. I'm supposed to reach this level where I could reach into my eye socket and rip out my own eyeball, and with great respect and, and love and honor, respectfully had it to someone who needs an eyeball or feels like having an eyeball, I mean supposedly I'm supposed to reach that point. {Dangeu daknyi jig}, "That scares me", [laughs], that makes me nervous. You know, like I don't think I could do that, I'd be scared of thinking I could do those things, you know, I, I, I, would get nervous of thinking to do those things. {Chi dang yangwa ma che bar} , Master Shantideva says, " You have not, you have failed to analyze this question very clearly, you're not thinking about what's very serious and what not very serious, you are losing your priorities, okay." When you say that you'd be afraid to do something like that, "You can't imagine the day when you could do that", then you have a prioritization problem. {Mong pey daknyi jigpar tse}, "You are the Mahatma, of ignorance." Okay, [laughter], [laughs], something like that, I shouldn't say that, it's more like, " You are afraid out of ignorance and nothing more." {Jigpar tse}, {Kalpa chewa trangme du}, {Kalpa chewa}, means, "for tens of millions of kalpas", and a kalpa is, you know, zillions of years. So for millions of years, {Trangme du}, you have been born, you know, if this theory of the mind, I'll say it once and I don't expect you to believe it right away, but, if rebirth

is nothing more than a shift in the mind and if the mind itself is a substance which is completely different than the physical body and can never be destroyed, which is plausible, and I don't say that you have to buy it right now, then you have been all things to all people infinite number of times already. You know, I've been Miss America, you know countless times, [laughter]. Countless times you now, not just once, Red head blonde brunette, I've been everything, countless times, countless times, you know, over and over and over again, because time is infinite and my mind is indestructible. So every variation is possible. So given infinite time, every variation is possible, I've been everything countless times. And so actually, I've had my arms ripped off, from you know, I've had my body sliced open, I've had my head smashed to pieces, countless times, in other realms, in other worlds which we cannot see, you know, I have been there countless times. I have endured every kind of suffering, you know, people have smashed me, people have ripped my face off, people have torn my arms off, I have gone through this, if you accept what I said earlier today, tonight, it becomes very plausible that you have gone through that. I don't say that you have to buy it now, but if you keep following that line of reasoning and if you can't find any flaw with it, any serious flaw with it, then you have gone through this countless times, for what? You know Master Shantideva says, "For what?". "You wasted all those lives and even in this life you gonna have yourself cut open by this high paid surgeon, or you're gonna get in a car accident or you're gonna get some terrible sicknesses you're gonna have horrible things happen in your life, for what? You know, you wasted your life, all you're doing is grubbing around for money to feed this body that's gonna die anyway. So what have you done in, say what have you done with our life? What have you achieved with your life? And not only this life, but if you believe in past lives, you just basically wasted all those lives. In other words, you're gonna go through all that same suffering pointlessly, so why not go through it with a point, if somebody wants your arm, give it to them, cause you're gonna go through this anyway. You're doomed anyway to go through this, you might as well if you get the opportunity to make something meaningful out of it, go for it. You know, he says, " You don't have to be afraid." If you have the chance to give away your job, give away all our money, give away what ever makes you happiest, what ever possession you feel most attached to, the person that you love the most, you're gonna lose all this stuff anyway so he says, "Go for it. You give it away." You know, so then at least you did something meaningful because the day that it's taken away from you by events it's not your choice anymore and you don't get any good karma out of that. To have lots of money and then have events rip it away from you, which they will. Much better to do something meaningful with it while you can, even down to your body, you know, even

down to the meat on your body. You know life is going to steal it from you anyway, The, the people in the hospital are gonna rip it up and cut it up and sew it back up and fail and you're gonna die anyway, you might as well do something meaningful with it now, even if it means something painful, small pain, go for it. It's gonna get hurt anyway. That's his argument. Next one, {Dakki jangchub druppa yi, dukngel dinyi tsuya de, tsugno kona ngusel chir, lu ma toppay shin, mem pa kunkyang su che kyi, mi dewa yinne mache, dewey dukngel ma potak, shom chir midey chung so ja}. {Dakki jangchub druppa yi} means, he's on the same subject although, "In order to achieve Buddhahood,". {Dukngel dinyi tsuya de}, "the suffering that you have to undertake," If you get to be a heavy duty bodhisattva is {tsuya}, {tsuya} means "finite", I mean there's a certain point where you can say, "That's enough

h good karma, now you can see yourself as a Buddha, You know, I mean, there's a certain point, there's a certain number, that you can say, " If you reach that many good deeds that many good thoughts, that much compassion, you will, your body will start to transform and the people around you will start to transform. You know there's a certain number that you can put on it, {tsuya}, means, "There' s a limit." You know, there's a limit, he says, "That's cool." [laughter], compared to all the infinite suffering you've been up to, up to now. Those sufferings were limitless. Those sufferings don't have a number. You know there's a, I don't like to be at work, I had to be at work the past two weeks, tomorrow's gonna be a since, why? I know, at five o'clock I don't have to go back for a month. You know, so {tsuyu}, you know the knowledge that there's a limit, the knowledge that there's an end, can, can, do allot for your effort. He says, "Don't worry about doing hard things, case there's a point that you'll get to where it will start to change." Then he says, that you can take for example in the common everyday world, if you haven't... I met people, I know people who swore they would never have an operation. You know, they said, "I will never let my body be cut open." You know, "I will never let myself be.." You know what do they call it? Like insulted by these nurses and doctors, I forget what you call it but, ... what?

student: [unclear]

"My dignity will never be so besmushed to let then you know, do their shtick on me, " You know, "I refuse, when the day comes I refuse." You know and then almost always they are the one that you hear about that's in the hospital and they got twenty four tubes up them and the doctors have done all these weird treatments to them. And you go in and you say, "Weren't you the person who said you'd never do that you know?" And they say, "Yeah, but I was really

hurting bad, you know and I was dying you know, and I had to do it." And you go, "Yeah, yeah." And he's saying that, he's saying that there's a point in everyones body where you get some kind of pain or trouble, so, so seriously that you submit yourself to the indignity and the sufferings caused by a doctor. You know, there comes a point in every persons body, if you live long enough, that's you'll happily say cut me open, you know, and you'll happily undergo that pain, because you know the option. You know that the only other choice is to die or something like that, so He uses that example, Master Shantideva says, "You do put up with a physician cutting you open, creating, purposely, suffering for you because you know that it will cure a much larger suffering." So what's the point, you know, don't be so wimpy, you know, if you have to undergo certain sufferings to get to Buddhahood, which is the big cure, you know, enlightenment is the ultimate cure. Then what are you whining about? You know, just do it. Okay, if it takes like staying up late at night, you're not getting enough sleep, you know, things are not going the way that you want, you have to not have as much career as other people have, you don't have the possessions that other people have because your spending time, wasting time meditating, right. He says, put up with it you know, bear a little pain for the big result. The Shakyapandita, in his lekshe he says, this is the first thing that Rinpoche made me memorize, {kepa lopey duna dup dewa duna kye mey si, dela chunla chapa yi, dewa chepo top miong}. {Kepa lopey duna dup}, "If you want to be a good Buddhist scholar, you have to suffer," {Kepa lopey duna dup} {Dewa duna kye misi} "If you want to feel good, you'll never be a great master." {Dewa duna kye misi} {Dela chunla chapa yi} "People who get attached to minor pleasures don't achieve great, infinite pleasures." You know, that's Sakya Pandita, same thing. Okay, and then he compares, he compares the bodhisattvas way of life to, to medical treatments that hurt at the beginning, and everybody in this room will, you know end up doing that if you live long enough, At least going to a dentist or something. I have friends who swore they'd never go to a dentist, right? Right. [laughter] Okay, {sul che pelba...} this is the next verse, okay. {sulche pelba dundawa, memba chokyi men dze te, choga shintu janpo yi, nechen padme solwan dze} This is very cool, I think at this point, wait I want to make sure that I'm covering the homework, let me see.. just so I don't get twenty -five phone calls at work. Okay, okay, the next verse, Master Shantideva, he doesn't want people to get scared and I think it's very cool how he shifts over tone now. He says, {sul che pelba dundawa} I've just been describing to you. What I've just been describing to you is the medical treatement in the everyday world. {Mendza chokyi mandze te} This is not how the ultimate physician works. The ultimate physician is the Buddha, right. {Choga shintu jamba yi}, he uses very very gentle means to cure your infinatel terrible disease. Okay, in other words,

we were talking about it up here. People were coming up to me and saying, "It seems a little bit selfish that you keep talking about Paradise, you know you keep talking in terms of, "If you do this good deed, if you do this good deed, because things are empty, because New York City is empty, it could become a Paradise for you." " And it's the emptiness of New York City which allows the potential for a Buddha Paradise, it's the emptiness, and I keep talking about it in terms of your own Paradise and your own body and your own Angels body and where's the bodhichitta and where is the compassion here? And you gotta catch this, the best thing that you can do for other people is to achieve ultimate pleasure yourself and that's hard for Judeo-Christian guilt ridden minds, like the best thing that you can do for other people is to achieve ecstasy yourself. That is the best way to serve other people. You know, you can go and live in Calcutta and serve lepers and things like that, and that is important and it is noble, but according to Buddhism, the highest service that you can provide for others is to reach Ultimate Bliss yourself, because then your in a position to teach others and before that your not and there is an ultim... an infinite difference between someone teaching who has been there and someone teaching it who hasn't been there and everyone smells the difference, you know the difference, you sense the difference, okay. If Buddha came in here and Buddha described how he got to Ultimate Bliss, it would be allot more convincing, I mean you could smell that he's talking about something he really saw, and that is the ultimate way to serve others. So unfortunately, the kindness thing that you can do for other people is to arrange your own ultimate bliss, okay? And get used to the idea. And don't be embarrassed by it. Will there be many nasty, hard late nights, serving other people, yeah, sure, but the best thing that you can do for others is to reach a state of total enlightenment and bliss yourself, and there is no contradiction there and you don' t have to feel guilty about it. Okay, now the addendum to that is that the method itself, the path, the Buddhist path is itself the most pleasant way you can live. So unfortunately, the best thing that you can do for others is to live an ecstatic way of living and get to total ecstasy and that's your job and you don't have to feel guilty about it, or un... it's improper somehow. I mean the highest methods of Buddhist Practice happen to be the most pleasant things that you can do, physically and mentally, that's just the way it is. And, and what he's meaning when he says here, "the supreme physician acts in gentle ways." is that as you progress further and further along the Buddhist Path and as you practice becomes more and more sophisticated it actually becomes more an more pleasant also. So when you, what he's saying is, "When I'm describing bodhisattvas who reach into their eye socket and rip out their eyeballs you can bet that for them it's like an orgasm or something. You know, you can bet that for them it's like the most pleasant experience that they could ever have. So

don't, don't what he's trying to say, "Don't get into you mind this thing that it's gonna be some terrible horrible thing you know and you're gonna be grimacing and you know you're gonna be over... you know fight with yourself and you know reach in and do it, you know. It's gonna be like, "Oh man, take it." you know and it's gonna feel really blissful to do it and that's the nature of the Buddhist Path because you're collecting constantly more and more good karma. What does that do on a world which is empty? Does it transform in one day? No, Rome wasn't built in a day. Buddha Paradise takes time. But what happens is it gradually changes and you see the gradual changes and you are aware of the gradual changes, physically and mentally and environmentally. Your environment, your habitat starts to turn into a Buddha field your body starts to turn into an enlightened beings body and your mind is getting more and more bliss. So the way is blissful, the result is blissful and the best thing that you can do for other people is to go along this blissful way to ultimate bliss. You know, so he's saying, you know, don't think of it as some appendectomy, really you know, he's saying, "that's not the way that this doctor works." This doctors treatment happens to be bliss, the goal is bliss and it's the best thing that you can do for other people and there is no problem with that. And I think that's very uncomfortable for westerners. You know you think that you get to get nailed up to do anything meaningful, you know, it's not like that. [laughter] You know and by the way if you were at that point and they did nail you up it would just feel blissful, it would feel really good, you know, and that's important, it's important to understand that. I don't think that even according to Christian theory that Jesus at that moment was suffering as a human. I mean did he lose his divinity at that moment or something? I don't, I don't think you could argue that he wasn't a divine being at that moment, an a divine being shouldn't feel suffering. Okay, last point, and we're almost on time this time, which is sort of embarrassing. Let's

see, maybe we can find some Tibetan to put up here, [laughter]. Here we go, okay. {chuying}, [repeat], {kangshik}, [repeat], {ngowo}, [repeat], {nyikoor}, [repeat], {gyurung}, [repeat]. {Chuying}, [repeat], {kangshik}, [repeat], {ngowo}, [repeat], {nyikoor}, [repeat], {gyurung}, [repeat]. By the way the, again the {ba} after the {da}, with the {yatak}, changes to {wa} and then to {ya}. and it's a high tone, okay, {ying}, {ying} is a cool word in Tibetan, {ying}, means a whole bunch of things. Like ether or space or emptiness or realm, it means all those things like that. {Chuying}, "Dharma {ying}", is a synonym for {Ying}, [laughs] And it's an unusual synonym, you don't see it very often. But [ying], {ying}, is just like, "whoa". You know like {ying, ying chenpo yeu}, means I am very intrigued by this you know, it has all these meanings. {Chuying}, {ying}, means like, just Dharma "whst", [laughter], it's very hard to translate. It's the "whst" of the

Dharma, I don't know how to translate it, it's like 'isness', or something sexy like that, okay. {Kangshik}, {kangshik}, is used in a definition where you have two elements. If you are a good translator you will say, "The definition of natural Buddha nature or innate Buddha nature is [A], blah, blah blah blah blah..... and [B], blah, blah, blah, blah, blah..... . And it's that [A] in parentheses, and that [B] in parentheses, okay, in Tibetan you say {kangshik}, you put {kangshik}, between them, okay. So the first part of the definition of the Buddha nature which is innate. That's the important one that's the one that gives you the potential for enlightenment. That's the one that you're supposed to think about when you get? Discouraged, and thinking, "Poor little old me, you know I'm never gonna get to enlightenment, cause I fell down and bumped my head trying to meditate after twenty five years, you know. {Ngowo nyikoor}, {ngowo nyi}, means, "{swabhavakaya}", it's the "essence body", of the Buddha, okay. It's that part of the Buddha which is his or her emptiness. It's the emptiness of the other three bodies of the Buddha. It's body number four. "Body", is a little bit deceptive, you know you kind if think about a Buddha walking around with his four bodies, I mean what's his pant's like? I don't know. [laughter]. It's a it's a misnomer. it means the " for parts of a Buddha". he Buddha has the physical part which they emanate in planets, like the sound of a wave in California. And then the physical body that they have in their Buddha Paradise, which is these beautiful bodies that you see in tankas. And then their omniscience. And then the emptiness of the other three bodies, which is what we call their essence nature, their essence body. So {ngowo nyiku} means "essence body". {Gyurung}, means, you had it in the definition already, of Buddha nature, "that which could become", that which could turn into the essence body of a Buddha. So the definition of the innate Buddha nature, it is [A], emptiness itself, {chuying}, okay, [A], it's emptiness, itself. [B], it's "something which is going to turn into the essence of a Buddha", meaning the emptiness of a Buddha, okay, That's the definition and everybody has that. And bugs have that. And that's why the Buddha wasn't lying when he said, "listen. don't get discouraged, bugs can get enlightened, just put forth a little effort, okay?". Last thing, what is it that allows a bug to get enlightened? {Rangshin nerig, chuying}, is the potential. Okay, but potential has to be actualized, right? I mean, it's no good to walk around with potential. We did that for zillions of years, supposedly and we're still here, right? It's no good to walk around with potential. There must be some doable program for turning that potential into an enlightened being. There must be some doable method, or else it's pointless. Who cares if my mind is empty, who cares if I could have seen my mind as omniscience but I didn't have enough good karma to do it if there's no doable way to get there. And that's what this verse is about, it's one of my favorite verses from Shantidevas works, so I'm gonna make you memorize it

even though I haven't. [laughs], okay. {Tsuma hlatso jinpa la ang drenbe tokmar jorwar ndze tela komne chine nyi rim kyi ranggi sharyang tong}, okay. {Tsuma}, means "vegetables", I like to call it carrots and potatoes, okay, {tsuma}, means, "vegetables", by the way this is revealed, the ultimate method for achieving all this stuff, this is the real way to do it, okay. This is what the Buddha... this is like the last part tonight, this is the most important, this is Buddha telling you how to actualize your Buddha nature, how to turn that potential into reality. You start with vegetables, I like to call it potatoes and carrots, okay vegetables. {Hlasto}, means, "excetera", stuff like that; pencils, okay I don't know. What else is easy to give away? Nickels. Okay, {hlatso}. {Jinpa}, means, "to give it away", to give it to someone else. {La ang}, means, "to that". Just that. Giving away stuff like a carrot, a potato, a pencil a nickel, okay. What? {Drepa}, {drenpa}, means, "The Guide", capital G, which means, Buddha., The Guide, the Supreme Guide. {Tokmar}, means, "at the beginning", when you're just starting out, okay. {Jor wan ndze} means, "He directed us to do that". Okay. This is very very important, okay? The point is this and Master Shantideva will repeat this over and over and over again. That the human mind is totally malleable, the human mind is totally plastic. The human mind can be formed into anything you want with practice, you know, with practice that's intelligent, meaning, start small and build up, you can get your mind into any state at all. It will be possible for you to give away your arm and your eyeball, but start with...?

students: [unclear]

Carrots and potatoes, [laughs], try to give away a carrot today, try to give away a potato today. And it's not a joke. It's really not a joke. Make it a practice everyday to give away something. Start with something insignificant, you know, don't be angry at a person who is only mildly, mildly, mildly irritating, you know start with the easiest object of patience that you can find and begin with something small. And it's like exercise if you've ever had one of those exercise binges, you know, where you decide that you're tired of being flabby, you know, and you go out and you see these guys, you know at six o'clock you know, running like three miles. And you say, "They can do three, I'll do one." you know, and you run for about, I've tried. it's about fifty yards, and you're just exhausted, you know. [laughter] And you're totally falling apart. I mean, even in exercise it's foolish to start too big. Or you're gonna do yoga and you try the most difficult thing and you slip your disc and then you can't do anything you know. [laughter] And it's very typical, you know, of a human to do that. So start small and be smart about it and build up. Okay, and in fact He clearly states

in this section, "Do not", and that the Buddha said, "I prohibit you to give something which you are not ready to give." Very important, the Buddha himself said, "I prohibit you from trying to give something that you are not capable of giving yet." You know, of trying to do some great bodhisattva deed that you're not ready to do yet. That's gonna hurt you, or gonna depress you, or stop you from practicing in the future. Trying to run a mile the first morning. You know, the Buddha said, "I prohibit you from that kind of behavior, you know I prohibit you from giving away something like that, until the day that you can do it with pleasure, and easily, don't try." Start with small things and build up because the human mind is totally capable of learning anything, if you do it right. There will come a day when each person in this room would be capable of giving up their life for the Dharma, but you have to start small and build up slowly. You know each person in this room will reach that point because you have Buddha nature, [laughs], you will reach that point, you will evolve into that being, you know, every being in this room will evolve into a higher being, but you have to start with potatoes, okay? {De la komne}, means, "once you get used to that, "okay, "once you get used to that, {dela komne}. {Chi ne ni}, means, "later on". {Chi ne ni} means, "later on". {Rim kyi} means, you know, "step by step, step by step, step by step." Like {lam rim}, means, "steps to Buddhahood". Step by step, your own, {sha}, what's {sha}? {Sha} means flesh, okay? Your flesh, {yang tong} means, "you'll even be able to give away your own body". There will come a day, when you will be able to sit at Cooper Square diner and with one of those dull steak knives, and strip off some skin and hand it to some one happily, gladly, you know, blissfully, you know and don't do it until you're ready, okay? [laughs] Okay, so we'll do some concluding prayers, okay yeah.

[cut]

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Course XI: Guide to the Bodhisattvas Way of Life, Part Two

Class Six: Contemplations on the Perfection of Effort, Part Three

Geshe Michael Roach

July 31, 1997

transcribed by: Amber Moore

prayers: [short madala]

prayers:[refuge]

Okay, so this is the third talk about the chapter in the [b:bodhisattvacharyavatara] by Master Shantideva on effort. And the definition of effort, {sungkang gela trowa o}. You know, what is effort? It's to have a good time doing good things. So in this, we've reached the point in the chapter where Master Shantideva has been discussing {cache}. {Cache} means like, "hardships", like hard things that you have to do for the Dharma. You know difficult things that you might be called on to do sooner or later, for the sake of the Dharma. and he goes to the point about you know, these Bodhisattvas like Nagarjuna himself. Acharya Nagarjuna, Arya Nagarjuna, himself, there's this story that the way he died was that there was this young prince who was influenced by his mother to ask Nagarjuna for his head and, and Nagarjuna, being a bodhisattva agreed and Nagarjuna, being a bodhisattva agreed, he gave his head to this boy who wanted it you know, and long story. But then Master Shantideva has reached a point in the text where he says "People might ask you, "If I have to do things like that I don't think I'll ever get to be a big time bodhisattva it seems too difficult. You know, I can imagine being patient with my boss or I can imagine making effort in my morning meditation and things like that, but the idea of cutting off

my head or there's this classic thing in the scriptures of reaching into your eye socket and ripping

out your eyeball and handing it to someone who needs an eye. Without anesthesia, okay. I mean just reaching in with your own finger and, and pulling out your own eyeball. Master Shantideva has reached a point in the text where he wants to talk about, you know "Is that even possible for people like us?" And should we be discouraged by imagining that kind of activity, because we know we can't do it, I mean we're pretty sure we can never do it and he's been talking about that subject so we're continuing with that subject. And I think the next verse, to me is one of the most important ones in the whole text, so I'm gonna read it in Tibetan. Hector is supposed to be reading these things, but we're finishing like a half hour before class so there's no time, so I'm gonna read it in

Tibetan then I'm gonna gloss it in Tibetan, okay. It says, "{dikpa pangchu dukngel me, kepey chung a miga me, detar lopa topa dang, dipe semdang nula nu.}" {Dikpa pangchu dukngel me}, the question is, where the text picks up today, is, "when a bodhisattva does something like that, does it hurt them?" I mean, how can they do that? Is it that they have some tremendous will power to overcome the pain or is it maybe the case that they don't even feel it anything. You know, that it doesn't hurt to do it, and the answer is very interesting, okay. I'll put it here on theI'll write it in a minute, but he says, {dikpa pangchu dukngel me} {Dikpa pangchu dukngel me} means, it's very interesting, "By the time that you get to the point in your bodhisattva career where you're called upon to do something like give up your arm or your eye or your kidneys or something like that, there's no pain, it doesn't hurt." {Dikpa pangchu dukngel me} means, I mean, assuming you're not a bodhisattva, a high bodhisattva, I don't know who you are. You know it's one thing that we learn in the monastery, the first class in logic, {yong nga dang nga drawa mayinbar shen gyi tsul sungwar mija de numbar gyu tare} which means, "who knows who's who in this room?", you know, I don't know who you are, I don't know what level you are. You know you could have achieved Buddhahood a million years ago and you would still look the same to me. So assuming there are no high bodhisattvas here, which we don't know, he says, {dikpa pangchu dukngel me}, which means, "By the time you reach that state of being a high bodhisattva, you are so clean, karmically, you know you are acting so well that it doesn't hurt anymore, it just it doesn't hurt. It feels like giving away what? {Sem a la tso} Carrots and potatoes. I mean the mode of content of reaching into your eye socket and pulling out your eyeball and handing it to someone respectfully, is the same as reaching into your refrigerator, picking up an old potato and handing it to someone, it doesn't hurt anymore. Why? You have to understand that you know, New York is empty and you are empty and your mind is empty and that's why we talked about Buddha nature, last time. New York is empty, your mind is empty and your body is empty. So New York city will eventually turn into a Paradise for you, it depends on you. New York city doesn't have to be good or bad, New York city is up to you. Whether you see New York city as a dirty, bustling dangerous city or whether you see it as the big apple, full of opportunity, or whether you see it as a Tantric Paradise, it's all up to you and we talked about it in, I think it was in the Friday night class, what keeps you from seeing New York as paradise and therefore, New York being paradise is mostly not your major bad deeds, it's not that anyone in this room, much has murdered anybody or embezzled all their company's money or you know, lied in a way that sold their country to another country to another country or something like that. I mean we do these low level constant puny, wimpy, bad karmas, like

being irritated at people as we walk down the street, and the collected energy of all those minor bad karmas keeps us from seeing New York City as, as a sacred place. And it's only that. So what do you imagine happens when you go to {Kechara} Paradise? You know, is it that you've been a normal person for twenty five, thirty five forty five years and you've just been acting like every one else has been acting and no different, low level bad deeds all day long you know small things and then is something going to change suddenly and then {Vadjrayogini} decides, "Oh you know, he's forty five now, you know, maybe time to take Him to Paradise." And, and flies down and grabs you and takes you to Paradise, you know. Is that the way it works? Is it that She makes some decision and She comes and out of all the people, David Sykes is the luck one, David Sykes wins the lottery you know, and let's take him today. You know Let's leave the rest of the people forever, "let them all die", you know, let them get cancer, let them get AIDS, this one can be in an car accident. And we'll take David Sykes today to It doesn't work like that, I mean it doesn't happen like that. It's a gradual change in your perceptions, which means a change in your reality, because you know and I know that reality consists of your perception of your reality. Reality is your perception of reality. When you get to Paradise, it'll just be "plain old New York City", perceived as Paradise, but that's the same thing as Paradise. And it doesn't happen in a day, Rome wasn't built in a day. It happens slowly, as your practice gets better, and your mental afflictions get less. As Master Shantideva pointed out, about irritating people, they will start to get less and less. As your practice improves you will meet fewer and fewer irritating people. That's why he says, "Try to cherish them, now, you know look around you at all the people who irritate you, and, and think fondly of them, because they ain't gonna be around too long, you know" Cherish them while you're still here, because a year from now or two years from now, they're all gonna be gone. The same people may still be in your life but they won't be irritating you because you won't be creating bad karma. So you won't be able to perceive them as irritating anymore. You will say, if you're into "self" existence, right, "They changed." But they didn't change, it was your karma, was improving. So actually, New York turning into a Buddha Paradise is a gradual change. And by the time that you've been a bodhisattva for awhile, and it's time to give away your eyeball, you do not have enough bad karma left to feel the pain, okay. And that's that's the way it works. And it feels fine, and it's no trouble at all. So what he's saying is, don't get {giluk}, right? What's {giluk}, not {gelug}, alright?

student: [unclear]

Yeah, don't get {giluk}, don't get discouraged you know, you can do it. Because

by the time you get to that it'll be no problem. You are not allowed the Buddha prohibited normal, beginning people from trying things like that. Don't do any act of charity which is beyond your capacity, you know start with potatoes, and start with vegetables and build up. If you build up slowly everyday, like exercising you'll be able to do anything. If you try to do, if you try to give away your house tomorrow, you'll regret it in a week and then you'll feel bad and you won't like the person you gave it to. Like Rinpoche was offered a house by some lady who had a burst of devotion you know, in Washington D.C. and said, "Rinpoche, I'll sign my house over to You." And He said, "It's okay, you keep it." [laughs] You know and then you know a month later she was actually gone and you now you shouldn't do things before you're ready. Start steady, slow and steady wins the race. Start giving away things and then when your capacity is more do more, it's like weightlifting or jogging or dancing, or anything else, but start with what you can handle. But by the time you, by the time you reach that stage when it's time to do the very heavy things, like throwing yourself in front of a car to protect someone, or jumping on a bomb or something, to protect the other people around you, you won't hesitate and it won't hurt. You know, it won't seem any trouble at all to you and He goes on to say that there are two sources. It goes on to say, {Ditar lopa topa dang, dikpey semdang lu la nu} means, "really there are two sources to all pain and if you understand those two sources you'll understand that why for a, for a high level bodhisattva these things just don't hurt anymore, okay. And I'm gonna write those down. I think it's on your question here. The first two lines of the root text said, "{dikpa pangchu dukngel me}, "because they have slowly given up all their bad karma, they don't feel any pain. {Kepey chuna miga me}, "And because they have become wise, they don't feel any mental suffering." You know it doesn't make them sad to give away their eyeball. They don't miss it, okay and then he goes on to describe the opposite. {Ditar lopar topa dang, dipe semdang lu la nu}, and he's describing the two things which cause all mental and physical suffering. He's talking about the converse. He's saying, "Because these two high bodhisattvas don't have these two problems, they don't have any problem with giving away their eyeballs and stuff. And if you do have these two problems, you're always gonna be in pain. No matter what. Whether you give away your eyeball or you give it away or what, the eyeball itself is going to cause you pain. Why? Two causes. {Kyi}, [repeat], {tak}, [repeat], {dang}, [repeat], {dakyir} [repeat], {shenba}, sorry, normally it's {sungba}, I mean normally it's {sungba} in philosophy. {Kangsak} means "person". "{dak}" means, "self existence", the 'self', existence of a person. {Dang}, means "and". {Dakyir} means, the thing that belongs to the "self existent person". Okay, the thing that belongs to, we can say it like this, "To believe in a "self existent" me or mine", okay, "To believe in a "self

existent", me or mine.", okay. To believe that anything about you or anything about our parts, meaning our mind, your mental functions, your physical body could be self existent, to believe that is one of the two sources of all pain, of all physical and mental pain. "This is a clue.", he says, why high bodhisattvas don't have a problem when it comes time to cut off their fingers and offer them to somebody who needs something to put in their soup tonight or something. Okay, then I have a problem with that. First of all because first thing they don't have this thing which causes all the mental and physical pain that people have. It's the tendency to believe that you exist self existently, and that everything about you is self existant. That causes all suffering. When you have the Wheel of Life and you have the blind man in the first of the twelve links, that represents very specifically that I myself, you know, I, Michael Roach or who ever you are, fill in your name, or my arms or my legs or my mind are self existent, that causes all suffering. And because bodhisattvas don't have that, they don't feel any problem. Like the longer you get , the higher you get in your bodhisattva career, as you go through the ten {bhumis}, the ten bodhisattva levels, your tendency to see things as self existent gets less and less. Your inborn tendency gets less and less. Up about the eighth level it starts to disappear completely. So as time goes on you get less and less, it becomes less and less of a problem for you. You are not committing bad deeds, you cannot commit a bad deed unless you have this. Okay, if you don't have ignorance you cannot commit a bad deed and you cannot have a mental affliction. It's very interesting. And if you don't have a mental affliction or a bad deed, you cannot have suffering, impossible. And he's talking about mental and physical, he's very strict about it. I'll talk about the other cause of bad deeds and the other cause of suffering and then we'll, we'll see how it relates. Number two, say {sok chu}, [repeat], {tsog}, [repeat], {kyi}, [repeat], {dikpa}, [repeat]. {Sok chu}, [repeat], {tsog kyi}, [repeat], {dikpa}, [repeat]. Okay, {sok chu}, means "cutting life", it means killing, killing any living thing. {Sok chu} means, "killing any living thing". {Tsog}, means, "excetera". {Dikpa}, means "bad deeds". Okay, bad deeds, hurting other people, hurting other things, hurting any living thing including yourself. And these are the two causes of all physical and mental suffering. All physical and mental pain. Because bodhisattvas don't have them, or they are on a track where they are getting less and less and less and less and less, they can't have pain, okay, even if they wanted to. I mean they could sit there and stick a knife in their arm and they wouldn't feel so bad and so Master Shantideva takes the opportunity to point out that this is what is causing all our mental and physical suffering. So he's on the subject of why bodhisattvas, why it doesn't bother them to do these extraordinary things and why you shouldn't feel discouraged that you can't do it right now, because if you just lower these two things, you'll be able to do it later.

And then he takes the opportunity, by the way, if you want to know what causes all of your mental and physical suffering, this is it and this gets me on one of my favorite subjects, okay. And this is it; What do you do if you have a mental or physical problem in this life?" You know, I would say, physical problem like some kind of illness, like you have a chronic disease, like you have chronic fatigue, you have chronic hip problem or bone problem, you don't digest food so well, you have problems digesting food. Or mentally, you're prone to depression, you have problems with low self esteem, you know, you get nervous easily, you can't concentrate on things. You got Lyme disease or something and your physical and your mental parts are affected. And then people come to me and say, "Should I take this medicine or that medicine?" You know, please choose the medicine for me." And you know, "Should I go to this psychiatrist or that psychiatrist? Or, "Should I not, what should I do?" You know basically, it's a dumb question, it's an irrelevant question. If you go to a Dr. A, and it works, it's not because of the doctor, it's because you stopped these two causes of suffering. You stopped seeing things as self-existent and you stopped hurting other people and if you go to Dr. B and it doesn't work. If his treatment doesn't work, it's because you didn't stop those two. So it's a mute point, you know. What he's saying, what he's saying is, not only does it work for bodhisattvas, you know gradually, eventually, you can do anything to your body and it won't hurt. You know eventually you can stay up for seven days or ten years, like Lama Sopa or something, and it doesn't hurt anymore, it doesn't, because you don't have anymore causes for suffering. It won't hurt anymore, it's not like he's a Superman, for him it doesn't hurt, but he has stopped the two causes of it. So people come to me and say, I think I should give up this food, or that food or I think I should eat this food or this food, it's irrelevant, you can eat what ever you want, it won't make you healthy or it will make you healthy depending on those two things and nothing else, you know. If you want to be healthy stop these two. If you want to be happy and not feel depressed or feel low self esteem or all the other problems which psychiatrists claim to cure, which they don't cure, which they don't cure, which your karma cures, stop these two. Learn how to stop them and as you work on them, your body will get healthier and healthier and healthier and your mind will get clearer and clearer and that's just the way it works, there's no other way. It doesn't work any other way. Yeah?

student: [unclear]

I'm sorry, I can't hear you.

student: [unclear]

Be careful., be careful, I'm not talking about self existent medication, okay, I'm talking about empty medication. In Buddhism all medication is empty, there is no self existent medication, you know and you can prove that. Give the same medication to one hundred people. Thirty percent will be cured, thirty percent will get worse and thirty percent won't happen anything, mostly. Most often, I mean, especially psychiatric cures, that's why there is three hundred schools of psychiatry that are practiced in New York City on any given day, [laughter]. No, seriously, and I'm not putting it down. What I'm saying is that if it works, it's because of your good projections caused by your good karma. If it doesn't work, it's caused by your projections, caused by your bad karma. If you want the medicine to work, which it will work it could work, you have to be good and you have to stop seeing things as self existent, and that is the bottom line on health mental or physical. And this is where, this is the root text, this is the scriptures, really. You know, that's medicine is not self existent, food is not self existent, if food was self existent then every one could eat vegetables and not get cancer or die. But there's lots of people who eat very well and get these horrible diseases and die. It's related to your virtues and it's related to your outlook.

student: [unclear]

Conventionally, if you have been a good person, that medicine will work and conventionally if you have been a bad person, that psychiatric treatment rather than curing you will make you crazier, you know and you've seen that. What I'm saying is that it's independent of that. That's not why it works, if that was why it worked then it would work for everybody equally and it doesn't, so it obviously doesn't work that way and you just didn't notice it, you know, and that's the truth, that's really the truth. You want to be healthy, be good to other people, you want to be happy? Same thing and start fighting your self existence, you know your vision of things as self existent. Learn what emptiness is, study emptiness carefully. Start to act on that study and meditate on it deeply. And, and you will be healthy and your mind will be clear and pure. And eventually, I mean, if you take it to an extreme, your body will transform and your mind will transform and that's Buddha nature, right? The emptiness of your mind and the emptiness of your body is what makes it possible for you to become a Buddha and you will. And, and then you won't have any health problems at all. Really, this is the source of all, you know, the whole vitamin thing is a scam. [laughs] [laughter]. Okay, and, and later on he says, "This always works, if it's a real

cause, it works all the time." Things that aren't real causes don't work all the time. And then people have to argue about it. "My psychiatric treatment works better than theirs", "No, mine is better." You know, but neither one cures everybody, so it's not the cause of the cure. Okay, the other way is experiential, try it, try it for six months and try it for a year. Stop hurting other people verbally or physically and then work on emptiness, work to understand emptiness and, and it will profoundly affect your mind and your body. Also in the higher teachings which are secret, there's a profound connection between your health and your view. Whether or not you understand emptiness, profound. You know and you can demonstrate it but we can't talk about that and when your read, you should do that. When the time comes, the time will come when it's time to do that and properly, okay. Next one, let me make sure I did the homework. I'm just gonna read you the, it's like a blessing, okay, {semchen dundru jachu pong, muten gatong towa yin, mupa dukngel jikpa dang, deyi penyun smbey kye, detar mitun chopang te. mu dang ngagyel ga dang tor, hlur len wangyur top gyi nyi, tsundru pelchir bebar ja}. Okay, he starts to talk again about four forces okay, we already had four forces, we had the four forces of the king, I don't know what they were. Elephanteers, charioteers, cavalry and infantry, okay and you've had four forces of purification in the past. This is a new four forces okay? It's still compared to the king's four forces, but it's a different four forces, but it's the kind of the same four forces but kinda different four forces and...anyway. You have to answer it on your homework. This is the four I'm talking about coming up now. Say, {Maputo top}, [repeat], {mupay top}, [repeat]. {Mupa}, means here, will power, will, "will power". {Top} means, "force". This is the force of will, or wanting something to happen. In Buddhism, does will power mean, if the dentist is drilling your teeth, you can will power the pain away? No. Why? Where does the pain come from? Those two sources, if you have those two sources, you're gonna feel pain no matter how good your will power is, if you avoid those two sources and then you have will power, you may be able to withstand the pain. But the will power is coming from your goodness and your understanding of emptiness. If it works, it's really that, if it doesn't work, it was really that, okay. {Mupay top}, means, not will power in the sense of that, but will power here means, you start to get an inkling of the tremendous energy behind karma and what it produces, you know, you start to get some kind of feeling behind what it is, because we're Americans, we just met Buddhism, we're fresh, you know, you can intellectually, develop this instinct of how powerful karma is. You know, you can start to understand that if you get angry for a moment, you can ruin years of effort, karmically, you can wipe it out, erase it, in a moment of anger. You know, you can start to appreciate that. And, and then what happens? You get {mupay top}. {Mupay

top}, is like will power. Like, "I want to know more and I want to learn to do what is right and what is wrong. I want to know what is right and what is wrong." Because if it's true that a moment of anger can wipe out my efforts for years, then I want to know what to do, so {mupay top}, means, "I want to, I want to learn what is the right thing to do. I want to learn more about karma." It's like some kind of drive, yeah, you can call it drive. Yeah.

student: [unclear]

There's a different word for aspiration, actually, {mupa}, is defined with the other word, {dunba}, which is aspiration, So, it's very close. But it means, like I want to know, and I want to find out. I'm gonna study, like that's one kind of effort, right? Like I'm gonna find out what this thing is and I'm gonna find out what is good and what is bad. The study of what is good and what is bad, ethics, consumes sixteen thousand pages of the Canon, You know the Buddha, it took him like fifty years to teach what's right and what's wrong. It takes a long time to learn. If you are not omniscient, you know studying it. What's the good thing to do? What's the right thing to do? What are the exception? It takes a long time, it takes a long time to study it. So this is like some kind of will or desision, I'm gonna do that. That's force number one, number two... Somebody later has to make a computer program with all the karmic, different ways that things can.... What do they call it?

student: Permutations.

Permutations. Some one has to make a computer program based on the vinaya, and the birth stories of the Buddha. The Jataka. You know, sixteen thousand pages worth. Then somebody has to do a thing about all the permutations, like if you get angry with this particular feeling, there is like thirty different permutations, you know and it'll be nice. We should do that. Say, {tenbay top}, [repeat], {tenbay top}, [repeat]. {Tenba} means, "steadfast", steadfast, you know, like, not moving, not shifting, no. {Tenba}, in colloquial, means you know, it doesn't rock, it's steady. Steady as a rock. {Tok} is, "force". Force of steadfastness, of being steadfast. And in the final pages of the, of this chapter, Master Shantideva goes off, several times on this subject, and it's the following; decide what you want to do with you life, think about what you want to do with your life. You have very, very limited hours in your life, you know. Especially in this insane American custom of working fifty our of fifty out of fifty two weeks, for food. You know, for food, you know and leaving two weeks for your life. You know that's like ninety-seven percent and three percent. It's crazy

that you gonna work ninety-seven percent of the time to do what you want three percent of the time, it's crazy, it's insane, you know, and given that system that we are in, you don't have any time, you know, you don't have any time, We're struggling for an hour in the morning and a half hour at night to do our practice, and that's it. You know and if you don't fall asleep and hit your head on the closet, like I did, like a couple weeks ago, trying to meditate at one a.m. it doesn't work. You have very, very few hours in your life, very very few, your energy is leaking away. You know, don't kid yourself, a year from now, you won't have nearly as much energy as you have now. Two years from now it will be worse. Five years from now, you won't be able to recognize yourself, you know. It's leaking away at a very steady rate. {Tenpay top} means, "investigate carefully what you want to do with your life." Think carefully what you want to do with your time and decide, before you start something new, even if it's virtuous, even if it's a good thing, study if you have the resources to, to finish it or not. Study whether or not you will be able follow through and complete this new spiritual program you have or this virtuos project you've decided to undertake, youknow. Study it carefully before you start. Master Shantideva is very adamant. {Matsam nani chokyin no} means, "not starting in the first place is great", he says. Compared to what? Compared to starting and then pooping out, It says in the root text, {chok}. {Chok} means what? {Mao cha naro cho ka chog} "Supreme", he doesn't just say, "better", he says, "supreme". He says, "not doing it is supreme", in the context of not starting all those virtuous things and then pooping out. Or not having time to finish them, and never investigating it before you started. So he says, "Take carefully, look at it and if it's not something that you can carry through to the end, don't start it. But once you start it, {Tenpay top}, "Once you start it, never stop." You know, what did he say? Like a mad dog, just clench on to it and stick with it, until the end, until you die or it's done. Two, only two choices, you die, or the thing gets done. And just clench on to it, or you finish it. And you have to have that will power, you have to have that steadfastness, that once you undertake a virtuous activity, decide that until you bring it to it's conclusion, you would die before you stop. Okay, and you have to have that resolution, alright, in you mind. Third one, [unclear] is check it out before you start and once you start, die before you stop, okay. Say, {kawey top}, [repeat], {kawey top}, [repeat]. {Kawa} means here, "joy". It also means, "happiness". It also means "bliss". Here it means, "joy". And Master Shantideva is very specific about it, he says that the third thing you have to undertake as a bodhisattva is to, by the way, to undertake deeds on the behalf of all living beings, you have to have {kawey top}. You have to have all four forces. Number three is, you have to enjoy it the way a child enjoys a very, very, good video game. He says, "{chi bo danisem oshin}", you know, means, "Like a child

who is totally engrossed in a game." You know like you've seen them with what do you call them, Gameboys in the subway, right? And {gawe top}, means that. Like your totally engrossed in good deeds, in your practice and you're just love it. And {gawa} means, "you just love it", and you're happy about it and it's like a kid in the candy store, okay, it's like... and he says it has two qualities. One is {michepa}, {michepa}, means, "you refuse to take a break". Like mom says, "time for dinner". You know and you say, "I'm not eating tonight, you know and I gotta get to the end of this game" And it's like, be, be, have such a good time about your practice that you don't want to stop. You know, like I'm sorry, if somebody says, "Let's go do something else." You say, "No, no, I can't stop for a minute you know, I've just gotta do this, this is very, very much pleasure for me." and then the second part is, {mingomba}, {mingomba} means, "insatiable", okay. "Insatiable", like you finish one game and you're ready to start another one, you know and you just can't you stay up all night, it's like the internet or something, you know or the web. Like you're just so into it that you'll stay up all night because you're so into it, like you finish one thing and then you want to do another thing and then you want to do another thing. It says, you're, bodhisattvas are supposed to be busy. There's this conflict between the Hinayana ideal and the Mahayana ideal. I mean, the Hinayana ideal is, "Go sit in a monastery ten miles from the nearest town, devote yourself to sitting quietly and then don't do too much. And then the Shantideva, the Mahayana is, "insatiable". {Mingomba}, you know, go for it and once you're into one virtuous thing assuming you can handle it go on to the other one, do another one, do another one, do another one and don't stop. You know, just do it all night long. If you can do it all night long, do it all night long. And help other people, go for it, help other people. Does that mean that you shouldn't go to a monastery and sit there and meditate? No. Because that's one of the things that you're supposed to be doing, that's one of the games that you can be insatiable about. So yeah, three year retreat is, is insatiable. I also want to do a three year reiterate on top of all that stuff I'm doing, I'm also gonna do a three year retreat, but you have to be like insatiable. You have to have a big appetite, a bodhisattva appetite, like you're virtue, your heart is bigger than your stomach? Or, I don't know, but you can't get enough and you keep making up new things that you can do for people assuming that you can handle it and if you can't handle it, you're supposed to slow down. That's the, the Buddha prohibited you from doing it and hurting yourself you know, but keep expanding at a rate that you can handle. And be {mingomba}, and have a good time about it and never, you know, don't stop, except when? Number four. Say, {dorway top}, [repeat], {dorway top}, [repeat]. {Dorwa} is a little bit of a bad word, like to throw away garbage is called {dorwa}. To , to give up your Buddhism is called, "{dorwa}".

But this {dorwa}, is a good {dorwa}, this {dorwa}, means, I call it the force of leaving off, leaving off. The force of leaving off. And what it mean is, as a bodhisattva, it's your responsibility, and your duty, to know when you're tired, when you've go to a point physically, or mentally, when you're not strong anymore you're physically tired out or you're mentally tired out and if you went further you would hurt yourself. You know and you see that, you see people who do one more sadhana at night and they fall asleep ant night or they get crazy or they do twenty bad deeds the next day because they're tired out. Part of the Bodhisattvas way of life is to know when you're tired and to rest. You know, to rest when the time comes to rest and to rest wisely, you know. But this is the fourth force, you know, to know what your limits are. Because you will often see that goo people, who push themselves too hard in the Dharma, they end up just quitting, you know, and I've seen it many times. Rinpoche is very strong about it you know, we have seen it many times over the last twenty, twenty-five years, you know somebody goes gung ho about Dharma and they tire themselves out and then they just quit, they quit everything and that's a big danger. So a bodhisattva has to know, okay, I'm getting tired. If I go another half hour, I'm gonna start to get cranky at one of the nuns, or something, and so maybe I better slow down, you know, maybe I better take a rest now, you know maybe I better go home early tonight and not stay up all night and maybe I better sleep tonight. It's wiser for me to sleep tonight, I'll be more use to people, I'll be more of a bodhisattva if I go home and get some rest tonight, you know or if I go out and have a nice meal somewhere. You know, there's a time for everything and there's a time to rest and refresh yourself. You can really call it the force of refreshing yourself, really. But it's, it's to know when to {dorwa}, you know when to give up, when to take your rest, okay. Master Shantideva says, he doesn't leave it there, and he says, "By the way, go home, get a rest and then you better get your ass of the bed and get back to work", [laughs]. He's, h{e's very... he doesn't leave it there, he says, "You also have to know when to get back up and start working again, you know, okay, And he says, "And you better jump up out of your bed and go back to your Dharma stuff." you know, he doesn't' leave it with relaxing. He says, "relax the right amount of time and then jump back up and do your bodhisattva stuff." Okay let's see if we ant to do one more. [silence] There's a, we'll go for about three more minutes and then take a break, there's a Sutra called, {Dorje Gyaltsen gyi Do}. {Dorje} means what? Diamonds, please. {Do}, means "stone", and {je}, means, the "Lord", or the king. King of stones is the diamond, of course. And {gyaltsen}, means, "victory banner". Victory banner means, like in the old days when the Nepalese attacked the Tibetans and captured Gyangtse, you know they would put up this big gold, silk, thing and march around the city and show off. You know, "We beat you."

And this one says diamond, diamond victory banner. There's a sutra called that, okay. And in that banner, in that sutra, Master Shantideva quotes the sutra, he says, "You should act like they say in this sutra." He says, "You should act, you should bring things to a conclusion in the way that they mention in that sutra, you should gain..." What is that? Get closure? "Get closure on your good activities the way they describe in that sutra and it's some kind of, it's called {ngagyel}. Say, {ngagyel}, [repeat], {ngagyel}, [repeat]. {Nga} means? "Me", "I". {Gya} means, {gyel}, which means, "king". {Ngagyel} means, "I'm the king". And it's the Tibetan word for pride. It also means confidence. And as in English it can go either way. Pride is a bad thing. Confidence is a good thing. Confidence allows you to bring your virtues to a successful closure, you know confidence is what you need to get over the obstacles that are going to come to you. Any time that you do a good deed and the bigger it is, the worse it is, you will get obstacles. It's the nature of those deeds. The more powerful those good deeds get you can bet, you can expect, you can wait, it will come, dangerous major obstacles, you know bad things will happen, physical problems, social problem, you know problems in your group. People will attack you. The more powerful the virtue you are doing, you can count on bad things happening and you have to be ready for them. {Ngagyel}, is that. {Ngagyel} is like, "I don't give a, you know, I'm gonna take it to the end. It's just some kind of tough guy, you know, Clint Eastwood thing. Alright, as Rinpoche would say. Dirty Harry is actually what he would say. And, and you have to have guts. You have to be like, "I'm gonna be a tough guy, and I'm gonna bring this to conclusion. What's that got to do with the sutra? In the sutra they say, "Picture the sun coming up." Okay, so picture the sun coming up. And now picture, you can picture Manhattan, okay. And imagine two, imagine three conditions in Manhattan, okay? One person is standing in a big open space in Central Park. Okay, one person is standing there. And then there is another person who is blind, the person is blind okay. And there is another person down where I used to work, on Sixth Avenue between forty-third and forty-fifth. There's all these like twenty story building, so imagine these three possibilities. That's what the sutra says. You know and it's talking in terms on mountains, but I think skyscrapers are okay. So there's a blind guy, there's somebody standing on Sixth Avenue between forty-third and forty-fifth. And then there's somebody standing out in a big field in Central Park. And the sun is coming up, the sun is coming up. And so the blind guy says what? I don't see anything, yeah, It's warm, but visually, he doesn't see any, he doesn't see any glorious shining rays, he doesn't see anything. And then there's this guy on forty-third street and sixth avenue and the buildings are blocking the sun. He wasn't smart enough to get down to Central Park. He has positioned himself in a place where the sun can reach him. So he can sit there and kavetch

about, or complain about not getting any tan, but it's his fault because he's standing in a bad place. Is it the sun's fault? I mean, the sun is very democratic, I mean, the sun is shining, the sun's nature is shining, the sun doesn't know about how to do anything else. The sun's nature and the sun's job is shining so maybe if you're stupid enough to stand under the skyscraper then you're not gonna get any sun. Or if you are blind then that's your problem. The sun is shining all the time and the guy who is standing in Central Park isn't going to get a big dose of sunshine. And that's what the sutra says. And then the sutra says, what's this got to do with the bodhisattvas finishing up things, it says, bodhisattvas shine their activity. Those six actions, you know giving etcetera. Morality, patience effort meditation, wisdom, etcetera. You know all these activities, bodhisattvas are always shining, they are always doing these things. There are certain people who won't get it. There is a certain percentage of people who just won't get it, you know, they'll say, "This guy is crazy, this guy looks stupid, this guy is naive, this guy is off his rocker, you know. A certain amount of people just won't get it and you, you'll meet them. And you can do your bodhisattva activity towards them and they'll either get angry, or turned off or confused and they'll say, I don't understand what you're doing, you know, I, I don't like what you're doing. They are like the blind man and the man standing, because of the problem with them, the sun won't hit them, the sunlight won't touch them. But the bodhisattvas are like, their nature is to shine. And maybe you're blind, and maybe you can't see what they're doing or maybe even scared by what they're doing or maybe you're turned off by what they're doing, but they are shining all the time and they don't start feeling bad, you know the sun doesn't go, "Oh, my gosh, you know, somebody down there can't see me or you know, that guy is hiding under that sky scraper, oh I feel so bad, maybe I should quit. I mean, bodhisattvas just shine and they recognize the fact that a certain percentage of the people won't get it, and they don't get discouraged and they go ahead to the end. The sun will go to the east to the western horizon, for twelve hours, shining, you know, he's like not going to stop because some guy, some stupid guy is standing under this big building and he's not gonna stop because some guy doesn't have eyes to see the sun. You know, he's unstoppable, you know he's gonna make his trip across the sky no matter either way. And whoever is {minba}, {minba} means who ever is ready, you know, any...[cut]

And whoever is {minba}, {minba}, means, "whoever is ready", you know any, any, disciple who is ready to receive those teachings, or ready to accept those things and ready to understand those things, they will get the sunlight. And so he doesn't get discouraged by ones who can't or even by ones who might negatively react to that. It's, it's okay, I'm shining, okay. Yeah, one quick

question because we got to take...

student: [unclear]

They don't... He said, "Why don't they emanate in a way that they would reach the person?" They are always emanating to peak performance level. Okay, a bodhisattva is always acting to peak performance level and a Buddha. In other words, they are acting in a way, which is as close to what the person can understand as, as is exists, but some people just don't have the karma to see it. You know, if you have lousy karma and the Dalai Lama walks in this room and gives an overwhelming lecture about compassion, you'll get bored. And you'll say, "Why is this guy you know, his English is pretty bad you know", and, and you'll focus on his English or something and you just won't get it, you know, that's bad karma. And he can't, there's only a point to which they can, they can reach you. And they will, by the way. If there is some crazy guy, whose handicapped and mentally retarded and everything else, a Buddha does go to them as a dog or as some friend, other alcoholic, you know, walking around the street and befriend them and say nice things to them, and they push them on a little bit further, but they are not fit to say anything else and that's their quality. It's actually not their choice, it's your karma. The restriction is created by your karma, not by them, okay. If you're blind or you are standing under the building that's not their fault. They do their best to shine and some people just won't get it. And don't be discouraged when they don't, Tasha? Okay, you were yawning, [laughs]. Okay take a break and come back in ten minutes, okay. I, I like, the next verse is one of my most favorite ones, I'll, I'll read it to you and then I'll gloss it quickly. {Daknyi chi bu chawa she, dine legye ngagyel nyi, nyomong wangme jikten di, rang dun drubar minyu te, droway daktu minya te, dewey dakki gyi ja-o} Which means, {daknyi chi bu chawa she, daknyi chibu chawa she} means, "If I have to, I'll do it myself." Okay, if I have to, I'll do it myself. {Dine lekye ngagyel ni}, this is confidence, this is confidence about Dharma activity, and the point is this. And the commentary is very short cause it doesn't need much commentary. The commentary says, "If you see something which is valuable, in a Dharma sense, then go for it, and if nobody helps you, that's fine. Okay, I mean you have to have some kind of confidence that, if no one else ever helps me at all, I don't care. I decided this is virtuous, I decided this is the most effective way of reaching enlightenment and if other people don't want to help me or even cause me trouble about it, it's okay. I, according to my study, according to all I know, according to all I've learned, this is the right thing to do and if the whole world arose, it's called, {hla dang mi lang nya lang}, even if the whole world with it's whole humans, gods and demigods rose against you

and said, "Not only will we not help you, but we think you're a fool." Or, "We think this is really bad and we are going to try to stop you". Just go ahead and do it. You know, if they stick you up on a cross and nail things in your hands, okay. You know but this is the right thing to do. I will do the right thing to do and I don't care if nobody in the world helps me or not. And your Dharma practice has to reach that point. There will come a time in your practice that you will have to make this decision. And I'm not saying that' it's just a possibility, I'm saying that there will come a time that there will be all on your own. I think ultimately, it's almost definite that there will come a day in your practice where you have to separate from the world and you say, "Look, I know you don't care about those things, or I know you're not interested in these things, but this is necessary to do for enlightenment and I don't, it's okay if no one else cares about it. And it's okay if no one else is interested. And it's okay if no one else can go with me it's okay, I'll do it. You know I've decided to do it. And just be {Ngagyel}, that's confidence, okay. And you have to reach that point, there will come a time in your own personal practice that you will have to go on your own and towards a virtuous object. I think, I used to run, long long ago, [laughs]. And it dawned on me one day, that if I kept waiting for my roommate to wake up, I would never be able to run well. I mean there comes a point in exercise or in learning a sport, or learning to dance or learning anything that takes allot of discipline. There comes a point where you realize you have to do it your self, you know you can't wait for other people to help you, you can't wait for the Teacher, you can't wait for your other students, you can't wait for a friend. If it's gonna be done, you're gonna do it on your own. And it gets a little lonely, but it's what, it's you know it's what you should do and you just have to have that confidence, okay? And, and I believe that in the path between now and your enlightenment it will certainly come a time when it dawn on you that maybe no one else in the world is even interested in these things, you know. It doesn't mean that you shouldn't do it. You must go on and do it. You must go ahead and do it. You have to be self motivating. And you have to have the confidence to stick it out, okay. Then Master Shantideva says, "{nyomong wangme jikten di.}". "The world, the whole world is at the mercy of their mental afflictions, the whole world is laboring under the merciless control of mental afflictions. {Rangdun drupar minye pe}. "People in the world are not even capable of doing the things that they need to do to take care of themselves, okay, much less other people. Like I mean a normal person in samsara, doesn't even know the right things to do to make themselves happy, muchless some one else. What? Are you going to stand around and wait for these people? You know, are you gonna wait for them? They can't even take care of themselves. They don't even know the right thing to do today or this morning, you know. And you're gonna wait

around, your bodhisattva work is going to wait around for these people? You know, get on it, get with it, get on with it. They're not gonna help you and probably they're gonna obstruct you. And probably they'll attack you at some point and you just have to be confident in what you are doing. You have to say, "What I am doing is valuable, if no one wants to support me, if no one wants to help me, I am helping sentient beings, I am doing what I have learned from scripture and from practice and from Lamas kindness is the best way to reach enlightenment and to help other people and if no one else thinks so, that's alright. I, I will go ahead by myself." And, and I think it will come to each person here at some point on the spiritual path, you will have to make that kind of decision and it's making that kind of decision that allows you to reach Buddhahood, I think. You know it's that resolution that gives you enough good karma to allow you to go over the top. You know, I think it's like that. {Drelway daktu minyu te, dewey dakki di ja-o}, "People don't know how to take care of themselves, so I have to do it, it's up to me, and I will do it." And, and you're gonna have to reach this point, no one in my whole life, you know, nobody, cares about the all things that I care about. They just don't care about it, they don't think it's important. No one in my family, no one at work, even the people that I know that are Dharma practitioners, they don't really care enough about this thing to devote themselves to it and to put all their effort into it. So, what am I going to do? Wait for them? And there comes a point where you don't wait for them and you don't wait, and you don't feel constrained by that. And particularly in your practice, there's a hierarchy of practices, there's {lam kyi rimba}, there's the {lam rim}, There's certain steps that you have to go through, you know there's so many steps that you have to go through. There's step number one, step number two and you go up the ladder. And if you're serious you have to get to the top, you have to go for it. And there's a whole bunch of people who never go past the first or second step and then there is people who try really hard and get close to the top and then for some reason there is some kind of mental block there. You know, there are described practices that you must do to reach enlightenment in this life, and you must devote your life to them and you must have the courage to go for it, but there's some kind of mental thing where they stop, you know and they, they want to spend the rest of their time doing something which is comfortable and not as virtuous. And, and it's definitely not going to take them to enlightenment, within this lifetime, within this month or within this year, or something, like that. And when that point comes, it takes an extra {ngagyel}, to go ahead. And that's {ngagyel}, in terms of the secret teachings. Okay and you have to learn that. There is a whole other {ngagyel}. And when you reach that point you have to go for that too. And if you hesitate, or if you doubt yourself or you're waiting for other people

to, to come with you, you might not do it, you might not make it. I think that there is even a

point in the highest teachings, there is a thing called, {ngagyel} and you, you have to reach that one too and you gotta not be shy about it, you've gotta have confidence and then you have to do it. And not to do it is to be, not to do it is a lack of compassion, you know, to stop close to the top and rest and wait for other people. And to get those teachings, and not do then is, it means that you really don't care about those people. You know, because you could reach enlightenment in this life. You know you could do it. And what it really boils down to is that you're not thinking of other people, you know, you're taking your time because you don't feel any, you're actually expressing a willingness to put up with the suffering of the world, You know, I don't I don't I don't need to act that fast, you know. But you're just letting other people suffer and in the mean time other people die. You know I had a good friend die yesterday, a good friend and he knew about the Dharma he talked about studying the Dharma, you know, we had plans, you know, we really had plans, we had big plans. And he had big plans, you know and he was gonna do it and he came and looked at all the course books and said, "I'm gonna do this, you know I am gonna do it." He died yesterday, it's finished they found his body somewhere. I still don't know what happened exactly. They're trying to find out where he was and why he was there and everything. And I remember all the plans we had and it's over with, you just can't do anything now. You know, okay. Okay, listen, okay, {siway drudang tre gyur na, kayang kading tabur chu, kelte daknyi namchung na, tun wa chung wang, ne bar che, shim je tsu wa torwa la, pognney tabur yudam chi}. I like this, this is a metaphor, you know he's giving a little story. {Siway dru}, means "A snake that died already", a dead snake. Okay, {siway dru}. There's this classic competition in scripture between snakes and gerudas, okay, snakes hate gerudas and gerudas hate snakes. What's a geruda? A geruda is like a phoenix bird you know, it's like this mythical bird, if you ever see Indonesian airlines, it's geruda is their thing and it's on the tail of their airplanes. Geruda is this huge, like this fantastically huge mythical bird, like a phoenix, I don't know, seventy, eighty foot wing span, and they hate snakes. And, and they are these powerful birds and whenever you see one in a tanka you see them with a snake hanging out of their mouth, you know, they like to attack snakes. And they swoop down, and they snap them like that and they kill them in the moment. So this is the image of Master Shantideva. He says, "You're on this road in India, this old dirt road, and there is a dead snake there, and then this crow shows up and sees the dead snake and says, "I'm gonna play geruda today", you know and he goes, "grrrr, rrr, ", and he attacks the snake and the snake is dead already so the snake can't put up much of a fight really. And

this crow is like garudaizing this snake you know, like , "I am a mighty geruda", you know and he's like playing with this snake and beating up this snake. And what is the image? The image is don't be wimpy he says, if your effort, if your guts, if your determination is like the snake then it wouldn't take a geruda to derail you, a crow could do it. Meaning, you just have some small problem in your life and your practice is all off track, it's all thrown off track. Like a small thing happens, you know somebody blows up at you at work and suddenly, all your practice evaporates. Like if you don't have effort, if you don't enjoy good deeds, then, then your practice will be like the dead snake and then even the stupid crow, can come and act like a geruda towards you. You know, beat you up. Your mental afflictions can beat you up because you're so wimpy, okay. So he says," You have to get confidence n your practice from the beginning and hard times will come, hard times will come". And there isn't anyone who got enlightened without some bad times and you have to get ready for it and you have to plan for it, you have to anticipate it. The better your practice is going probably the worse the fall is going to be. You know and it will come, there will come some very bad times and you have to get strong and get ready for it. And that's what he's saying, is to get ready. The next verse is, {Ngagyel chen dai wang min dro, dedak ngagyel dra wang gyur, nyomong ngagyel kir kyi nyi, nendro ngagyel kir tri ching, mi gadun chompa dang shen gyi say sai, tren dang nyi len ba, mi du nyam chang dang tamche duri neypar gyur.} This is an interesting verse. Now Master Shantideva shifts the focus, he says, "I want you to have confidence, but don't let confidence degenerate into pride." And then he starts talking about pride. And this is his excuse to talk about pride. So he's been talking about like having this supreme confidence in yourself and this willingness to undergo any kind of suffering and pain and to be a tough guy, and to overcome the tough times. But then he says, "Don't let it degenerate into pride." That's a much different thing. And then he starts to describe pride and he sort of describes it in ironic terms. I mean, the reason people feel pride and I can tell you because it's one of my specialties, is that you think people like you or you're good at what you do or you're very smart or you're very beautiful, or you're very strong, or you're very confident or, it doesn't matter, you have some quality that you believe, sets you apart from other people. The ironic thing is, says Master Shantideva, "is that if you continue that behavior, it will cause the opposite." Karmically, it's very ironic, you know, what do you call it? It's very nasty. It's very bad news that the more pride you get, the bigger the fall will be. You know, that karmically, if you have pride and if you feel pride it must force you down to lose all of the good qualities that you're proud about. It's very interesting. If you're proud about your physical appearance, long enough, it will destroy your physical appearance. If you are proud about your intellect, long

enough it will destroy your ability to think clearly, it's very interesting. And then you'll get Lyme's disease, you'll get something that will ruin your mind, you know. And you'll say, "Why did that happen?" You know, if you're proud about any quality that you have, the karma of being proud is that you lose it. It's very interesting, let's put it another way around, if you have a quality that you are proud of, like, maybe I'm not so handsome, but I have a good mind, you know, and if you're proud about that, if you would like to destroy your good mind, be proud. That's what the converse is, if you have some quality that you like about yourself and you want to start it, then start feeling pride about it. And you will definitely lose it, the karma of that will make you lose it. And then he gives a list of, things in your homework, okay, he gives along list of the results of pride karmically. What does pride do to you, karmically. You don't have to get all of them, but you should get most of them you... and I'll start doing them in Tibetan, cause you're gonna need it in Tibetan. {Nyendro} means, "the three lower realms", {nyendro} means, "the three lower realms". {Nyendrowa}, means, "To the three lower realms." {Tri} means, "it will drag you kicking", okay, to the three lower realms. And karmically, if you have enough pride in this life that you are very arrogant, after you die you will go to the three lower realms, it's a cause, okay, it's a cause for that. That's one result. They say that even if you don't go to a lower realm, if you are born a human, and also even in this life, {yide chom}, {yide chom}, means, {yide}, means, "happiness", you know mental happiness, happiness of your mind. {Chom}, means, "it will destroy it". You know, you cannot maintain a strong sense of pride over an extended period of time without becoming an unhappy person. Period, it ruins your happiness. You cannot maintain happiness over a long period of time, if you have pride. Pride will ruin it. Say, {longmu}, [repeat], {tsowa}, [repeat], {longmu}, [repeat], {tsowa}, [repeat]. {Longmu}, means, "begging", begging for money. {tsowa}, means, "that's how you make your money" It means that if you keep up pride long enough, it starts to affect your material happiness, but not just your mental happiness, but it starts to affect your material prosperity. Okay, the stronger your pride gets and the longer you allow it to go on, it starts to affect your finances. [laughter] Okay, alright. Very interesting. Especially in the next life but also in this life. Just generally, if you have pride for long enough it will start to effect your, your ability to make money, okay. Say, {shenwa}, [repeat], {kyurpa}, [repeat], {shenwa}, [repeat], {kyurpa}, [repeat]. {Shenwa}, means, the "authority of other", or the power of others. {Gyurpa}, means, that you will become, and what {shenwa gyurpa} means that you will always be in a position in life, your life will change. This is talking about how to create your own samsara. I mean, we're always talking about how to create your own Buddha Paradise, right? If you want to create your own

Samsara, be proud, and let pride grow in you, and New York, which used to be kinda okay, it will get worse and worse. And it'll be a hell for you by the time that you die. {Shenwa gyurpa} means, "you will start to lose authority, you will always be number two at work, karmically, someone else will always be the supervisor, karmically, they will always pass you up for promotions, you know, karmically, you'll never be in control of your life. It will always be someone else bossing you around, telling you what to do, and if you want to know where that came from, it's from pride. It's very interesting, from the emotion of thinking how big you are and how great you are becomes a karmic backlash of, of you are always in a positions where other people are always calling the shots and you don't get to. Okay, you meet people who are very frustrated by that and that's where it comes from, okay, karmically. Say, {shepa}, [repeat], {lenba}, [repeat]. {Shepa lenba} means, just there is no better word in English then stupid, intellectually. Your intellectual powers will decrease. The longer that you allow pride to exist in your mind and it starts to destroy your IQ. Seriously, I mean it's not that it just makes you an arrogant and unpleasant person, it actually starts to destroy your ability to think and your intelligence. Okay and, and then especially in this life, but also in the next life and you met people like that. You know, just the, and ironically, they are often proud about their intellect. And, and then it's that pride that makes them more and more stupid as they get older, okay. Say, {suk}, [repeat], {midukpa}, [suk], [repeat], {midukpa}, [repeat]. {Suk}, in this case means your physical appearance, your physical appearance, {mi} means, "not". {Duk}, you have to be careful because, {duk} comes in the word {dukngel} which means, "suffering". But as the adjective {dupa}, it means to be careful, I warn you, okay, you will translate it completely backwards someday. {Dukpa} means "beautiful". {Midukpa} means, "ugly". If you maintain a sense of pride, long enough and if it gets obsessive enough, it actually makes your face uglier, it actually makes your appearance uglier to other people, you see. You could be foxy or something but other people start to see you as ugly, I mean, people see the weirdest things as beautiful. Andy Warhol art and stuff like that. And then people see, sometimes beautiful things just strike everybody as, as ugly and that's karma, that's other peoples karma, it's the karma about being proud about your appearance, is that you will lose that appearance, it's very interesting. I think Franklin said, "Virtue may not make you beautiful, but non virtue does make you ugly." You know, [laughs], in this life. And if you maintain a non virtuous state of mind for long enough, I think that your face starts to reflect it and people can smell it from your face and when they look at your face they can immediately detect it, you know and you start to actually look bad to people, if you keep it up over a long enough period of time, okay. Say, {nyam chungwa}, [repeat], {nyam chungwa}, [repeat]. Now say,

{nyam chung}, [repeat], {nyamchung}, [repeat]. {Nyam chung} is very colloquial you know if you want to learn spoken Tibetan, {nyam chung} is very common. {Nyam chung} is the Tibetan word for, "shy", or "bashful", you know, you come in a room and you say, "Oh, this guy is really {nyam chung}." Yeah, {nyamchung} also means "modest" in colloquial. In the literary language {nyam chung wa} means, "you have lost your self confidence", okay, you have low self esteem or something like that. It's a lack of confidence. You lose your confidence. And you see this, I think you see it in business. And if a man ever gets long enough in business, you see, you know, you see people, it's a very classic cycle in business. They start out with no money, you make more and more and more, their business takes off and they reach this thing where nothing they do can go wrong and everything they do hits the market and makes a huge success and inevitably, just about the time they get very proud, they have this incredible plummet, you know, I've seen it over and over and over again, and they come down and nothing they can do is right and every decision they make is wrong and then they get {namchung} means "you start to doubt yourself", you know you start to lose it, you start to lose your confidence and you become like, you can make decisions any more, you're afraid to take a step you're afraid to move and so they freeze and then the company goes down faster, you know, and I've seen it in business allot. It comes from arrogance, it's a direct result of, you get to a point of arrogance where you start abusing your employees, abusing other people, and then there's this big drop, you know. Last one, {nyepa}, [repeat], {shen kyi}, [repeat], {nyepa}, [repeat]. {Shen kyi nyepa} means, "other people will start to abuse you". Okay, people will start to talk bad about you, people will start to do things to you physically, verbally, attack you, like that, {shenkyi nyepa}. And that's a result of arrogance and you've seen it. If a person stays arrogant long enough. If they have pride long enough, you're never so intelligent or so beautiful or so muscular that, Bo Jackson, I remember watching him on TV with Rinpoche and he's this incredible baseball player, you know. Just bursting with muscles, you know, and then he was going to do football and baseball at the same time, like the first person to ever do it professionally, you know. And then he's on all the Nike commercials. You know, Bo can do everything, there's these jokes, "Bo Jackson can do everything", you know. And they have him all dressed up in soccer, and he plays soccer, and then he does base ball and then he does diving, and then he does track and he was getting really arrogant. Then he broke his hip, he couldn't walk for a long time and then it was over with. He just couldn't do anything. "Bo couldn't do anything," you know, [laughter]. And he couldn't walk, and it comes from that, you know, the arrogance reaches a certain point, pride and then it falls. And all of these things are karmically related, you can't escape them, if you want to have

pride, the get ready. You will have them, they will come. So he says, you must distinguish pride, from confidence, you know you must have confidence in your practice, which means determination and guts to get through the hard times but don't let it slide down into arrogance or pride or something like that. For those of you who are not writing the Tibetan, I mean somebody said, why do you spend so much time on two Hindu gods who don't exist anymore and nobody believes in them anymore, why do we have to meditate every week, that nobody even knows about anymore. Well, obviously, it was meant, partly to cover the big bang theory, and the creator theory. I mean, and then some body sad to me at lunch you know, "But Americans in New York especially, they don't go around blaming the big bang or the creator or the boss at work who makes them mad, so why spend so much time on it? I mean, really, when you're focusing on your boss who is screaming at you and you're trying to put up with this person, it's not like you're obsessed with the idea, oh, you know, "God damn that big bang you know, that created my boss. Or, or this, I'm really sick and tired of the creator, because I have to face this boss everyday, you know, people don't normally go to work and whine about the big bang or a creator, you know. So they said, "Why don't you emphasize, more is class that the normal American problem is dealing with the source, the true source of the things that irritate you, the true source of the things that make you angry, is that most people ever think about it. It's not that we believe, we're so strongly tied into the idea of a creator that we blame god every morning for our boss. Or that you blame the physicists and the big bang for, for your boss. Most people are standing there, with their boss screaming at them and it never occurs to them to say why am I here in the first place? You know, "Where did this guy ever come from?" Why did I ever meet this stupid Israeli guy? You know, I was just down in Howell, New Jersey minding my own business, you know, and then I met this guy. I mean it was very tenuous, I mean, I saw him for five minutes, we had a bit of a conversation and then it's sixteen years of suffering with this guy, so, you know, why? You know, why? Why did I bump into this and that's what Shantide... that's what you have to meditate on. It's the big question, you know, where did this guy come from? Why did I bump into this guy? Why five minutes of conversation causes me sixteen years of getting screamed at, you know? That's the question. Okay, say, {nyomong}, [repeat], {wangme}, [repeat], {jikten} [repeat], {di}, [repeat], {rangdun}, [repeat], {minyu}, [repeat], {pe}, [repeat], {drowa}, [repeat], {daktar}, [repeat], {minu}, [repeat], {te}, [repeat], {dewey}, }, [repeat], {dakki}, [repeat], {di ja -o}, [repeat]. Okay, {nyong mong wang mo jikten}, {jikten}, means, the "the whole world." {Wang me} means, "they are hopeless, helpless", helpless, okay, why? {Nyomong}, "mental afflictions", pride, anger, desire , hatred, jealousy,

{nyomong}, okay? Those emotions are making every one in the world helpless, they don't have any choice, okay, they are totally helpless, okay, they are controlled by their anger jealousy desire, they are hope..... they can't do anything else. They are out of control, they can't help it, okay. {Rang dun druppa}, means, "to do what would be good for themselves, {mi nu}, they can't do it", they don't know, they're so out of control, they're so pushed around by their jealousy, their anger, desire, that, that they don't even, they're incapable of helping themselves, okay. {Drowa dak dang minu te}, means, "If I am able to learn how to reach enlightenment, okay, then they're not able to do what I'm able to do. You know, {droway}, means, to other people, {dak dang}, means, "like me". {Minyu te}, means, "they're not capable of doing what I can do." If you understand Dharma, if you study Dharma, if you master Dharma. If you start to create your own Paradise using the Dharma and bring other people there, then you can do something which other people can't so don't sit around and wait for them. If they want to come with you, bring them, you know. If they are not ready, then do it, you know, you can't wait for other people. {Dewey dakki di ja-o}. So, given that fact, {dewey}, {dakki di ja-o}, "I will do what is necessary", whatever is necessary, I will do. And don't expect help from other people, it may not ever come, you can't wait, if you understand Dharma, act on it, and don't wait for other people, do what you have to do, to create your own enlightenment and your own paradise and that, from that position, you can best help other people, but don't wait for other people, they don't even know how to make themselves happy. So how on the earth are they gonna support you, you know. Are they gonna go, you know, eighty thousand people go to see the Mets play on a good day, you know, [laughs], there's eighty people in here. So, you know, don't wait, you're gonna be waiting for a long time. If you, go ahead, if you know it's virtuous, if you know it helps other people, do it, do it yourself if you have to do it, okay. One last thing, [cut]... {drang tsi}, [repeat], {bu tri}, [repeat], {tsor}, [repeat], {chak pey}, [repeat], {drang tsi}, [repeat]. {Bu}, this is {bu}, I didn't have time to shave all day. {Bu}, means, "body hair". There's a different word in Tibetan for this hair, {dra}, this is {dra}, this is {bu}. This is {bu}, okay, this is {dra}, alright, such as it is. {Bu tri}, {tri}, means, "a knife", and {bu tri} means, "a razor blade", okay, {bu tri} means, "a razor blade". {Tso, tso} means, "tooth", but with reference to a razor blade it means "edge". What do you call it? The edge of a razor blade, the razors edge. Okay, {bu tri tsor}, means on the razors edge. {Chakpa} means, "a big glump of something", and {drang tsi} means, "honey", okay, "honey", and this is such a famous metaphor that I threw it in at the end of the reading cause it comes at the end of the chapter and you always hear about it, you always hear about this metaphor . It's the image of a straight razor and you cover it with honey and then you sit there and you go like this.... And, and

it's the image of a short term happiness, okay, [laughs]. Like for a few seconds all you taste is the Honey. It's like knowing that there is honey on the edge of the razor and because you can't control yourself you lick it, knowing that it's gonna cut you. I mean, knowing that your tongue will be sliced into ribbons. But because you can stop, you are so attracted to the honey that you're going like that... And so the whole experience of the honey lasts a few seconds and it's over with and they say, "{milam tar}". {Milam tar}, means a second later the experience means nothing. You know, ten seconds after experiencing some great happiness, it's like a dream. You know, I one time I was having this very extraordinary dream, I mean I don't think I can go into detail, no, it was really good, it was like an Angel came down and spread Her wings around me you know. And it was like, "Oh man." Then somebody made a noise, you know and I woke up. And I was going to go back in the dream you know, I really wanted to go back, I really, really wanted to go back. And I laid down very carefully and I didn't get up and I didn't roll over and I tried to get back in the same position, and you close your eyes, and as you can imagine, nothing happens at all. You're just sitting there, you know. And Master Shantideva is always talking about that, you know, once the dream is over, once you wake up, it's meaningless. You know, all the leisure you can ever get in this life, on the last day, it counts for nothing, it's worthless. Maybe there is some dim memory of it you know but then the blade comes, you know, then the razor comes. Like all the karma that you collected to get those things, comes to you, you know. So the image is, the honey is sense objects, things you can eat, things you can touch things you can hear, and then the razor blade is the actions that you do to get them. Chasing after... especially any negative action. And they say, I just didn't want you to study the [b: Bodhisattvacharyavatara], we're done with the effort chapter, Every one has effort okay? Joy. And you're done with it but you shouldn't leave it without knowing this image and that's, don't waste your time on sense objects. Don't waste your time on food, don't waste your time on music. Don't waste your time on clothing, you know, forget it, it doesn't mean anything. You know, ten minutes after you have that emotion or that feeling it's all over with. And if you ever did anything negative to get it, you have to live with that, that's the razor blade, the razor blade is under it. It just won't make you happy. The other image of the razor blade is that you can't fill up that desire for those things, you know. Once you have one good meal, you want another one. Once you have one pleasant sensory experience, you want another one, you can never get enough, that's the true razor blade. The true razor blade is even crueler than bad karma. It's this insatiable desire to keep having it and you can't fill it. You'll never be able to fill it up and it will just keep torturing you as you live. So forget sense objects, you know, so if you're in a laundromat and

Stevie Ray Vaughn comes on the radio, listen, it's fun, it's nice, but don't go out and hurt somebody to get it. You know, don't, don't over eat, to get these little pleasures and waste your money waste your time and waste your life. You know, don't forget it. Concentrate on the important things, which is not sense objects, you know, animals do that. That's okay, very last thing, [laughter], it always seems to be a little longer. Then Master Shantideva says, "look, don't lose your awareness." When you go into a restaurant and there's this credible Mexican food there and you know you have to meditate in half an hour, you know, control yourself, you know use your Dharma brains. And then somebody says, "But I can't, it's there, it's like my favorite food, you know, and I know I won't be able to think in half an hour. This happened to me last night, I'm describing a real thing. I even told my, people sitting next to me, I said, it was Ragna right. And I said, "Don't let me eat more than five of these chips, you know." And he's like, "Well you just had six, you know." [laughter] And I'm like, because I won't be able to, I ruined my meditation that night. Last night. And you're sitting there and Master Shantideva says, "You can control yourself." You just need to train yourself. And then other people say, "I can't do it, you know, it's too subtle." You know, "It only takes me about ten seconds to get angry at my boss, if you know someone like my lady boss, who can push your buttons, like expert, perfect, exactly goes for your jugular button, you know, that's the one button that really bothers you. It seems like some kind of what do you call it? It seems like some kind of ESP or something like they could read your mind and they know exactly the thing that would bother you the most and then they do it, day after day. Then people are saying to Master Shantideva, the gap between the time that they say it or they do it to me and the time that anger arises in me, it's too short of a time. You know, you can't expect me to respond that quickly. I can't turn on my patience that quickly. The lead time is too short, you know, I can't make the order. There's no way that I can't respond. And then Master Shantideva, the last thing in the chapter, he say, "Come on, you can do it." You know, "The human capacity for, for watchfulness or awareness is infinite, it's unbelievable, you know, you can stop yourself within ten seconds or five seconds, you can get it down to like, I can respond, my patience will come up within someone hitting me or something. You know, before I time to hit him back, my patience is already up and I'm already stopped. He says, he says, "You do have to capacity." And then he gives a beautiful image, it's very famous and that's really the last thing. He says, "If somebody puts a bowl in your hand and they fill it up with oil," like cooking oil, and they say, like, "Okay Tessie, here's a bowl of cooking oil," and they say, "start here and walk to the door and don't spill a drop." And they fill it up to the, you know how the tension, water tension, like it's up, it's up to the

edge and it's a little over the edge and you're like, "Impossible, I can't do it." you know. And they're like, "you gotta get to the door without spilling a drop." And you say, "I can't do it, there's no way I can do it." And then they pull a knife out, like a very, very sharp knife, you know like, what do you call it? One of these, slit, a switch blade. Switch blade, a very sharp switch blade and they say, "I'll walk behind you." [laughter] "And if one drop goes out, you're dead, I'll kill you, I'll kill you, I will really, kill you, I will cut your throat. You know, now see if you can do it. And it's the image. It's the image at the end of the chapter, he's saying is, "The human capacity to stay aware is endless, is endless is infinite." You know, if you really wanted to, if you had the right motivation, you know, you could watch yourself every second of the day, you would never slip. You know, a mental affliction would never express itself, you would never yell back at your boss, you have that capacity, you just don't want to admit it. You know, put a bowl of cooking oil in your hands and have the guy with the switch blade walk you to the door, you'll make it, you know, you won't spill a drop. You know, you won't spill a drop. The human capacity for concentration under the right incentive is unbelievable, you know, he says, "Check it out". He says, "You can do it". Or you just don't want to or you don't believe it, you know. You don't think the odds are that serious, but they are. You know, karmically, if karma is true then one moment of anger at your boss is worse than somebody slicing your face with a knife, much worse. The results will be much worse and you have to get to the point where you believe that, then your awareness will suddenly improve. You know, Nagarjuna, last thing, okay promise. Nagarjuna said, "that it is very bad luck, there is one very nasty thing about Samsara, is when you hurt somebody the karma doesn't come back immediately. People are always asking me, you know this is my favorite question. You know, can I kill roaches in my apartment? You know, it's very dear to my heart, [laughs]. And they say, "Is it okay to kill roaches in my apartment, they really bother me, they make the place dirty, it's dangerous. And I say, "look, imagine as you crush the roach, that your ribs start to break," and then you ask me this question, you know, forget philosophy, forget right and wrong, you know forget what you really want to do which is to get rid of all these stupid little things, because they are just inconvenient for you. If, if, as you stepped on them, your own ribs started to break, what would you do? You don't have to ask me. I can't give you any exception from the laws of karma. You know, I can't say, "The laws of karma don't apply to you, but they apply to everybody else. They apply to you and if you step on them, much worse things will happen. If you kill one roach, much worse things than having your ribs broken will happen. It's just the way it is. I can't give you an exception from gravity or something. Could you lease cancel gravity in my apartment next week, you know, it, it's a law of nature that,

what ever arm you do to someone will, will, come back much stronger. So don't ask me stupid questions like, "Is it okay if you kill roaches, you know." If the time gap was zero, you wouldn't ask. So it's as if the knife was up to your throat all the time. And, and you just don't admit it, you don't want to admit it. you want to do what you want to do. Be as aware in your religious life, in your spiritual life, you know, keep the amount of awareness that you would have as if somebody had a knife up to your face. Okay, that's all. Okay, we'll do some prayers, that's a pleasant... Wait, I'm sorry, one announcement. Yeah, a question, quick because it's late.

student: [unclear]

I was picking on the idea of a creator god, actually, Master Shantideva was. Why? is what context? Are we trying to beat the other guys, no. We are trying to figure out, where did all the things that cause you suffering come from. You know, who made the traffic jams? Who made your boss? Who made your wife that you can't stand anymore? Who made them? Where did they come from and we were analyzing if they could have been created by some guy. And then one of the arguments was, "If this guy could exist, if he made everything, then who made him?" It's very simple. And then another question is, if he's eternal or unchanging, I know what you're asking and I'm coming to it, cause somebody asked me, somebody told me you were gonna say this. [laughter]. If, if he's unchanging, then how could he do anything? You know, if you're unchanging then you can't work six days and take Sunday off, if you are unchanging. Because on Sunday you would change, okay, so it can't be that. Now what if they turn it around he's saying, "You Buddhists are always giving this argument of why the mind is beginningless and you say the mind lasted forever, because you cannot point to a moment of your consciousness which was not created by a moment of consciousness immediately preceding it. It takes consciousness, to make consciousness, therefore consciousness has no beginning. So you Buddhists, what if one of these creatorists comes up to you and say, "Our God is the same as your mind thing." Okay, he, he's eternal and he's changing from moment to moment, it takes god to make god and he always been there. And no problem with that okay, that was what the masters say, now what do you do if someone gives you that argument? [cut]

prayers: [dedication]

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Geshe Michael Roach

Course XI: Guide to the Bodhisattvas Way of Life, Part II

Class Seven: Contemplations on the Perfection of Meditation, Part One

August 5, 1997

transcribed by: Amber Moore

Prayers: [short mandala]

Prayers: [refuge]

Now in case you didn't notice, we finished the effort chapter, so since every one has effort, we'll go on to the next perfection, which is what? Meditation, okay. And I'll just write the name of it here. {Samten}, say, {samten}, [repeat], {samten}, [repeat. There are many words in Tibetan and in Sanskrit for meditation, this is the name that they give to the perfection of meditation. It's hard to translate them all differently and to get the different flavours of each one. I'm not going to get into that tonight, that would take like a half hour and it would take us off the subject. It's in the fifth course if you are interested, we went through all the words for meditation and.. {Samten in this case means, "the perfection of meditation" and I'm going to read you some verses in Tibetan and then I'll explain them roughly. We didn't have time to finish the translation. We've been working very hard and staying up late hours and we're caught up to the last class. So you'll get that after, after the class tonight, but it's just a lot to do and a lot of people are working very hard in it and, but we just couldn't catch up. So we're gonna, you don't get Hector, you get me, okay. {Detar tsundru kye ne nyi, yi ni ting nen dzin la shak, tsem nyi nambar yeng be mi, nyomong chewey tra na ne, lu dang semnyi emba yi, nambar yangwa min jung-ngo}. {Detar tsundru kye ne nyi} means, "now that you all have the perfection of effort", okay. {Yi ni ting ngen szin la shak}, "You should put your mind in to one pointed concentration, okay. I used to wonder what one pointed meant, you know. Like I was thinking about cone heads on Saturday Night Live. [laughter] Like one pointed must mean that your head is kind of pointy you know. And I finally saw in some scripture, it said, {Yul chik la}, {sem say chik}, means {yul chik la}. It means one pointed concentration means simply to be one minded, to have one mindedness. So, you know, like my boss has, has, {tig ngen dzin}. He's one mindedly focused towards money and that is {ting ngen dzin}, you don't have to be Buddhist to have {ting ngen dzin}, you know, baseball players have {ting ngen dzin. You know, if you watch a good baseball player, and they do the slow mo of the ball coming into the batter and the guy is standing there

and if you watch his eyes, sometimes they close, close up on his eyes, and it's and the eyeballs, you know the, the, everything opens up wider and like the, the concentration is very intense. And it has to be to get a Dwight Gooden ninety five mile an hour fast ball, your concentration has to be intense and that is intense and that is concentration, that's not Buddhist concentration, so we distinguish between Buddhist concentration and, and other concentration, They do have concentration, {Yini ting ngen dzin la shak}, so Master Shantideva says, "Get concentration." {Tsem nyi nambar yenbe mi, nyomong chewey tra na ney} He compares the mental afflictions to some kind of horrible monster. like a bear, like a grizzly bear, okay. And he says, "picture the mental afflictions as having their mouths open." And he says, "A person who is allowing their mind to wander, if a person doesn't have one pointedness, it's as if their head was in the, between the grizzly bears teeth. The word {chewa} means, "fangs", like that long. So he says, "A person who is allowing their mind to wander, has their head between this, inside the mouth of this creature. And, and the connotation is that the creature's about to close his mouth, like you know you're not dead yet, but he's, you've got your head nicely fit between his fangs, like that. And, and he's about to just crush you, and he is the mental afflictions. So he's talking in terms of mental afflictions. So his introduction, his first words about meditation are, "If you allow your mind to wander around, then your head is right there between the fangs of a monster like a grizzly bear, and he's about to kill you". What does that mean? And he goes into two, two different meanings of that. He talks about two functions of meditation and I think through the whole chapter, you'll see that really he's talking about two different kinds of meditation. And that ultimately they're connected together. One is, that if you don't keep your mind in a meditative state you will start to have mental afflictions. Mental afflictions will start to destroy you like a big animal. You know, as long as you don't have your mind in a meditative state then mental afflictions will crush you and they will kill you. And he's connecting that kind of mental state to mental affliction. And if you read through the whole chapter, it becomes obvious that he's talking about a state of mind that you have or have all day long and that's important. He's talking about meditation as a state of mind that you maintain from the time you wake up to the time you go to sleep and if you are practicing {nelnjorma}, then even in the sleeping hours, okay. So then he's saying that you have to, you have to look at meditation not as something that you do with your legs folded. In fact, I was looking through the whole chapter. He never talks about how to get down on your cushion and how to cross your legs, he never gets to that. He never mentions it at all. He goes through a whole chapter emphasising the meditative state of mind, okay, and we'll talk about that. Okay and so he's talking about the perfections of meditation more as a kind of meditative state of mind as you

walk through your whole day. I used to call it office meditation. And then he also gets into deep meditation. He starts to explain deep meditation. And he's distinguishing between the functions of the two and we'll get into that. If you think about general meditative state of mind that you have all day long that's very useful so that you don't get mental afflictions. You know, if your mind is in this very good place between the two extremes, what are the two extremes? Classic, you know, when they talk about the meditative equipoise, you know, {nyamshak}, {nyam} means, "In an even place between two extremes." Yeah, one is agitation. One extreme is agitation. What is agitation, it's very simple, it's not very complicated, what it, maybe it's a bad translation, it just means, "Thinking about a lot of stuff, that's all. So on one hand there's this extreme of your mind going from object to object, you know, flipping around. You know, you see something, you get something to eat. Food is very bad. You see something you like. New York is probably the hardest place in the world, or one of the hardest places in the world to avoid this. So on one hand you have your mind skipping around from object to object, desire objects, you know. Colours, smells sound touches, food and your mind is skipping between them and jumping between them. What projects you have to do. What work you have to do and in Tibetan that's called {gupa}, and in Tibetan, for example, the word for a chimpanzee is {mirgu}. You know, it's a human {gupa}. So {guupa} means that, you can remember that. {Gupa} means, "your mind jumping around to different objects. And on the other hand is {chingwa} and {chingwa} is "dullness", it's how you feel after a big meal. Try to meditate after a piece of two boots pizza. You know I did it today, it was really good. You know go out and have two pieces of really good pizza and then sit down right away and try to meditate, it's a joke. You know and you'll see what {chinwa} is, it's not just like sleepiness of dullness or you know some kind of very subtle meditative state. It's just plain old, stupid, lazy mind that comes from eating or being sleepy, by the way, try to meditate with no sleep, it's the same thing. If you want to achieve {chinwa}, if you want to know what {chinwa} looks like, you know don't get enough sleep and then try to meditate. Or eat something that's too much for one person and then try to meditate right after that and you'll see what {chingwa} is. So he's, he's saying, "The whole object throughout your life, throughout your day, is to keep your mind focused in between. I like to call it bright eyed and bushy tailed. It's a mind that is clear, focused, interested you know it's avoiding this extreme and it's avoiding this extreme and it's just like when you're really into something. I like to say it's like when you're watching a really good movie or reading a really good book. Or, Sal knows, if you're playing a good song, and if you're really into playing the music you just start to slobber or if you're into a good movie, you're on the edge of your seat. Or, I

went to see a flamenco thing with some of the students here and they're all like on the edge of their seat. You know. that's meditative concentration, it's between thinking about too many things and, and being stupid or lazy or dull on the other hand. Okay and it's just this kind of, and you have it when you're interested in something and that's the kind of state of mind that you want, and it's like, you know it's like that, it's bright happy focused and you can have it all day long? The trick is, how do you stay there all day long and then how do you get into d

deep meditation, so Master Shantideva is talking about both. That's gonna be the subject of this chapter. There's gonna be this one theme of how to stay in that state of mind from the time you wake up till the time that you go to bed. You know, how do you stay in this bright, happy, focused, intelligent state of mind. And then on the other hand, what are the conditions under which you should go into deep meditation, I mean, suppose you go into deep meditation. I mean suppose you want to go into really deep meditation. And if you think about it, the first kind of meditative state of mind, which is the one that you take around all day, keeps you out of the mental afflictions mouth, okay, it keeps you away from being angry, jealous. You know, if your mind is focused and happy, you won't tend to get angry or jealous. If you haven't had enough sleep, if you are overworking on your computer, if you just ate too much pizza and ice cream, then your mind is a very fertile field for meditation. It's like you're setting yourself up for a mental affliction. Like, it's not a mental affliction yet, but you're just like getting a nice chair ready for mental affliction, you know, like you're saying, you're gonna invite mental affliction into your mind because you're, you're already acting sloppy, your mind is already sloppy. You ate too much your mind is into some desire object too much. And you're just setting your mind up to have a mental affliction. So he's talking about avoiding that on the one hand, and that's the kind of mental state that you have to maintain all day. If you are on the other hand, working, you have too many projects going on, you're letting your eyes wander around the street, you're picking up magazines, you're surfing channels on the tv or on the internet, and and that's {gupa}, that's setting your mind up for mental affliction and if you keep doing that, then you're gonna have a mental affliction within ten or fifteen minutes, and you can't protect yourself because your mind is not clear, it's not focused, between. So he's talking about that as one big theme and then he gets into another theme of deep meditation you know, using deep states of meditation. That's what you classically think of when you think of deep states of meditation. How does that relate to mental affliction? We're gonna talk about that today, but the main thing is, you need to be able to get into a deep state of meditation to see emptiness directly. You must be able to get into a deep state of meditation to see emptiness directly,

and we're gonna describe that state of meditation and we're gonna start working on it. And then you can see emptiness, when you can see emptiness, you have destroyed the basis of the mental afflictions, you've destroyed the roots of the mental afflictions, okay. So there are two kinds of meditations and they are destroying mental afflictions in two different ways. The first kind of meditative state of mind that you have from morning until evening, and you have it mostly at work. It's profalactic. It's preventing mental afflictions from coming. It's like saying, I'm gonna put myself in a place where it's hard for me to get a mental affliction. But the other kind of meditation, deep states of meditation, focussed on profound objects like dependant origination or emptiness is going to rip the fery foundation of the mental afflictions out and then you'll destroy them completely. So you need both states of meditation, one to protect yourself from mental afflictions from moment to moment during your day. And you need the other one to eventually rip out the foundations of the mental afflictions, which is to see things as self existant. It's to misunderstand reality and you need both, you need meditation for both. And that's it. Those are the two themes that will be going on through out this chapter. We'll go onto the next verse. By the way, he says, {lu dang sem nyi wem ba yi, nambar yangwa min jun ngo}. If you can, {wemba}, {wemba} is, I'll write it for you. Sometimes in Tibetan it's pronounced {wemba}, say, {wemba}, [repeat]. Okay and sometimes it's pronounced {emba}, okay, it depends on what part of Tibet you're from. {Wemba} means, it's a difficult word, and it means "isolation", "isolation", and Master Shantideva says, in the opening verse, "In order to avoid distraction, you must acheive isolation." Okay, what does isolationa mean? He says, "physical and mental isolation", okay, physical and mental. Physical, as he is going to describe is isolating yourself from two things. I mean isolating yourself physically, from the world, kay, and that means going on retreat basically, or, or entering a monastery which is you know, the required ten miles from the nearest town. Physical isolation, you know, get out of the physical environment that, that contributes to your mental afflictions, isolate yourself, go to. Like go to a place that is isolated, like go out in the woods, go to Godstow for Nancy Kerins Lam Rim retreat, this weekend. I sit this weekend. Anyway, she knows, is it this weekend?

student: Yes.

Isolate yourself, talk to her. [laughter]. No, anyway, get yourself out of the city, physically, get yourself out of physical distraction. that's the first kind of isolation and that's more for the deep meditation type, because for the other one you need to be in an office. You need to be in a meditative state of mind all day long., a base state of meditation. It's acheived in a state of an office, or, or

everyday life. To achieve deep meditation, required to see emptiness, to achieve deep meditation, you should get out of the kind of place that's that's distracting, physically. It's very difficult to reach that state of meditation in New York city in a normal life. It's probably possible, but it's very difficult. Mental isolation is much more difficult and much more beneficial. And by the way, the other physical isolation which he'll talk about is isolating yourself from the social environment that ruins your meditation. And that means people around you who don't support meditation and that means people around you who don't support meditation. Meaning don't hang out with people who are going to ruin your meditative state of mind. And the real demons here as the Lam Rim points out are not going to come to you with horns and forked tails, you know, they're gonna be your friend who say, the real demons are the one who come over and talk uselessly for an hour or two or three. You know, this is social distraction. And social isolation just means, you just sort of excuse yourself, you know, there's all sorts of excuses you can make, you know, like "I have to go to the bathroom.. You know, like you know., "I have a TV show I want to watch". You know, [laughs], just excuse yourself, that's social isolation. Master Shatideva is going to talk a lot about not hanging out with people who are going to be distracting to you. That doesn't mean that you shouldn't be compassionate to them. It doesn't mean you shouldn't be friendly with people. It doesn't mean you shouldn't have social, go out socially with people and get to know them. Especially your fellow students and stuff. But what it means is, don't put yourself in a situation which is going to be so distracting that it will probably ruin your meditation. And I would say, one good long talk about gossiping, gossiping about even Dharma subjects, you know, "Did you hear about this monk?", "Did you hear about this thing?". And, and that's another kind of distraction. He's saying you must achieve social isolation. And then finally mental isolation, which is the most important one. You know, you have to gain the ability, mentally to withdraw from the things going on around you, and, and concentrate. You know, You have gained the ability mentally, to back off of all the distractions, within your own mind and they may still be going on around you. But you have to gain the ability to go back to the core of your mind and park there and not be distracted and just concentrate. And come within, and come within. Come inside, withdraw yourself from the sense objects, sit down and concentrate. And he's gonna talk about all those kinds of concentration. And all those kinds of {weba}, isolation. Okay, we'll go to the next one. He tries to lay out the causes of distraction. He tries to lay out the causes of, of, that ruin out ability to meditate and he divides them into inner and outer. Okay, inner and outer causes. Say, {Dak dang}, [repeat] {dakyir}, [repeat], {shenba la}, [repeat], {tenne}, [repeat], {nang}, [repeat], {semchen}, [repeat], {la}, [repeat],

{chakpa}, [repeat]. Okay, now he's giving the causes for the distraction that's inner, okay, inner distraction. And we'll talk about outer distractio later and the main cause is some kind of attachment, the whole hapter or much of this chapter, especially this half is going to focus on how much attatchment ruins your meditation. The emotion of attatchment,how much it ruins your meditation. Yu're attatched to sense objects, you're attached to friends and relatives, you're attached to yourself, okay, and here he talks about the causes of inner attachment, what causes attachment to yourself? Which is perhaps the worst distratcion for someone trying to meditate. You know, what is the attraction to myself orselfichness that so much harms my meditation. It creates so much attachment, attachment to the world. It's kind of an attachment to the world, attachement to me is a kind of attatchment to the world and it ruins yur meditation, it hurts your meditation. So first he's talking about the causes or the source of attachement t yourself, okay. And it's that attachment, you are the one part of the world to which you're attached. The more you're attached to the world the less you can meditate, you can't acheive isolation. Okay, you cannot focus your mind inward if it's glued to other objects. It will not release from the other objects, untill you can release it from the other objects, like food, sex, thoughts about, lots of thoughts about other projects you know, and even your concept of yourself, until you can withdraw from all those, you won't be able to meditate. SO what causes an attachment inward? What causes your inward attachment? He says, "{dak}". {Dak}, means, " the self nature of me". The "self", nature of Michael, the "self" anture of Tessie, the self nature of Micheal Wick, whatever. But that kind of attachment to that thing being self existant. A beleif that that thing is self existant. A beleif that that thing exists out htere on it's own independnt of my pprojections. That hing, by that way doesn't even exist. You know that thing never existed, never will exist, And as soon as you undertand that you wont have it any more because as soon as you understand that it doesn't exist, then you won't get attached to it. Do you exist? Does Marvin exist? Yes. Why? He works at a bank or whatever, he does things, he breathes, you know, he talks, he shaves himself in the mirror every morning, there's somebody there. He exists, he obviously exists, does the self nature of Marvin exist? Does a seld existant Marvin exist? Does a Marvin exist which does not depend on my own karma and my projections? No, that Matvin doesn't exist. But as soon as I think that it does, meaning for me, as long as I think that I am self existant, I cannot meditate, I will have desire and that desire will ruim my meditation. Okay, and that's {dak}. {Dakyir}, {dakyir} means that, it's "me and mine". {Dak dang dakyir means, "me and mine". Mine means my hand, my arm, my head, my good looks, my strenght, my health, okay, these are all mine. So me and mine, me and mine's {shenba}. {Shenba} means, "to beleive in a

self existant me or mine". Okay, to beleive that there exists, a self existant me or mine. {De la tenne} and because of that, due to that, {dey la tenne}, means, "due to that." {Nang} means "inside you". {Semchen la}, means, "to the person, meaning you, {chakpa}, you get attachment. And it ruins your meditation, okay. So the first thing you have to avoid, if you want to meditate properly, is attachment to number one. And that's an inner focus, it's focusing on "me", and "my". My things, me. Okay, and that's actually, which meditation is going to help destroy that one? The daily, you know, what I call office meditation? Or is it what I should call, maybe, retreat meditation? It's the retret meditation, okay. It's the deep stte of meditation, where you really have to be out in Arizona or something, to really get into it for a month or you know, it really takes about two weeks, to, to get near to ththat state of meditation, if you never meditate more than two weeks straigh, you will never reach taht and you will never know what that was like. It takes like that long to start, to reach a point where you're close to it and this is more talking about that. Okay, you have to have that kind of meditation if you're going to hurt this kind of attachment, which means you have to start doing... it should be a goal of this organization that everyone here is regularly doing long retreats twice a year or something. I mean, I would put it up as a goal, asmuch as the classes or the correspondence courses or anything we do, serving Rinpoche, it should be a goal of this organization that each person sitting here, during the length of a year can do two, two meditation retreats af about a minth each and we're trying to build the cabins and there's a group of people working on that. And it should be like that, you should think of it as a part of your spiritual goals. That, that you have to be able to reach this point and he's gonna talk about it, okay, it should be part of your lifes goals that you do that. You're gonna have to adjust your other part of your life to that. and not vice versa, okay, alright. What caused the other kind of distraction, theother kind of attatchment that ruins your daily meditation, okay. Say, {chi nyepa dang}, [repeat], {sik su chep...}, I'm sorry, {koorti}, [repeat], {sik su}, [repea t], {chepa}, [repeat], {sog la}, [repeat], {sepa}, [repeat]. Okay, {chi}, means, "out", outon the outside. We just finished on the inside. On the inside what's destroying your meditation is a beleive that you are self existant. That's more seriousk, that's the root of all evil. And then on the outside, what ruins your meditation is an attraction to {nyepa}. {Nyepa}, means, "money, getting things, clothes food house car, career". By the way. it's not bad to have a house, car, career and clothes. You just have to, if you want to have them, you just have to use them wisely, you know, they can be very useful. You know, the Dalai Lama was the richest man in ibet and he used his money, well, very well. So it's not wrong or bad to have them, but it is wrong and bad to waste your life to get

them and be distracted and hurt yourself chasing after them. Okay, there's a difference. It's fine to have them and then you can use them for something wonderful, but to waste your life running after them, and thinking that they are self-existent and doing bad things to get them therefore is just insanity. So {chi}, means , "outward", {nyepa}, means "material wealth", {dang} means, "and", {koorti} means, "thi opinions of others, you know. Allot of what motivates, I was talking to a head hunter yesterday, or a career advisor guy or something like that and he was saying that in his experience after thirty years of helping middle age executives find jobs, he says that people are more out after the honour than the money. People, you know, if you give them a Vice Presidents title you can pay them like thirty percent less and they don't care. You know, people are out after the name or the respect that other people give them or the, what do you call it? Or the confirmation they get from the world that they are good people and important people, you know, that everybody thinks that they are somebody important. And alot of times, that's worth more than the money to people, is the approval of the world, and that's a, another distraction. Does it mean that you should ignore other peoples opinion? No. It just means that you shouldn't waste your life struggling after a title so that somebody will admire you, which you are going to lose anyway. {Sik su chepa}, means, again, "fame", the praise of others. {Sik su chepa} means, literally, "verses of praise", odes of praise. And that's another way to ruin your meditation is to be overly concerned with getting famous or having other people praise you. We're gonna read a verse later, we'll remember, when we get to it it's kind of cool, so won't tell you yet. And then {sok} means "etcetera". {La sepa} means, "to be attached to those things. {Sepa} means, "to be attached to those things. If you want to ruin your meditation, get distracted by the pursuit of money, fame or other peoples approval. Okay, and that will ruin your life, that will ruin your meditation, okay. Next, Shantideva says, {shine rabtu denpay hlatong kyi, nyomong nambar jombar she che ne, topmar shine shelcha teyang nyi, jigten chadang mela ngun ge drup.} {Shine rabtu denpay hlatong kyi} means, you must reach a point where you combine the highest form of meditation and the highest form of wisdom. Okay, in Tibetan, they're called {shine} and {hlaktong}, I'll spell it. In Sanskrit, the {shine}, is called {shamata}. {Shamata}, Sanskrit has an aspirated dental and an unaspirated dental. So in transcription, you have to write, {t}, or {th}. But when you write the sound it's not a [t], [h], because in English that's [tha] and it's not [tha]. So, {shamata}, [repeat], {shamata}, and I've seen it {shamanta}, or something, anyway. {Hlaktong} is {vipashana}. In Pali is corrupted to {Vipassana}, or {Vipasana}, the Pali scholars would say that it's corrupted into Sanskrit. It probably doesn't matter. Anyway, the highest form or state of meditation, the deepest state of meditation you can reach, is called

{shamata}. {Shi} means, "peace", and {ne} means, "to stay". It's been translated as calm abiding, I hate that translation, it has nothing to do with being calm. It's a state of peace between those two extremes of being too, too, you know, jumping around too much or being too dull. And it just means that your mind is in a very deep state of peace. In fact, I feel so strongly about all the weird words that are going around that I'm going to give you a definition from scripture and you can make up your own word. And then you will know what it really is, because there's a lot of misinformation about these two ideas, I call them Dharma rumours. Okay, so I like to call {shamata}, "quietude", or "meditative quietude", meaning a state of quiet between, between being dumbed out, dulled out, and being, what do you call, hyper. Between hyper and dumb, between hyper and dull. Alright, and {hlaktong}, {hlaktong}, {hlak} means, "special". {Tong} means, "to see". I translate it as special vision, I'm not trying to sell those translations. I think there's probably about ten good translations, there's obviously no English word to cover them because we don't know them, we don't know what they are. Anyway, just so you know what we're talking about, when I say meditative quietude, I'm talking about {shamata} which is the highest state of meditation. And when I say special vision or something like that, I'm talking about {vipashyana} which is the highest form of wisdom. Okay, it's a very high form of wisdom. The last subject we'll cover this year will be the chapter on wisdom, which is very profound and very difficult. That will be the chapter on {vipashyana}, we'll be talking about {vipashyana}. This chapter that we're on now, we're talking partly about shamata. remember we're talking partly about office meditation, which is not shamata, but we're also talking about that deep level of meditation, which you must be able to reach in order to what? In order to see emptiness directly. You must be on that platform in order to see emptiness directly. That is the primary and perhaps the only important use of meditation, of deep meditation. You want to reach a point, where you can see emptiness directly and then your suffering, all samsara begins to end for you at that point, when you reach the point of seeing, the path of seeing, if you can reach this state of meditation and see emptiness directly, then you can say, your suffering is going to end, you're called a stream enterer. You're on a track which has an end. You know, within seven lifetimes, typically, or within that lifetime, you will finish all your suffering and that's the purpose to study meditation. I mean, that's the primary purpose, it's not to be calm in this life, what are you going to be? Calm until they take you to the nursing home and calm until they cut your guts out when you get cancer? You know, what's the use of being calm? If you think about it calmness is inappropriate. You know, life is very violent and very bad and calmness is, is, it's weird to be calm when you're in the middle of that kind of terrible suffering, and when you have nothing to

look forward to but death and disease and old age, what are you going to be, calm about it? [laughter] That's not the point of meditation. The, the main point of meditation is to see emptiness directly. On the day you see emptiness directly, your suffering begins to stop, clearly, purposely, and you don't have any major problems after that. And you will become enlightened and you will reach a Buddha Paradise and none of this will be, will mean anything to you anymore. And that's the point of meditation. It's not to get calm, or, what's to be calm about? Watch your breath, watch your breath, watch it while it stops? It's crazy, that's crazy. [laughter]. That's as bad as going to work and trying to make a thousands of dollars, that's the same thing, you're just counting time until you die. That's not the goal, the goal is to reach a deep state of meditation, see emptiness directly, that stops your suffering. Your body will change, your mind will change, your world will change, and you don't have to be like this anymore, and that's the point, of meditation. I'm gonna define for you, {shamata}, and {vipashana}, there's so much misinformation about it, that we're gonna take this straight out of a scripture and you have to memorize it, okay. And I'm not, I would be breaking a vow if I criticised the groups that call {vipashyana} wisdom, or knowledge, or something like that. I'm not, I mean, the groups that call {vipashyana} meditation. That's not why I'm doing this, that's not the point, those groups are fantastic, they have excellent programs, they turn out excellent people, they do excellent compassion meditation, so those groups are fantastic. So I'm not, I'm just saying that you should know the real, the classical meaning of the thing, so that you can achieve your own goals. And here they are. First, the definition of {shamata}. Anybody puts [t], [h], on their homework gets ten points off. {Shamatha}, [laughter], okay. {Ranggi}, wake up, {ranggi}, [repeat], {mik pa la}, [repeat], {tse chig tu}, [repeat], {nyambar shakpay}, [repeat], sorry, {nyambar sha}, [repeat], {top kyi}, [repeat], {shinjang}, [repeat], {kyi}, [repeat], {dewa}, [repeat], {kepar chen}, [repeat]. {simbay}, [repeat], {ting ngen dzin}. {Ranggi mik pa la}, means, "towards its object". Like you know, if you are visualizing a Buddha image or a Je Tsongkhapa image, that would be {ranggi mik pa la}. And in the Buddhist ... you know, in Buddhism, that's an internal object, it has to be an object of the consciousness of the mind and not of the sense object.

Okay, Je Tsongkhapa goes into a very long speech about that in his [b: Lam Rim Chenmo], he says, that there are countries, like, I don't know, in China, where they would practice staring at something to develop meditation. And he says, he goes into a long description of why that's not correct. He says, it means, {ranggi mik pa la}, means it has to be a mental image. You know, like you can go look at an image of Shakyamuni Buddha and get everything straight, and then you go, close the door and go into your meditation and sit down, but when

you visualize, it's a visual, it's a mental consciousness, he's very adamant about it. You don't sit there and stare at a picture on Shakyamuni or something, he goes into a long thing about it. {Ranggi mik pa la}, towards the particular object of focus, {tse chig tu}, is what? Means what? One pointed, which means what? One object, okay, if it's money, stick to money, don't do girls, cars or food. You know, [laughs], {tse chig}, {ting ngen dzin} is defined as {tse chig pey sem}, one pointed concentration. By the power of that thing, through the force of that, {shinjang}, {shinjang}, is a very difficult word to translate, {shin} means, "very much". {Jang} means, "agile" or, it's the agility which results from practicing something over and over again, like if you are a dancer and you practice the same steps over and over again, you get {jang} about it, {shin jang}. If you're in a circus and doing tight rope, you get {shinjang} about it if you do it over and over again. If you're a meditator, and you keep focusing on the same object well, you get jang about it, {jang} means, you get very, very good at it. It becomes second nature, okay, {shinjang}. When Rinpoche talks about {shinjang}, he always talks about gymnasts. You know, olympic gymnasts, who are just, you know, they can do anything. And, and {shinjang} also implies a kind of control over your body and mind. {Shinjang} means that you can sit down on your meditation cushion and talk to your mind and say, "I want you to stay on this object for two hours, I'll see you later, you know, and you leave. The mind is there and the mind, you have complete self command it's called, self control. You can tell your mind, we're gonna meditate about a Buddha image today, get it straight, got it and stay there for two hours and I'll check in with you later, and the mind just stays there. And the same about your body, {shinjang} about your body means, you can sit down your body in meditation, you can go into a very good, proper posture and you can say, don't move I'll be back in two hours later, you know. It's where your body obeys you, it's where your body and your mind obey you, it's called {shinjang}. {Shinjang} has a certain effect on you and it's called {dewa kepar chen}, dewa kepar chen, means, so by the way, shinjang can be mental or physical, okay. Mental {shinjang}, is you can command your mind to stay on that object for two hours and it will obey, because it's done that so many times before. You know, it's just done it. So jang means, "it's just done it so many times that I can do it." Physical {shinjang}, "you can command your body to stay still for two hours and it will stay still and it will obey you. And from {shinjang}, you get {dewa kepar chen}. {Dewa kepar chen} means, {kepar chen} means, "extraordinary". {Dewa} means, "good feeling". You get a rush. When you get good at meditating, you will feel some kind of physical well being and some kind of physical happiness, I don't know how to say and then mentally, you'll feel great. And that's {shinjang kyi dewa kepar chen}. {Dewa kepar chen} means, once you reach that point in your meditation, you get a very

pleasant feeling of body and mind and that's why they had to make a bodhisattva vow about what?

student: [unclear]

Do not consider that an important spiritual achievement. That's what the wording is in the vow. Don't get distracted by that, that's not the goal, okay? It doesn't matter if you feel good and your mind feels good if you're gonna end up with cancer, in a nursing home somewhere. Okay, it's not the goal and a lot of Buddhist schools, it seems to be that they get distracted by that and that becomes the goal, you know, that's not a goal. If your body is still getting old and you are still eligible for death, then that doesn't count for anything. You've got to use it for something, that's not the goal, it's a means to reach the goal. And as you get better at meditating your mind will feel great and your body will feel great, and say, that's nice, I'm going on to see emptiness. That's the real golden fleece, whatever

student: The golden light in the dark tunnel?

No, I mean, the real, prize, you know, anyway. {Kyepar chen gyi somba}, {simba} means, "you're full of that, simba means, it just imbues you, okay. {Simba} means, it's like an aroma that permeates you all the time. Okay, {simba} is a very difficult word to translate, imbued with, filled by. And by the way I've tried to translate this into English. It's not in your reading, even if you had gotten your reading, so, I'm gonna have somebody write it out during the break and I'll put it up in English, because you have to memorize the definition. {Simabay}, {ting ngen dzin} means, defined as "the ability to focus on, one pointedly, one pointed concentration, meaning one object. If it's gonna be food, concentrate on food, don't get distracted by music or TV or anything else, you know, that's one pointedness, alright? Okay. You guys want vipashyana? Or you guys want food? [laughter] Let's take a break, let's take a break, try to come back in ten minutes, we've got a lot to do so, in ten minutes okay? [cut] Here's the definition of {vipashyana} and then I'll give you the English translation of the other one. Okay, this is the definition of {vipashyana}, which I think has come to be connected in the West with different types of meditation and it's actually something quite different, it's as, well, you'll see the definition. {Ranggi ten} means, "it must have its foundation. Okay, it rests upon, {ranggi ten} means "it rests upon", {shine}, what's {shine}? {Shamata}, okay. It rests upon {shamata}, you must get {shamata} first, there's a big debate in the Lam Rim, in the Gom Rim and other texts about; "which one do you get first? You know, do you get

{shamata} first or do you get {vipashyana}? You have to go after {shamata} first. First you develop the ability to meditate very, very deeply, and only later, based on that you get a wisdom which can perceive emptiness, okay, you have to have the platform first, to stand on, the foundation. So {ranggi ten} means, "it's basis", {shine}, {shamata}, "quietude". {Latenne}, based on that {latenne}, {ranggi mig pa la}, "the object to which it is focused", by the way classical types of meditation, it could be three different types of objects, right? In {jogom} or fixed meditation, it would be, like a picture of the Buddha or something like that. In {chegom}, it would be a problem that you're trying to solve, a spiritual problem that you're trying to solve in meditation. And in {shargom} it would be a typical series of steps through which you take your mind, like, like mental exercises, you take your mind through the outline of the Lam Rim over and over for example. Those are all {ranggi mikpa}, those are all the object on which this meditation is focused, {mik pa la}. {So sor che}, {so sor che}, so sor che means, "it analyzes that object", it analyzes that object. If for example, you were meditating on emptiness, you might go through four stages of {so sor che}, four stages of analysis. In stage one, by the way, this is Kedrub Je's method, very powerful, in stage one you go through visualizing the object as you normally do, in your day. In stage two, you try to visualize it as self-existent, although it could never be. In stage three, you try to visualize it as dependently originating, which is the way it really exists and that you never understood before. And in stage four, you try to imagine what it would be like if the self-existent aspect was never there at all. And then you reach emptiness, but those are {so sor che}, those are, you go through four different modes of examining the true nature of this object. {Kyi}, {shinjang kyi dewa}.....[cut]

Interesting.... {shinjang kyi dewa}. {Shinjang} means, "that very pleasant state of being very, very much in command of your body and mind". You sit there for two hours, you focus on that for two hours, {shinjang}. {Shinjang kyi dewa kepar chen}, means, "that extraordinary good feeling that you get when you are able to do that." when you've practiced meditation over and over again and you're finally able to do that, you get this very, very pleasant feeling in your body and this very, very pleasant feeling in your mind. Okay, and you have to build up to that. Master Shantideva will say over and over and over again, "Anyone can do it if you build up gradually", and if you make these big efforts on the first day, you're gonna poop out. So just build up very slowly, very gradually and you'll be able to do it for two hours. If you do it everyday if you do it every day, build up very slowly, very gradually, you'll be able to meditate for two hours and command your body and mind to sit there. And he says, any other way will never work. Very heartfelt, great efforts every three days, for an

hour and a half or three hours in which you're like, you know. It doesn't work that way. Every single day, at the same time, build it up slowly, start with five minutes, get to six minutes, build up to seven minutes. You know and then you will be able to meditate for three hours straight, perfectly. But you have to do it that way. {Kepar chen kyi}, {simbay}, means, "just imbued", covered with kind of a bliss of body and mind. {Sherab}, {sherab} meas wisdom}, that's the definition of {vipashyana}, which Margie is almost finished writing. In English please, [laughs]. Here, here, okay, we'll go on, [laughs]. I'm gonna throw up one more thing, so that's what, {vipashyana} is a high state of meditation, in which you are analyzing that object and understanding the emptiness and it must be based on {shamata}. {Shamata} is a tool and not a goal. {Shamata} is the ability to meditate deeply, which you must get if you're gonna see emptiness directly. There's a certain, there's a very, very specific meditative state that you have to be able to reach in order to see emptiness directly. If you do not see emptiness directly, you can never stop your mental afflictions, permanently, impossible. If you never see emptiness directly i this life you must suffer more, you must continue to suffer. Untill the day you see emptiness directly, it's absolutely certain that you will continue to suffer mentally and physically, no question. If you want to know if you 're gonna have any pain going on , have you seen enmptiness directly, because if you ahven't you are doomed to pain, you mest have pain, and if you do see emptiness directly, you get out of that pain, so it's very important. You must be able to reach a certain state of meditation in the [b:abbidharmakosha] it describes that state. And I'm gonna writh the name of that stte, okay. It's very short, okay. Say, {samten}, [repeat], {dangpo}, [repeat], {nyertok}, [repeat], {michog me}, [repeat]. {Samten}, [repeat], {dangpo}, [repeat], {nyertok}, [repeat], {michog me}, [repeat]. Allot of the veiwpoints of the Abbhidharma school are not accepted by the highest schools, but this one is, you can take this one to the bank. {Samten}, in this case does not refer to the perfection of meditation. {Samten}, in this case, itrefers to one of the four dyani levels, these are four levels of mediation, that is you are able to reach them in this life, and if you practice them contsantly in this life, you will be born int o another realm, and it's a realm of suffering, and it's like a Paradise realm, a little temporary paradise realm called the form realm. Okay, if you want to get to the form realm, this is how you do it. We consider the form realm a big waste of time, because there's not much Dharma there, why? Because people are having too good of a time and you're just kind of in a, it's just kind of like you were taking heroine for your whole life. To live in that realm, as a karmic result of doing this kind of meditation for your whole life, frequently, is like a waste of time. Because you burn up all your good karma and then you drop to a lower realm. This is like a flow chart and this is considered a very bad rebirth, this is

the desire realm, it's very good for Dharma practice, because you have a very good mix of suffering and intelligence. But the form realm is like considered a terrible mistake. And you get there by doing a useless meditation, frequently for your whole life, like if you just focused on your breath as, as the only content of your meditation, or if you just tried to blank out your mind and not have any thoughts, or if you just tried to follow your thoughts as a practice, over many years, that would lead you to a birth in the, in the form realm. And that's what we call, meditation, without meaningful content, and, and that leads to that kind of rebirth. And in classical Buddhism, this is considered a real serious mistake and I'm afraid that many people are doing this. Ninety nine percent of the population have no interest in meditation and one percent of the population are meditating on nothing. And that is the only cause to be born into this realm and it's a wasted life. Why do you get born into such a pleasant realm? Because you have taken {samten gyi domba}, you have taken the vowed morality of {samten}. What does that mean? It means, if you are sitting there meditating on your breath or emptying your mind, you can't get angry, you can't commit adultery, you can't lie. Automatically, you get a nice result, which is a nice rebirth, just because of default, by default, because you weren't walking around New York City and collecting all these bad deeds actively, which is what we're doing. So, you know, based on that, you get a good rebirth, but it doesn't last and it has no meaning. It's a very great suffering, towards the end of that rebirth, it's considered a mistake, a serious mistake in, in Buddhist practice and I'm afraid it's very common in Buddhist countries. So {samten} means, in this case, what we call a causal meditative state in the form realm. If you did it over and over again, as alone, with no content, it would cause you to be born into the form realm. The form realm has what we call four levels. Okay, so {samten dagpo}, is what we call the first meditative level, the first concentration level. {Nyerdok}, {Nyerdok}, is a very specific concept, a very difficult concept in the books on meditation and what it means is, it's called the preliminary stage of the first concentration level. The preliminary stage of the first concentration level, okay. The preliminary stage of the first concentration level. What's that like? What happens to you in meditation when you reach {nyerdok}? You start to lose attraction for physical objects, for sense objects, and that's {nyerdok}, okay? You start to lose attraction for gross physical objects, which means that you're overcoming your desire for food, you're overcoming your desire for sex, you're overcoming your desire for music or, or things like that. Your mind is reaching a higher level, your mind is moving beyond that level. You actually, at certain levels, lose the ability to taste and smell. In those realms they don't have, as a result, they don't have the smell consciousness or the taste consciousness, there's no function there, because they are so gross and so rough that you have gone

beyond that. So it's like where you are able to put your mind in a very fine state of meditation and where you are actually withdrawn from all the sense objects. You're not aware of colors you're not aware of sounds, you know, people could be talking next to you and you wouldn't hear them. You have that ability to withdraw your mind inwards and that's the {nyerdok}. And some people mistake that for, for nirvana or something and some people get into that which is another mistake, they think that because it feels so much better than food or physical pleasure, they think that they've reached some kind of nirvana or something like that. That's another error, that's a byproduct of this state of meditation. It's just a, a pleasant byproduct. It's not the goal, Why? You can't stay there, you always come out, when you come out you are three hours later and your body is three hours more painful. [laughs], You know and you keep that up and you just die. There is no meaningful result of that. You die a nice meditator. And that's not the goal. So that's {nyerdok}. {Nyerdok} is when you first reach that ability to go beyond the objects of the sense, of the desire realm. {Mikog me} is just the name of this level, {Michok me}, {michog me} means it's a very weird word, it means, "no lack of time", "no lack of time". Now don't, I don't know why it's called that, I haven't seen an explanation. {Chok} means, to have time to do something. Do you have time to go out tonight tonight after the class and you say, "{chok gu du}". "I have {chok}". You know, {mi chok} means, "I don't have time." {Mi chik me} means, "I don't have no time." [laughs] So it's no lack of time, double negative, {mi chik me}, that's just the name of that level, {mi chok me}, okay. I haven't seen a good explanation of why it's called that, anyway, you must be able to reach this level if you want to be able to see emptiness directly, and the implication is that you have to be so good at meditating that you have to be able to withdraw from the completely from this realm. And the day that you see emptiness directly, you will actually have a feeling of being in a higher realm. Before you actually see emptiness directly, your mind rises to a higher level of existence, like some kind of different realm and when you stop seeing emptiness directly and that experience is finished you have a sensation of descending from that, of coming out of that meditation, of coming down out of that meditation. But you must be able to get to that state if you want to be able to see emptiness directly. That takes about an hour to two hours of practice a day, period, every day. If you want to disqualify yourself forever from seeing emptiness directly and thereby waste your whole life, and ruin the chance that you have in this life of ever getting out of this suffering then don't meditate for an hour a day. Find some excuse to not do it. You're too busy, you know, you have to do other things. But the day that you die, those other things become totally meaningless, you can't even remember what they were. It's like last week's Sunday Times. You know, and it won't mean anything.

You must be able to reach this state. You must have it as one of your lifetime goals. Really, this should be one of the most important goals of your life. Really, you should have like three goals in your life and this is one of them. To be able to get into this state of meditation. That's {shamata}. That form of {shamata}, that particular level of {shamata}. And if you can't do it, you'll never see emptiness directly and you will have wasted a human life. Okay, okay we have the English, the {shamata} definition. Can you read that okay? Yeah. That's a translation of what you already had in Tibetan. "That single mindedness which is imbued with the exceptional bliss of", I call it practiced ease, okay. It's a good feeling that comes from practicing all the time. "Practiced ease, okay, due to deep single pointed meditation on its object. I don't mind if you guys find a better word for {shinjang}. {Shinjang} means that you do it so much, you practice it so much that you get really good at it, okay. I'll say it out loud, okay. Definition of {shamata} in English; "That single mindedness which is imbued with the exceptional bliss of practiced ease due to deep single pointed meditation on its object." Definition of {vipashyana} or insight is; "That wisdom which is full of the exceptional bliss of practiced ease by power of the analysis of its object and which is founded upon quietude, or founded upon {shamata}, okay. This is more talking about the kind of meditation that you need to see emptiness. That's been our theme. Let's go on to the other one. I like to call it office meditation. This, the presentation that I'm going to give, which is a four minute presentation, about, is based on the bodhisattva vow which says what? You break this bodhisattva vow if you don't? {Samten drippa pong mi cha}. If you don't eliminate, if you are not working actively during your day to eliminate these five obstacles to meditation, you have broken your bodhisattva vow. It's very interesting, okay. If you are not actively trying to avoid five obstacles to meditation, during the day, you have broken that bodhisattva vow, okay. And that's where they get the presentation. Where do they get these obstacles, there's five obstacles, they were presented to somebody by {Ludrup}. What's {Pakpa Ludrup}? Nagarjuna, okay, sometimes called the second Buddha. The first early Sanskrit writer, okay, third century, two hundred AD. He was called Arya Nagarjuna, apparently, he saw emptiness directly and he wrote a book called [b: Shedring]. [B: Shedring] means, "[b: A letter to a friend], his friend who was a king. And this was the relationship that great Buddhist philosophers used to have in India. I think, because of the karmic connection, you know. One person has seen emptiness directly, the other person had done this karma to be the wealthiest person in the country and those two kinds of karma are similar in a way and they attract each other. Some of the greatest teachings of ancient India and especially the tantric teachings occurred between people who were attracted in that manner. A person who had great wealth would be attracted to a

person who had seen emptiness because of the similar karma required and, and they would start to interact. And out of that interaction came some great teachings that we still have. They are in a separate section of the {tengyur}. They are correspondence between these figures and also personal teachings that were given. Like Milind Pinda is the questions of King Manendra, a Greek king of Kashmir who met a Buddhist pandit and, and the interchange between them. It's a very beautiful process and tantra rose through this process. Anyway, in this letter, which Art has translated and it's been published, there's a verse about the five obstacles and I'll tell you that verse. And that's the last major thing and then I'll tell you a few stories. Okay, you should memorize it. Okay this is Nagarjunas letter to his friend, King Udaibada or something like that. Say {gyu dang}, [repeat], {gyu dang}, [repeat], {nu sem}, [repeat], {mukpa}, [repeat], {dang}, [repeat], {nyi dang}, [repeat], {du la}, [repeat], {dun dang}, [repeat], {tetsom}, [repet], {de}, [repeat], {drepa}, [repeat], {ngapo}, [repeat]. Okay, {gu} is the one we talked about tonight about chimpanzees. {Gu} means your mind, this is your main problem this is what ruins your meditation. It's when you sit down and for me, it's going over all the projects I'm gonna do today. Like, I have an appointment at such and such a time, I have to meet such and such a person. And it's you know, it's your mind jumping around to things that you like, you know, I have to do this. I'm gonna, oh man am I gonna, I get to translate that verse today, and then I'm gonna go over there and work on the computer thing and then I'm gonna go over and meet these nice people for lunch and then after that we'll do this and That's {gupa}, {gupa} is your mind jumping around and I like to call it "restless desire". Okay, it's a restless state of desire, it's actually desire, it can be virtuous objects like translating and meeting your Dharma friends, but it's still ruining your meditation. By the way, rule of meditation, once you have chosen an object, if you switch to another object during that meditation session, uncontrollably, even if that object is virtuous, it's a bad deed, okay. Like if you start thinking about all the nice things that you're gonna do for Rinpoche, while you're supposed to be visualizing, you know, Vajrasattva or something, even though, that's an extraordinarily virtuous thing to think about, it's a bad deed when you are meditating. [crash] Wow, [laughter] okay, okay, it ruins your meditation, okay. Maybe he'd say it's the same thing, I don't know. Okay, [laughter], {gyu}, {gyu} is counted with {gupa}, okay, they are joined together. This is one obstacle. {Gyu} and {gyu} are joined together. Okay, so that's really obstacle number one is {gu} plus {gyu}. {Gyu}, means, normally it means regret, for example, the second of the four powers of confession is called {gyu}. But this has nothing to do with {gyu}. It's a translation of a Sanskrit word that means to daydream about the old days. Okay, "Oh, I remember this girlfriend I had, I remember when I used to weightlift, you know, I remember

when I had all my hair, you know." And not to be here now, okay, but to live in the past, or to live somewhere else. Your mind is outside wandering around, missing something. "Oh, you know, I wish so and so was here with me. And that's a very typical kind of distraction. It's very, very typical. If you try to meditate, if you try to do a long term retreat, you'll find that this comes up automatically. You start to live on the outside, you start to live again, the last five years of your life. And thinking about the things that you did or the people that you would have liked to have seen, and movies you saw and stuff like that. That's called {gyupa}, in this case, only in this case, okay. {Nu sem}, which is this one, is said to be less frequent and much more destructive. {Nu sem} which is this one, is said to be less frequent and much more destructive. {Nu sem} is, is malice. Okay, how did we do that, let's see, that's, okay, thank you... okay, pen, thanks okay. {Nu sem} we translated as feelings of malice. Thinking that you'd like to hurt somebody. It's like anger. Like it's not as frequent as desire. Desire ruins your meditation about eighty percent of the time. Anger, or pure thoughts about wanting to hurt someone else, thinking about the husband you divorced last year, okay, just totally ruins your meditation. Okay, just a few seconds of this one, although it's much less frequent, destroys your meditation much less frequently. If you're in retreat, and I can tell you, cause I did it all the time. It ruins your meditation sometimes for hours and even for days. If you get obsessing on someone you don't like during your meditation it will destroy your meditation totally even though it's much less frequent than thinking about all the projects you like.

It's just a kind of dullness. And it's like that, sugar is good for that, you know, eat a couple cookies before you meditate, speaking from experience. Okay, {nyi}, is "drowsiness", classically, it means, "to sleep". But in this case it means drowsiness. You cannot meditate if you do not get enough sleep, forget it. You'll never be able to meditate if you do not get enough sleep, you have to get enough sleep. It'll ruin your meditation, you just can't do it, it doesn't matter how much you want to do it, or how good you are at it or, or how good the circumstances are, or the place can be beautiful and wonderful, but if you didn't get enough sleep, you cannot meditate. And it won't work, I'm very good at that too, {nyi}. {Dupa la dunba} means, "an attraction to the objects of the senses". Okay, {dupa la...}, here it's {du la dunba}, okay, typically it's {dupa la dunba}, he's trying to make meter. {Du la dunba} means, "An attraction to the objects of the senses. If you're thinking of music, if you're thinking about food, if you're thinking about sex, you can't meditate, it will ruin your meditation and that's those are all classified as attraction to objects of the senses. And if you are living in that realm and the more you live in that realm, and the more you concentrate on that realm. You know, the more you think about food, the more you think about

those other objects, it'll ruin your meditation. You just won't be able to go into a deep state of meditation, can't do it, okay. That's number four and number five is {tetsom}. {Tetsom} means, "doubts", "doubts". Now, in Buddhism, there is good doubt and bad doubt. Good doubt is; you've been up there talking about future lives, you've been up there talking about hell realms, you've been up there talking about why god doesn't exist. I, I think your arguments are prretty good, but I'm not convinced yet and being a good Buddhist, I'm going to wait untill it, untill it seems reasonable to me, so I choose to put that on the shelf. That's the instructions of Maitreya. That's perfect. A good buddhist shouldn't accept anything untill they have figured it out clearly, themselves. And then there is this other kind of doubt, where you just don't feel like accepting that kind of thing. You know, somebody presents it to you very convincingly, very properly, you know you're supposed to be meditating for an hour a day and you wake up in the morning and you are like, "I don't know if I have time, I just don't, gee, I don't, I just can't, gee, I don't know if I should do it, you know, I, I don't know." That's just crummy doubt. That's the obstacle to meditation, {tetsom} here, is crummy doubt, alright. It's just wimpiness, or not being able to make up your mind that you, of course you should do it and it's not because of a philisophical problem that you have with meditating. It's because you're lazy and so you're not sure if you should get up early in the morning and do it. And that's {tetsom}. Those five are and obstacle in meditation. What kind of meditation? Very clear in Je Tsongkapas explanation of the bodhisattva vows. He says, I ain't talking about deep shamata meditation as much as I'm talking about maintaining a level of... a meditative state of mind during the day . And I think you see it in business. Like certain business executives I've seen in business, they have meditation. They have the ability to have a meditative state of mind all during the day, I've seen it. My boss is sort of like that. And although all the jokes I make about him, I have never seen him raise his voice at an employee. And we tlked about it the other day. We had dinner the other day. I've never seen him really angry. My little boss comes in and screams at me. That's the one that we're doing the emptiness on. But the big boss, because he is the big boss, I guess, I mean, that's why he;s the big boss. I've never seen him get angry. I mean, he has the total ability to avoid {nu sem}. And is absolutty focused single mindedly on money. He doesn't care about girls, doesn't care about golf, you know, doesn't care about being famous. Just want's money, you know, single pointedly. Gets enough sleep, I guess. {Dupa la dunba}, you know, is really not attracted to food or other objects like that. Could care less. You know, I've seen him go twenty-four hours on little cubes of sugar, you know. And, and doesn't have any doubt about what he is doing, I mean, he, he beleives that what he is doing is what he wants to do and mean,

that's, what he's doing is what he wants to do and I mean that's ... what I'm trying to say is that you seek secondarily, to maintain a state of meditation through out the entire day. It means that you can never have so much pizza that you cannot meditate. Not just meditating. Nagarjuna's very clear, Je Tsongkapa's very clear. We're talking all day long. You know you have to avoid these five obstacles all day long. And you have to keep your mind bright eyed and bushy tailed from the moment you wake up until the moment you go to sleep and that's very hard. You know, that's very hard. But, learning to do that, your mind to do that, when you go into meditation in retreat and when you go into your deep meditations you pop right into it. By the way, this one is also very good for problem solving, at work. And it's also very good for just plain success, I mean if you have the ability to focus your mind like this, it's good for you and you can do anything. You can do any project you want to. You can do anything you want if you have this state of mind. You must avoid these five things all throughout the day. If you've taken bodhisattva vows, you're under vows to do that, and you god dam better well know them. You know, you're supposed to know those five, you're supposed to be watching them all the time. And, and when do you report that you've failed {tundruk}. If you don't know what {tundruk} is, don't worry about it. If you are reciting {tundruk}, stop reciting it... no, I'm kidding, okay, and start thinking about it, okay. And according to {tundruk}, you're supposed to watch these five, how many times a day? {Druk}, {tundruk}, you're supposed to be checking in on these, five six times a day, okay. That's hard. But anyway, let's do it. What I'm trying to say, is get into a meditative state of mind all day. And when you sit down go into a deeper one. And avoid these five things all day long. That's what Master Shantideva is talking about. The whole chapter is about how to maintain meditation twenty-four hours a day. And, and that's what the goal is. Alright, a couple of light things, and then we'll stop. Master Shantideva gets into. There's a long section in this chapter on men and women. Relations between the opposite sexes. Which he considers and which is one of the major distractions that ruins your meditation. Okay, it ruins your ability to meditate. And he goes into this long, long analysis on, is this something beneficial or not? Does it help your meditation or not? What is the whole thing about? And, and I chose one rather long verse which will be in your reading when you get it and I kinda like one, one section he has. The homework question says, "Relate five ways that Master Shantideva describes for courting those of the opposite sex. And then, describe the attitude that might be appropriate once you have "succeeded" in courting those of the opposite sex. So he describes the five methods okay. Number one; go and beg them to have a relationship with you. You know, keep going to them and asking them, you know, "Please go out with me, you're the most beautiful

person I ever met, and I must go out with you." Go and make a fool out of yourself, okay. Number two; avoid no bad deed in seeking to attract them, you know. Avoid no bad deed in seeking to attract this person, you know. If you don't have enough money, do something bad to get the money, that you need, you know. Do whatever bad deed you have to to get this person. You're getting, this is negative advice. Go after these people and don't worry about what anyone says. Number four; engage in any kind of reckless or dangerous behaviour to get them, okay. I don't know what that means, but I guess, showing off in your car or something. She said, "AIDS." That's true too. Number five; use up all your money and other resources, in order to capture this person. Okay, like waste all your money on buying them nice things and stuff like that, in order to attract them. Then he describes the attitude you should have after you get them, okay, and it's very, very beautiful, and it's a direct traslatio, prett much a direct translation, I'll just read it, okay. "She finally comes to your house, as you lift the silken veil from her face and look into her gentle loving eyes," by the way, if you're a woman you can switch it, okay, we're not being sexist here, "think of how the same face is going to lie rotting under the death shroud and the birds of prey will come to burial ground and lift the veil that she so gently lifts for you now and

then you will know how she really looks and you will run away as fast as your legs can carry you, [laughs]. And it means this, I mean, you go hrough so much to get this person, and, and when they reveal their beatiful body to you. You know, finally, here's the day, you know, and, and when you look at it, if you're smart, if you know what you're doing, you see the dead body and you see the maggots crawling on it and you see the flies eating it and, and really, seriously, all those effeorts, wasting you time, wasting your life, wasting your money, wasting your reputation, you know, wasting your pride, you know, what's the benefit, you know, what's the goal? What's it that you've finally accomplished? It's a skeleton, it's a dead body. It's a body which is rotting. You know, it's gonna sit there and rot in the cemetery. And you kow, the guy that Shantideva's talking to, Master Shanitdeva, they object, they say, "Okay I knoe that she's gonna die in twenty years or fifty years or something, but right now, she's warm and nice and smells good and everything. And then hegoes into a long analysis of whether that's true or not. But basically, it takes alot of imagination and it takes alot of brainwashing from your culture and fromthe Madison Avenue executives, not to see that this is the truth. That this is a normal, old, mortal, dying, suffering, peice of, bag of flesh. And it takes constant brainwashing from television and movies and Calvin Klein to, to imagine that it's anything else and to be attracted to it in that way. It takes allot of, you have to buy allot of special clothes and cosmetics and stuff. You have to do all sorts of weird things to

package it so it looks attractive, cause it's not, and it's gonna die, and it's suffering. And they're suffering while you're looking at them and you're suffering while you're looking at them. And try, Master Shantideva says, "Cut the crap and go after Nirvana." You know, both of you. Just stop that kind of behaviour, it doesn't help anything, and, and try to get enlightened and then you'll both be very happy. And that's the bottom line about relationships and he goes on about it. It doesn't do any good to have this kind of relationship about another person. They are going to suffer and you are going to suffer and not because it's evil or bad or dirty or anything like that. Just because that's the nature of the body. And they are dying and you are dying, so do something meaningful. You know, why you're with them, you know, go meditate with your girl friend and achieve enlightenment with them. And then that's something meaningful. You know, that's something helpful. The rest is just fooling yourself and it's too people who are dying, just wasting each others time. Okay, like that. Last thing he talks about money, ha has a long section about money, okay. And there's a cute verse where he says, if you don't dedicate your younger years to the pursuit of money, you won't have any big amount to enjoy when you get older, okay. Like you have to start around, twenty five twenty five to thirty, if you want to make big bucks, normally. I mean if you happen to be a movie star or something that's an exception. But a normal business person who wants to make some serious money you have to start twenty five to thirty and you have to put ten to twenty years into it, of your heart. Eighteen hours a day. Must and don't think of anything... That's how you succeed in business. I mean, the rest is all fantasy it doesn't exist, you know. It's hard work for ten to twenty years. And then he says, "If you do spend your younger years to the pursuit of money, then you'll be too exhausted by the time you get it, to enjoy it. And, [laughter], and you can observe that in real life. Who has the lincolns? It's these old guys who can't appreciate them or can't do anything with them and, you know. And if you don't go to work like that when you're young, you won't get the Lincoln. So you get the Lincoln to impress the girls, but by the time you get it, you're too old and, and exhausted to do anything with it, you know. And, and I used to think that all the time and then Shantideva... there's a verse like that and he describes it, you can read it. I'll read one more verse okay, then, we'll stop. English for the five obstacles are... I'll have somebody write it out. And it'd be nice if you, if on your homework you memorized the verse okay. I'm sorry, did you do it? Three lines of verse, okay, one line two lines, three lines. This is actually the, the second half of the line before, okay. The other thing's a long story and I'll think we'll leave it, but basically, there's a beautiful couple verse about... he describes the life of a working man. You know, and he says, "You want money for your house and your mortgage and you go out and you work

and you spend your precious body and you waste your precious body and then you come home and you flop it into bed like a corpse. And it goes like that and it just very well described my corporate life, ad, I'll translate it and I'll have it for you next class. So you can do that. So basically, thinking about the chapter on meditation in those terms. meditation throughout the day, don't think it has to be sitting on a cushion. It's to maintain a bright bushytailed attitude all day and it's your responsibility to do it, which means that you can't eat badly. You have to get enough rest. You have to try to avoid objects of the senses and you have to make up your mind that't that's what you want to do and you have to avoid thinking about other people in an angry or a bad way. And, and that way you'll be able to steer your mind throught day, avoiding those two extremes of getting too hyper or getting too dull. And your mind has to go between them and yoou have to remain in that state of meditation all day. It's a bodhisattva responsibility. And then, when the time, everyday at a certain time and then in long term retreats, you have to undertake deep meditation. The first kind of meditation prevents your mind from getting mental afflictions that will screw up your life. The second state of meditation, which is the deep one, removes the cause of he mental afflicions, which is seeing things as self existent. So you need meditation for both. So the point is that yore going to be meditating all day long. And then in retreat or in your morning sessions or evening sesions, you have to go into deep states of meditation and that's going to be the subject of this matter, of this chapter, Okay, Phuntsok's gonna recite.

Prayers: [short mandala]

Prayers: [dedication]

[cut]

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Geshe Michael Roach

ACI Course XI: Guide to the Bodhisattvas Way of Life, Part two

Class Eight: Contemplations on the Perfection of Meditation, Part Two

August 12, 1997

... is, is one of the most important classes maybe we'll ever have here. And maybe one of the holiest subjects, and oh, welcome to baby, [laughs]. First class outside of the inside. [laughter]. He's been coming to classes for nine months now. Anyway, one of the most important classes we'll ever have and I think that the main thing is to imagine, you know, when I was a kid I used to imagine what it would be like if you cared about other people as much as you cared about yourself. And I think it's some kind of holy grail. I think that each person here can imagine how nice it would be to care about other people as much as you care about yourself and I don't think that as an adult I've really thought that it was possible very often. You know what I mean, you kind of give up on the possibility. You know what I mean, from time to time you visit someone in the hospital, and you feel like a hero you know. And there is just some kind of undeniable holy feeling about it and you feel really, really good with yourself and you get some kind of instinct of, of how it would be if you could do it all the time. If you could care for other people as much as you care for yourself. And then you go through the rest of your day unable to do it and that on the other hand makes you feel kind of restricted or somehow limited or unhappy and you feel like a person in a jail that you can't care for other people as much as you care about yourself. So, in this reading today, Master Shantideva starts to talk about it. And I think as you listen to it then try to have in the back of your mind that you would like to reach that. You know, cause it's really sweet, I don't think there's anything sweeter than that, I don't think that there's a better than that feeling, and I think you can sense it. And as in so many other things, I think that Buddhism actually presents a method that you can use that works. You know, a logical progression of steps that if you can try it then you can really get there. And I think that that is one of the, it's like seeing emptiness directly. I, I would put those two things, in the two most important things that can happen to a person in this life. It's like seeing emptiness directly or being able to, to get to the state where you can get to the point where you can care about other people as much as you care about yourself. That's bodhichitta. So we're gonna talk about that. I think it's really beautiful the way Master Shantideva snuck it into the chapter on meditation, okay, when you think about meditation.... When you say, "I'm studying the meditation chapter from [b; Bodhisattvacharyavata], you, you think of sitting down and crossing your legs and that's what comes to

mind, and like that, that's what comes to mind. And as you see, Master Shantideva doesn't talk about doing that at all. First of all he spent a lot of time on the mental conditions that support that state of mind, even when you're at work and even when you're going through the day and then he spoke briefly about the platform of meditation that you need to see emptiness directly, but now he's going somewhere else, okay. At the end of the last class, he began to describe what, what's been called isolation, in Tibetan it's called {wemba}. And isolation means, physical isolation and mental isolation. Mental isolation means; you keep your mind away from mental afflictions like jealousy or anger and then more profoundly, you keep your mind away from seeing things as self-existent, which is very difficult, which is the source of all mental afflictions. The source of all anger, the source of all jealousy. Then he started to talk about physical isolation, like going out, doing long term retreats, leaving the city life. You can isolate your mind from bad thoughts staying in the city, but physical isolation he started to talk about. And each person in this room, if you are serious about this path, then eventually you'll have to do long term retreats. You know, you start with a weekend retreat, go to two weeks. I've found that the threshold is just over two weeks. I've found that about fifteen to seventeen, to eighteen days is when your mind starts to clear out. SO if you never do a retreat longer than fifteen days, you'll never know. You have to start building up to three four weeks, five weeks. I imagine that each person here who is serious about reaching these goals should do that at least twice a year. And then eventually you should get into longer retreats. And this is the goal. And I think that it's a necessary part of your practice. You know, you can learn a lot in the class and then there's a limit to what you can do in the class. And then you have to start doing retreats and you have to get out of New York City and take yourself to a place. What kind of a place? Hector are you okay? Can you do that? Okay, are you ready. We actually caught up on the readings, I mean, people worked like eighty hours or something and didn't get any sleep and so Hector's gonna read the lines for it tonight, so read the first one, okay?

Hector: "Where to devote yourself to meditation"

We spend our days in gentle walks and thoughts of helping others. Here in the silent peace of the forest, flowing on the soft breezes, we live doing as we please in the mansion of a wide flat rock. Cool with the touch of the moonlight and the sandalwood scent of the holy. Living deep within the woods of peacefulness, completely emptied of conflict and the afflictions. We live as we please, so long as we like in abandoned houses or caves or else at the foot of a tree. We have given up the suffering of owning and protecting things, carefree we live, relying

on nothing."

So, so someone came up to Master Shantideva and said, "What kind of place should we meditate in?" And then he describes the place in this verse. And it says, "Spend your days in gentle walks and thought of helping others, here in the silent peace of the soft forest, flowing on the soft breezes, we live doing as we please, in our mansion of a wide flat rock." It means, "If you can find a nice place in the forest or out in the desert someplace, underneath a rock or some place, you know, like a ledge and then stay there, it's like better than a mansion. And then he says, "Cool with the touch of the moonlight and the sandalwood scent of the holy." And here he's comparing moonlight and sandalwood scent to the presence of holy beings and he's starting to describe, if you know the classical description of the place where you should do your retreat, he's throwing it all in here without telling you. And what his line means is, "You should find a place where holy beings have been before and they've left their stink on that place. You know, they call it, "The fragrance of the holy beings" Like {tsultrim gyi trima}, means, {trima}, means, "sweet smell", and {tsultrim} means, "morality". And so, "ethical person". And supposedly, I remember being near His Holiness and you get this scent, this fragrance, you know. And it's a person who's keeping their vows well and they leave their fragrance in a room. If His Holiness has been in a room and then he leaves there's this kind of presence still there. So they say that you should try to find a place like that, where holy beings have been before. Living deep within the woods of peacefulness. Here, he's making a pun and he explains it, Gyaltsab Je explains it in the commentary. Peacefulness here means, "away from the two extremes that destroy meditation. And we spoke about them, {ching, gu, nyi}. Say, {ching gu}, [repeat], {nyi}, [repeat], {ching gu}, [repeat], {nyi}, [repeat]. Hopefully that baby will be able to talk louder than these people. Anyway, {ching}, means like, "dullness". If you want to experience it then eat too much, eat some sugar, have some coffee before you meditate, Don't get enough sleep. And you'll get {chingwa}. {Gupa} means, have too many projects, have a lot of things going on in your desire realm life, like lots of girlfriends, a lot of music, a lot of art, a lot of places to go. You know, make sure that your mind doesn't settle on anything, like have a lot of Dharma projects, more than you can handle. Make sure your mind is skipping around from one to the other and that's {gupa}. And here, "peacefulness of the forest" means, "mental isolation from those two extremes", and that's what Master Shantideva is saying. The next verse says, "We live where we please as long as we like. And here, Master Shantideva is saying, that this is liberation in a physical sense, you know. If you can go out on retreat you will find your own independence. And he says it's more pleasant than being a

king. And if you've ever been on long retreat out in the wilderness, you get this feeling after awhile. You know, you're alone. Nobody will ever know if you live or die. Nobody could probably find you if there was an accident or something. And you're just out there. And it's very interesting to just expose yourself and release yourself and surrender yourself to the nature of the place. And you go into a canyon somewhere, no one would ever find you if a snake bit you or something, it would be like six months before anyone found you. And there is sort of this freedom to that, that no one knows where you are, no one knows what you are doing, no one could find you if you died. And it's very, very liberating, it's very cool. You should try it. And, just go and it says here, "You have no one to depend on." You have no hopes, you have no plans, you're just out there, No one could help you if you go in trouble. And there is something very liberating about putting yourself in that position in retreat, okay. If you're starting retreat, if you are just starting retreats, or if you're not experienced. Let's say, if you haven't done about a total of about a year of retreats, in pieces. You shouldn't do it like that. You should have a Lama around. You should have access to someone to help you, in case you get in trouble, which happens. And then he says, "We have given up the suffering of owning and protecting things. Tibetan Buddhism describes two kinds of suffering. Say, {mebey}, [repeat], louder. {Mebey}, [repeat], {dukngel}, [repeat], {mebey}, [repeat], {dukngel}, [repeat]. Then {yubey}, [repeat], {dukngel}, [repeat], {yubey}, [repeat], {dukngel}. {Mebey dukngel} means, "the suffering that you have when you're still trying to get something. Like you want money, you want a relationship, you want some object, you want a certain position at work. You want a certain degree or something and {mebey dukngel} means, "the suffering you have when you're still trying to get it. {Yubey dukngel} is the other side of the coin after you get the thing that you wanted, there's the suffering of having it and trying to protect it and not losing it. You know and it immediately switches. Like, I've been a Vice President of a large corporation, a thousand people. And you've got your eyes on this Vice President's chair and Vice President's office, and you work and work and work and work and finally the boss call you in and says, "We're making you a VP." And you're so happy and you go out and you have a dinner and then the next day, you're sitting in that office and then your mind totally reverses itself. And you're thinking, "How can I stay here, how can I keep this place. How can I keep other people out of this chair and it become. The anxiety of trying to get it becomes the anxiety of trying to stay there. And that's {yupa} and {mebey dukngel}. So he says, "If you go on retreat, you're freed from that. You don't have the anxiety of trying to get something and you don't have the suffering of having something and trying to protect it from other people. Okay, this reading is designed a little funny and if you look at the

outline, which I hope you are doing, okay. You're not getting the whole [b: bodhisattvacharyavatara]. You're getting very beautiful chunks and it's very important to see how the chunks you're getting come in the whole flow of the text. Cause it's there okay, you should read the outline and you should see where you are. Why does he go in the outline, suddenly, he goes from the best place to do your retreat, and then suddenly he's talking about compassion. Okay, how does he make that jump? I was trying to figure out where he did it and it's here. Baby mantras. Go ahead Hector, we'll just go to the next one.

Hector: Contemplation fourteen, "What to meditate upon; the service of others."

Think of these considerations and others as well. Contemplate the benefits of isolation. Put an end to useless thoughts and meditate upon the wish for enlightenment. From the very beginning, exert yourself on the practice of treating others and yourself the same. When the happiness and the sufferings are the same, then you will care for all, just as you do yourself."

So he's shifting gears here and he's going from the place that you should meditate, to what you should meditate on and if you've ever done a long term retreat, like a month or two months, you get rid of your {namtok}. {Namtok} means here, "your useless thoughts". {Namtok} means worrying about the garbage, you know. Worrying about your job, worrying about all these other things. Thinking about having this relationship or that relationship. Or owning this thing or owning that thing. Or getting this position or not getting this position or getting this degree or not getting this degree or excetera. Those are all {namtok}, and after you've been in a retreat for like a week it dawns on you, that you don't have anything to think about anymore cause there's nothing here, there's absolutely nothing to think about and it's also, it's kind of lonely, you know, it strikes you, "I don't have anything to think about. And, and then you wonder what am i supposed to do you know and people actually get nervous at this point in retreat, you know, and I'm like, what am I supposed to think about?" And if you're having a bad retreat, you start to obsess on someone at work. You know and then for like two weeks, you start to obsess on the person at work, cause you don't have anything else to obsess about. The mind needs something to think about, the mind is thirsty for something to think about and your mind will start to grasp to something to think about.. So Master Shantideva says, "Release the {namtoks}." You know, release all those useless thoughts and as that vacuum appears, makes it's appearance, then fill it up with thoughts of others. He says, fill it up with compassion. And that's really a beautiful way to do a retreat. When you do a retreat, this is like the sweetest

thing to do during the retreat, is to do some kind of meditation about compassion. So he says, "Meditate about the wish for enlightenment." This is bodhichitta, it's the desire to reach enlightenment to help other people. And so I think this is where Gyaltsab Je, this is his next sentence; he says, "what is the method, you may ask which I should use to meditate on this wish, bodhichitta?" And Master Shantideva replies, he says, "You should from the very beginning exert yourself in the practice of treating others and yourself the same." So this is, if you ever do a retreat, this is, this is the whole second half of the chapter, or actually the main part of the chapter. Master Shantideva tricks us. We thought we were going to be getting all these deep instructions on how to meditate and breath meditation and all these sexy, profound things and then he gets us right in the middle of the chapter and he switches us over to compassion and he's gonna stay on compassion for the rest of the chapter. And how he got it in there, I still don't know, but anyway. The practice is this. {dakshen}, [repeat], {nyamba}, [repeat], {dakshen}, [repeat], {nyamba}, [repeat]. Okay, Master Shantideva will go through two different methods to get to bodhichitta, okay. Two different methods to reach the place where you care about other people as much as you care about yourself. Very, very difficult to reach that place. And I, I repeat that it would be one of the, it would be one of the most important moments in your life if you could ever have that, if it could ever happen to you. And you will also, it's like seeing emptiness directly, the day that it happens you will know. The day that you have the direct experience of bodhichitta for the first time, what they call genuine bodhichitta, you will know it. And it will be a separate distinct, very powerful, very moving experience and it's also linked to some physical, you know, this experience of a physical force within you and going out and reaching other people. It's a very profound experience and I would put it, you know, seeing emptiness directly and having the direct experience of bodhichitta are the two goals of your life, if you're in this class, those are the two things that you must try to trigger in your heart. And this, tonight is where you gonna get the first part of how to do it and you have listen and you have to think about it. It was very difficult to translate this section because it's so foreign to the human mind. You know, I think here, I imagine Master Shantideva floating up off his throne about here. He didn't really do it until the ninth chapter, I don't remember. I imagine him, I mean, you get a physical emotion of him leaving us behind at this point. Because he's, he's gonna be giving us arguments that are so foreign and so against our normal way of thinking that it was very hard to translate and it was very hard to think about it. So, see if you can catch it. This is where we part the men from the boys, we call it {kelwa}. {Kelwa} means, "do you have the spiritual goodness within you, to hear what's about to happen." And some people in this room who have {kelwa}, will

get it and some people will not get it. And for me it was very difficult, I felt this emotion of Shantideva, Master Shantideva almost passing me. You know, going so high that I couldn't, couldn't figure out what he was talking about. So try to hang in there, okay? Try to ignite your {kelwa}, you know, it's hard. It's very hard. What we're about to present is very hard for the human mind to handle. And if you have {kelwa}, it'll floor you and if you don't have kelwa, you'll just think, "Sounds kind of weird." And most of us are somewhere in between. Okay, but let's go ahead, okay. {Dak} means, "me", {shen}, means, "other people". {Nyamba} means, "exactly the same, exactly the same. "Me and other people, exactly the same. The practice that you're going to hear about tonight, you know, very sacred practice, very holy practice, the holiest thing you could ever meditate on, okay, is how to treat yourself and others exactly the same. How to treat yourself and other people exactly the same. How to be as worried about other people's happiness as you would about your own. How to be as worried about other peoples pain as you are about your own. I got this cold today, you know and I was really worried about it, you know, I spent allot of time focusing on myself and how bad I felt and then I realized that a friend of mine got Lymes disease a couple, like a week ago. And I remember he was like sweating and he obviously had a fever and I was just sweating from this little cold and then I was reflecting on how much stronger my emotion was about myself who has a cold that's gonna go away and then on this other person who has something potentially very dangerous, you know. And I'm much more worried about my little fever from my cold, you know. And, why? You know, what causes that? And could I ever reach a point where, where I was, I treated his exactly the same as I treat myself. As I was worried about him as much as I was about myself. Could I ever do that? That's this practice. Very, very holy practice, {dakshen nyamba}. Say {dakshen}, [repeat], {nyamba}, [repeat], {dakshen}, [repeat], {nyamba}, [repeat]. Just to say the word and to say the word in a persons lifetime is {kelwa}. You know, you have to be a karmic millionaire to hear this word, you know, you have to be a karmic millionaire just to hear this holy word. Say, {dakshen}, [repeat], {nyamba}, [repeat]. Okay, go ahead.

Hector: Contemplation fifteen: "They are a part of you too."

There are many separate parts, the hands and all the rest, but we dearly care for them all as a single body. Just so should I work for the happiness of every different being, treating all as equal, all as one. Thinking of their joy and pain as if it were my own.

Here we start to get into an argument, okay. Shantideva starts to present the idea to other people. He says, "Look, you should treat other people exactly as you treat yourself." I mean, just the word is weird, I mean, you won't hear that on Second Avenue anywhere. You know, you hear lots of different languages and different words but you don't hear people saying, "You should treat people exactly the same as you treat yourself. And, he starts to, we start to hear a {kachig}. {Kachig} means, someone comes and starts to fight with Master Shantideva and says, "You know, sounds great, can't do it." you know. And he starts to complain, he starts to raise objections, he starts to attack Master Shantideva and he says, you know, "You're too idealistic, this is impossible, this thing you're talking about, it can't happen. And his first objection is this one; and he says, "Look, there are so many types of beings, you know, first there's all these different kinds of people and then there's all these different kinds of animals, and then there must be people on other planets." And if you're a Buddhist or even if you're not a Buddhist, there must be other realms, there must be other beings in other places that we can't see. You know, you could call them other dimensions, it doesn't matter, but there must be other people, thinking beings in places that we are not aware of. In the way that we are not aware of all the colors in the spectrum. I think the human eye can see a tiny part of the spectrum. Believe me, the human mind can only grasp a small part of the living spectrum. There are beings that's we can't see, there are beings around us that you cannot see. They're all there and somebody makes the objection to Manjush...Master Shantideva, how on earth could I ever treat them as myself because then i would have to think of them as myself. You know, I would have to treat those people as myself before i would have to teat them like myself. Okay, that's a big leap, and you have to get that leap. T treat someone as yourself, you would almost have to start thinking of them as yourself and that's a big jump. This is what Master Shantideva is saying. At this point, the theory is, you have to treat, you have to start actually looking at other people as yourself, okay. And that's a very profound idea. And the objection is that, the immediate objection is. look, too many, you know, how could there be so many Michael Roaches running around. I couldn't take care of that many people, you know, if I had to buy shoes for everybody i this room? I can hardly buy them for myself, you know. How can I, if I related to everybody else in this room, you know twice as many as the people in most cases. How could I ever do it? You know, how could I ever see everyone in this room as myself and that's the whole question and that's a very profound question. You know, where does me end? Does "me" end at my skin? Does the "me" self existentially and naturally and inherently end at the end of my skin.? And that's the whole question tonight, does Michael Roach end at the end of Michael Roaches skin, you know, we'll

include the arm hairs too, okay. Does he end at the end of that hair? How does that happen that we decide that? Is that fixed in stone? Is that self-existent? You know, does it always have to be that way? Does, what we call Michael Roach have to be limited to the ends of my fingers? Could it ever go further, could it ever go less? I have this concept, I have this definition of "me" and it covers to, to the edge of my body, normally and then if you're possessive, it covers to your things. Like if someone came into my briefcase, someone today wanted to borrow my computer and I was like....Michael Roach extends to this computer already, you know, it felt very uncomfortable. Ultimately I said "no." And, and what I'm saying is that I have chosen to extend myself out a little further than my hand, it's the immediate possessions that I own and this is Michael Roach for me. And if something happens to one of them, Michael Roach gets mad. And, and so the person complains to Master Shantideva and says, "How could I ever think about all these people in this room as Michael Roach, you know, I don't see how I could do it. And then Master Shantideva, he's a very great logician, he's a great debater and I think the greatness of his debating is that you don't know he's a great debater, he just says great things. So he says, "Think about your hand and think about your legs, you know, how many?" The guy says, "Two hand, two legs." And he says, "Are they you or not?" And the guy says, "Well, they're part of me, you know, they're part of my body. So Master Shantideva says, "Are they one thing or are they many things?" And he says, "Well, there's four, you know, and ten fingers and ten toes, we can say twenty, count the hand and the feet, twenty-four." Something like that, there's allot, fingers and toes, there's allot. And then he says, "Is that you or not?" And he says, "Well I guess that is me." And he says, "Why?" And he says, "Cause if somebody comes and tries to cut my finger, I get mad." You know I try to protect that thing, do that must be me. That must be part of what I consider is me, because if someone tries to hurt it, I'm like fighting with them, I'm like pushing them. You know, if someone tries to come and stick a knife in your hand, in your finger, then you're like pushing them back, because you believe this is part of you, you believe that it's part of you. So Shantideva says, "So what's the difference, you know, it's just he belief that' it's part of you that makes you push the other person. You have decided to limit what you call Michael Roach to your skin and to the things that you own immediately, you've decided to do that and when someone attacks it..... so why not decide to spread it a little bit, you know, what's the difference, your fingers and your toes are plural, they are not one Michael Roach, But you choose to decide, this is Michael Roach and you protect it with your life, you know, someone comes up and sticks a knife in your little finger, you're in their face and you're hitting them. You know, you make that decision, where you decide. So, he says, "Don't think it's independent, don't think it's self-existent.

Don't think it has to be that way. You're choosing, to, to, to do it that way and you could just as well decide, Michael Roach spreads to the first three pews and you could decide that all of these people are Michael Roach also. It's all in your mind. Where you decide "you" ends and where you decide "you" begins is a decision, it's a mental thing. Much of it is forced on you by your past karma. Okay, you have a perception, I mean, bodhisattvas have overcome that karma. They actually don't think that Michael Roach ends here. Michael Roach ends somewhere at David Sykes' back and he's me and if he gets in trouble, I get in trouble and they've actually, from their karma, they are actually perceiving that Michael Roach ends at the back of David Sykes and he is me. You know, as far as taking care of him, he is me, I have to take care of him, because he is like part of me, it's like taking care of my own fingers and my own toes. You decide that "me" is going to spread to your fingers, five, ten toes. So decide that "me" is going to spread to the back of David Sykes. Can your karma change? Can you actually come to see, "me", Michael Roach as spreading to the back of David Sykes, so I have to take good care of him the way I take care of Michael Roach. Yes, of course. How? Oh, very Shantidevian. Okay, practice. And do you start the first day at the back of David Sykes? No. You start with something smaller that he needs. You start with what? Right, you start with what? Potatoes and carrots. You start with potatoes. You cannot do it if you do this big schpeal, if you go out of here tonight and say, "Everyone in Manhattan is Tessie Davies, you know and he who stubs his toe, I stub my toe and I will run to you with a bandaid." Forget it you can't do it, you have to start small and you have to start modest and you have to keep practicing and there's no reason then, very Shantidevian, if you keep doing it every day and you keep working on your mind, there's no reason why, why "me" has to end here, you know, "me" could end over there. And then I could watch out for David Sykes the same way I watch out for myself. And that's liberation, that's freedom, that's, that's like the happiest you could ever be, if you'd achieve it. Start small and work on it and then go to the other side. Yes?

student: [unclear]

Jim said, "The difference between our fingers and their fingers is pretty obvious." I mean if somebody jams my fingers with a knife, it's "Ouch." And if someone jams his finger with a knife, it's "Oh, too bad man." [laughter] You know and this is precisely the next objection. And I remember Rinpoche, you know, our holy Lama teaching this subject twenty five years ago in New York City and exactly the same question came up. And it's the obvious question, when my friend gets fired I don't get fired, when my friend gets his hand cut, I don't get

my hand cut. I don't feel the way he feels his pain. So how can I really do it? How could I ever be as concerned about David Sykes as I am about Michael Roach. Or and Master Shantideva says, again, "You have to learn to define yourself as, Michael Roach has to end at his back. But we'll talk about it more, let me make sure I've got your homework covered. Yeah, so we'll, I mean, that last contemplation goes like this. In theory and I agree with Jim, the next question has to be, "But, but I don't go "ouch" when someone sticks a knife into other people." The point here is that, realize the idea, you decide where you end and you always have. Okay, there's a certain percentage of your definition of you which is forced on you by your past karma, you truly believe that Michael Roach ends at those fingers or at the things that I possess that I care about. You truly believe that. I mean, when you came out of your mother's womb you were born with a certain karma that made you think that you end at your fingers. But you know, I mean the people who've studied emptiness in this room, you know, that's what do you call it? Arbitrary, that's arbitrary, it could have been any way. It could have been any other way. You meet people, I mean today I was thinking about Einstein, I mean his conception of himself ended at the roots of his hair, because he could care less what his hair looks like. You know, [laughs]. He had a sense of his self that stopped short of his hair, or you meet people who's sense of self stops short of their clothes. And then you meet other people who's sense of self totally goes beyond their clothes. Like, this must.... "this is me, this is part of me, it better look good." And you see both, and you see both, it's arbitrary. You must realize that. There's nothing fixed in stone about that, it's arbitrary. It's decided by your past karma and you have a sense of yourself that is very difficult to deal with, you know, you do have a sense of your self that you were born with that you can't help, that tells you Michael Roach ends here. In fact they don't even call him Michael Roach, they call him David Sykes, they gave him a different name. So apparently most of the people in the world think, Michael Roach doesn't go to his back, you know and you have to deal with that. You live in a world created by your karma that says, "He's not you." And that, I'm over here, and he's over there and that I do not extend beyond him. But then there's another you and there's a you that you can manipulate, if you chose to, by practice. You know, that's the big thing that Master Shantideva is saying. By practice decide you want to do it, start small and eventually, your sense of view could be bigger than that and you see great saints, Albert Schweitzer, Mother Theresa, they seem to have overcome the limitation of thinking of themselves as stopping at their skin. They seem to have, Mother Theresa to Mother Theresa I would imagine, extends to many suffering people. I would believe that actually, to some extent perceives them as herself, and when she takes care of them it's as natural as brushing her own teeth. You know, I believe

that. And, and we have to, we're stuck with this sort of perception of ourselves that we were born with, but it's not written in stone, it's not self-existent. It is arbitrary, you can work in it and you must work on it. Because you cannot reach happiness unless you do. Impossible, okay, you must learn to extend the definition of you to, beyond your skin or you will fail, you will not succeed, this path will mean nothing to you, this is the key. Okay, you have... it's not take care of other people as yourself. It's, it's perceive them as yourself and then take care of yourself, okay, got it? It's not taking care of other people as yourself, it's realizing that they are you. And then take care of them, because you are taking care of yourself and when you take care of your fingers it's not like there's a big obligation. You know, you don't say, "Oh today, fingers, you're in really good luck today, you know, I've decided to take care of you, I'm gonna clip your finger nails today, cause I'm feeling so magnanimous today." You know, you don't say that. You consider them you. And there will come a day when each person in this room looks around and sees actually the other people as themselves. And when they take care of another person, it's because they actually see them as themselves. They have actually stretched the definition of themselves out past their skin. There is no reason that it has to stop here, except for this thing about pain and we have to talk about it. I mean, somebody rubs this other guys back and I don't get a thrill. Okay, we have to talk about that and that's a reasonable objection, but, in theory, there's no reason why it has to end here. In theory, what you decide is yourself is up to you. You have limitations that you were born with. I almost used a bad word. Blank them, okay? You don't have to live with them. You can choose, you can choose where you end. Okay, yeah.

student: [unclear]

She said, "When you see others as yourself, is that a kind of protection?"

student: [unclear]

What I'm saying is that the day that you treat others as you do yourself it will be because you see them as yourself. And that's the key.

student: [student]

She says, "it's a kind of protection." Of course it is. I mean, there's this big controversy nowadays about this protector deity, big, big controversy. People killing each other. What is the real protection? I mean the scriptures are very

clear, it's compassion. It's not some guy with a black face and four ears and big ears or something like that. It's not that, the nature of that being is compassion. The nature of that being is pure love. When you get it, it is the ultimate protection for yourself. Of course. When you go into retreat and you do these elaborate protection rituals which we have learned and which we do, in, the bottom line is bodhichitta. If you don't want bogeyman coming into your retreat and ruining it, which morally comes in the form of thoughts about the guy at work and ruining your retreat, you put up this bodhichitta fence. You know, you put up this wall of love around you and it protects you, and you have to learn to do that and that's a protection. I think one more.... Yeah, I'll rephrase it. It's a tenet of Buddhism, it's one of the basic truths of Buddhism, it's one of the grounding truths of Buddhism that we are separate mindstreams, okay, it's like, I always say it's like an infinite spaghetti noodle and they never mix, never ever. I mean, even up till the time that you become enlightened, my mindstream and your mind stream will never join, cannot. Because by definition, your mindstream is the, is the karmic result of your own past deeds and can never be anything else. I cannot collect good karma for you. I cannot take away your bad karma, I can't do anything, you must do it yourself and that's a guiding principal of Buddhism. Even when you become a Buddha, even though they have the same nature, they are separate beings and they have their own Buddha Paradises and they live their own separate lives and, and this is forever going to be like that. And so she says, you know, "Where does your thing come in there?" That's true and you are separate mental continuae and I cannot collect good karma for you even after I decide to include you in the definition of myself. Okay, so that's the answer to you question. It is not true that you will ever become me. You'll never become my mental continuum. You know, you cannot share my karma, you can only collect your own karma and collect your own results of your own karma. That's why Buddhas are not omnipotent. Okay, they cannot take away your pain, they cannot take away one atom of your pain and they cannot give you one atom of your happiness, impossible. All they can do is teach you to do it yourself. What's the proof of that? It's so simple that you miss it. We're still suffering, so either they're sadists, or they can't do it. Okay, there's only two choices. You know, they're playing with these little bugs and making them suffer or they can't do anything. All they can do is to teach you to do it yourself. It doesn't affect you mindstream, it doesn't affect your karmic flow that I think of you as myself or even that I believe that you are myself, that's true. Yeah?

student: [unclear]

[laughs] What about the bodhisattva who is happily giving away his eyeball? Does that mean that when you achieve, {dakshen nyamba}, I can give away David Sykes eyeball? [laughter] That's a {lung matin chunshi}. That's one of the unanswered questions. Yeah, by the way, that does come up and Master Shantideva does address that and Master Shantideva says, "No, you can't you don't have the right to take another persons".

student: [unclear]

No it's not. The perception of him being me is only so far as in achieving his happiness and eliminating his pain. Not to cause him new pain. No, impossible. Next verse is for Mr., Jim Halperin. Go ahead Hector.

Hector: "What makes pain mine?"

Suppose you object and you say that your pain never hurts the body of another? Even so, your pain is something that you can bear, just for one reason, your grasping to yourself. Just so, even though it's true that suffering others feel never comes and strikes you, still it's your suffering, since you'll find them hard to bear, once you grasp to yourself. This is the answer to Jim's question and it has to come up in the mind of any intelligent person. You know, if you sit here and by everything without objecting when you should object, it's very suspicious. Rinpoche, would say, "Oh, you know everything." Meaning you haven't been listening at all and the objection that you should have had didn't come up in your mind. You should object at that point, the hands should be up in the air. You know, I can, I can change my conception of me, but that doesn't mean that I can feel him, when he gets stuck with a pin. Or if he gets his back scratched, you know, I don't feel my back getting scratched. Okay, and this is Master Shantideva's answer. Suppose you object and you say that your pain never hurts the body of others. And he goes both ways, he says, "When I get hurt, it's not going to hurt David Sykes. When David Sykes gets hurt, it's not going to hurt me. Even so, your pain is something that you cannot bear for just one reason, your grasping to yourself." Meaning, the fact that you don't like pain, the fact that you can't stand pain that comes to you, comes from only one thing. And that's your own decision of where you define yourself and that's very subtle, and you gotta catch it, okay. The fact that you find any particular pain, or suffering unbearable. You know, you decide, "I have to do something now." Unbearable means what? I must act now, this must not go on. It only occurs with yourself, within the limitations of what you have set for yourself. In other words you have this boundary that's you've defined as me and it's up to

you. You are born with a certain boundary and I say, blank that boundary, you don't have to leave that boundary there and in fact you cannot reach enlightenment if you do put up with that boundary. That boundary is not fixed, but you're born with a certain boundary, certain perceptions caused by your past karma. So, it's you who decides that, one my boss crosses this line, I am not going to stand up with it any more. You know, they can, people can use my credit card to a certain point, but when it gets over that limit, that's it, I will take action. People can say things to me to a certain point, but when it goes past a certain thing, that's all I can take. I can share my friends and the things I own with other people, but only up to a point. But I mean, if they do that with them, that's too much. You know, then I must act. This is what Master Shantideva calls, {sukawa}. {Sukawa} means, this is what you define as the limit of what you can stand. And I can't, what is it that Popeye said? [laughter] No..... what is it? How does it go? You don't have to remember the whole line? "It's all I can stand and I can't stand no more." You know, [laughter], it's like, you decide, you decide where it is, you know and that's what I'm saying. And different people, you know they have different envelopes, you know, I mean, really good people, you can see them even get hit or cut and they won't get angry. You know, what they declare is not standable anymore, not bearable anymore is very, very narrow. And then you see other people you know, who, if you say something bad about their cat, they are already angry. You know, I mean their definition of themselves is pretty big and indefensible by the way. You know, of what they'll put up with is too big. And Master Shantideva is saying, this line is up to you. So, very, very interesting question to Jim Halpert's question and I've always wondered about it, it's always been a struggle for me too. Master Shantideva, in my opinion is backing down, he's saying, Your right, I cannot.....[cut] David Sykes with a knife, but what I decide is the limit of what I can stand to put up with is up to me and I chose not to put up with someone sticking a knife in David Sykes. You know, I choose to expand what I will put up with to him and that's profound, that's very, very profound. You know, I choose not to bear his suffering, you know, when I see him being uncomfortable, you know, when I see him suffering, I choose that I must respond to it the way that I respond to my own suffering, even though I can't feel it. That's what Master Shantideva is saying. So he's still, I, I, it's just fantastic, it's fantastic. It's you know, and I think it clarifies a lot of things, cause you always feel guilty that you can't quite feel the other guys' fever as much as you can feel your own. You know, it's almost like, gee, I wish, maybe I'm not empathetic enough. That's not the point, you just have to decide that you will not put up with his fever any more than you will put up with your own and that's what it means to treat yourself and others exactly the same, You make a decision, will not put up with any kind of depression on

my friend. When she has depression, I will act. I will treat her mind as my own. I decide to expand my definition of Michael Roach. That you can do without feeling her depression, you see what I mean? And it's a beautiful question because you have to answer that question. Yeah? It's allot harder, it's allot harder.

student: [unclear]

Yeah, yeah, sure, you can't deal all of their pain, put if you cared, if you decided it was yours, you would observe, you would get very good at observing. You know, you would get of empathy so good that as soon as they're jealous, you know, and you're already helping.....[cut].

....observing, you know, you would get some kind of empathy so good that as soon as they're jealous, you know and you're already helping them get over it, you're working with them, you sense, you get very good at it, if you are sincere about it, you can feel others pain pretty, pretty instinctively, pretty intuitively. You can gain a kind of intuition where you are very sensitive to others pain and you can start helping immediately. You know, and that's a goal and you ca do it, but you must stop thinking of yourself as stopping at you skin. Again, it's not written in stone, nobody has decided that, the whole world has decided that, you know, blank the whole world, you know, we can make our own decisions, I choose to extend the definition of myself to, to that next person, and when is bothering them, I chose to decide that I cannot stand it anymore and I will do something, you know, when they want something, I choose to decide I will get it for them as much as if I wanted it for myself. That's really hard. Something you really want and then somebody else wants the same thing. And, and to make the decision that they have as much right to it as I do. Why? Cause they are me. That's profound, that's very profound. Yeah.

student: [unclear]

Oh, it's a great question. I mean, this guy is calling back to the point that, that really, all these things are karmic results, right, you know, Mark Minerva is me, you know, what made you do that? What was the karma that made you do that. It's ironic, you know, practice is karma. Very interesting, practicing thinking a certain way, creates the karma to be able to think that way, and practice is, is also bound by the laws of karma. Practice works because of karma. Practice is just watching karma create something intentionally. It's very interesting. The reason that you get better at skiing because you did it over and over again is not because you did it over and over again, it's interesting, it's the

karma involved, it's very interesting. Why do people try to learn something and can? Why do people try to learn something and can't? If practice was what made perfect, then, everybody should learn it the same, by trying twenty lessons and that's not the case. What's really happening is the karma of trying makes it come true, it's the karma of practicing it, that makes it come true. I was thinking about jealousy the other day, you know, I was having a jealous state of mind and I was having a, an antidote state of mind. I was punching, we were having a war, you know, it was like fifty, fifty. And the left side of the brain or wherever was saying, "That's bad, stop that." And the right side of the brain was saying like, "No, no, it's true." And there was this big war going on. And then I was considering the karma, I was saying, what kind of karma are you collecting right now? You know, I was saying, Let's see, the jealousy is creating really, really terrible karma, it's like a kind of hatred. I'm losing good karma at a fantastic rate of speed. It's like, you know. It's like incredible leakage of good karma eaking out of my brain right now, caused by the jealousy. But the fight is an incredible good karma, and why? You know, I was wondering why the fight would be such an incredible good karma. Because the fight is practice. You know, the fight is a seed for the next day that I'll be able to fight better and then you know, the fighting of the next day is a seed for the following day that I'll be able to fight it even better. So really, if you think about it, the virtue of the fight is infinitely more good than the nastiness of the emotion that I was fighting with and that's the story. You can overcome it, because practice really means collecting the karma to see things that way, and you will. And, and you can do it. You can come to a point where every living being in the universe, those seen and unseen they say. Those that you can see and those that you are aware of right now, your decision of whose happiness you're going to work for will spread to them. And it's a really neat experience, it's an extraordinary experience and you will reach it, you can reach it, you have to practice, you know, you have to start small, but you can do it and it's incredible, it's just extraordinary and you will spend the rest of your life working for other people and very, very sweet. Very, very sweet. Yeah?

student: [unclear]

I think what Julia is saying is that you can make a decision about your own happiness, you can say, "Look, don't have that emotion, that's really lousy, stop that." And you can cure yourself, but suppose I, I expand Michael Roach to David Sykes, sorry okay, like it would be David Roach or something like that right? And, and I decide to expand to him and I try to get him to stop his jealousy the same way I'm trying to stop my own jealousy and what if.. Julia's

saying, "what if he doesn't feel like doing that right now?" Well, I mean, that's all you can do. But, I mean, Buddhist ethics, Buddhist virtue, is ninety percent what? Intention. What did Master Shantideva say about poverty? He said, "If you're gonna sit around and wait till the day that there's more homeless people in the world before you say that anyone has perfected giving, forget it. You're gonna be here forever. Perfecting giving doesn't mean that all the people around you have enough to eat at all. It's the intention, it's the state of mind it's the perfection of giving. When you are ready to give your body over a lifetime, to other people, you've perfected giving, you don't have to worry about it anymore, it's not that everybody's gonna get what they need, because that's up to their karma. Okay, so that's the answer to that. Let's take break and come back in ten minutes, okay? Okay, Hector's gonna read the next verse, okay. By the way, the point here is we're kind of moving beyond Jim's question, if someone else gets happy, if someone else gets their back scratched and someone else doesn't get their back scratched, how can I, what am I supposed to feel about it, why am I supposed to work as hard to make sure they get their back scratched, how can I, how am I supposed to feel about it? Why are you supposed to work as hard to make sure that they get their back scratched as I am to get my back scratched, I mean, do you have any proof that this is a reasonable thing to do, And Master Shantideva says.....

Hector: I must stop the pains of others because it's pain, it's like the pain that I myself feel, I must act to help all others because they are living beings, it's like the body that I own." I'm going to hit you with some logic, some formal logic. By the way, I've kind of decided that the first course in ninety-eight if we live that long, will be some basic logic, okay. Basic logic subjects, which includes perceptual theory and stuff like that. So here's a little fore taste okay. Yeah, Master Shantideva, Gyaltsab Je puts this verse into two logical statements, so you're gonna get to learn to, the form of a logical statement. Buddhist logic was invented by? Gautama, okay. Seriously, Buddhist logic was invented by the Buddha, seriously, and he debated, he used it a lot, he debated. And it hasn't changed at all in two and a half thousand years. This is still the same format. So we're gonna give you two logical statements, it's called a {tsul sum yinba}, it has a {tak}, it has a {cheu chen}, it has a {drup je cheu}, it has a {gak je cheu}, it has a {tunbe yangdak}, and you have to learn all those things, okay, this is formal logic. Say {semchen}, [repeat], {shengyi}, [repeat], {dukngel}, [repeat], {cheu chen}, [repeat]. Okay, that's how we debate in the monastery, {semchen shengyi dukngel cheu chen}, then you go like that, [claps]. [laughter]. And it's like Mohammed Ali, you know, you're supposed to shake the guy up. And if you can learn to hold your own while someone is spitting at you, screaming your

face, hitting you're hat off, pulling at you, then when you get in a nice quiet classroom in New York City and someone asks you a tough question like Jim Halpern did, you can just calmly answer and it's practice, you know, it's very good practice. You know, so we do that in the monastery four, five six hours a day, sometimes fifteen hours a day, you know, attacking and rebuttal. So it's {cheu chen, semchen}, {semchen} means, "sentient being", living being. {Shen} means, "another", other ;living beings, okay. {Dukngel} means, "sufferings", the sufferings that they have, the pain that they have. {Cheu chen} you have to learn. {Cheu chen}, "hey, let's talk about that". That's our subject that we're gonna debate about, {cheu chen} means, "that's the subject debate" I propose, let's talk about {semchen shengyi dukngel cheu chen}, okay, and that's how you open a debate, okay, you put out the thing that you're gonna argue about, okay, let's fight about other people's suffering. I want to talk about other peoples suffering, {cheu chen}, okay. Say, {dakkyi}, [repeat], {selwar}, [repeat], {rikte}, [repeat], okay. {Dakkyi} means, "by me". {Selwar} means, "to remove". {Rikte}, {rik}, means, "that is something right to do. {Rik}, means, "it's right to do." Okay, something right, correct to do, okay. That is something right to do. {Dakkyi sel rikte}, it's right that I should try to remove their suffering. Consider other peoples suffering, {semchen shengyi dukngel cheu chen, dakkyi selwar rikte!} Okay, it is something that I should work to remove, why? We're looking for the {tak}, {tak}, means, "the reason". What was the reason? Say, {dukngel}, [repeat], {yinbe}, [repeat], {chir}, [repeat]. You know and you go like that. {Dukngel yinbe chir}. {Dukngel} means what? Suffering. {Yinbe chir}, means, "because it's suffering". Okay, so what's the full proof? By the way here you have the {cheu chen, drup je cheu, ta yang dak}. It has a {kyabba}, it has a {chok che}, it has {je kyab, dok kyab}, perfect logical statement. It has all the requirements. Consider the pain that other people feel, it is something that I should work to remove, because it's pain. Okay and that's profound and it just goes over your head. You sit there and say, "Okay.", [laughter], sounds okay. But it's, yeah?

student: [unclear]

She's pointing out that if you do feel empathy, or if someone else is felling really bad and you start to feel bad with them, if you, that's also some kind of karma that you had. But it's also some kind of karma that you have. But it's a different kind in that it's a sweetness, like people have always asked me and it's a good question, you know, the Buddhas sense our suffering, does that means that they have suffering? No, they have this sweet concern for our suffering, but they don't feel suffering, they, they know we are suffering, they perceive that suffering as well as we do, but they, their reaction to it is some kind of sweet

compassion, so actually they're getting some kind of sweetness out of it, it's very interesting, but you, you are right that it would be our karma to do that, okay, anyway the point here is this and it's very profound, don't let it go over your head, try to get the {kelwa}, okay? One, two three, suffering is something that you and I are responsible to remove where ever it is located, if it happens to be outside the border of what you happen to call yourself, or inside the border of what you call yourself is irrelevant. You're just making a mistake on the border, the border is big and any suffering in the world is something that you are responsible to address, and you must address, whether it's in someone's mind or international or whatever or the person sitting next to you. But suffering is something to fight against no matter where it's located. And forget this distinction of "you", and "me", because if you make the decision, with practice, you can include other people into what you would call "Michael Roach". They will be "Michael Roach". And then any suffering in you or in me, meaning me, or me, becomes unacceptable. You know and we won't put up with that, you decide, you won't put up with that. We decide, I will not put up with that. You know, it's as if it was me hurting. It is me hurting. Forget the "as if", okay? Forget the "as if", it's, it's, when David Sykes is down, I'm down and I must take steps to do something about it. And that's profound that's very profound. Any suffering that's going on, is something that I have to attack, period. It doesn't matter if it's artificial that you say that it's someone else's suffering, so I don't have to work on it as hard as I have to work on my own. That's an artificial decision and that's a sick decision and it creates a lot of bad Karma. It's a lot smarter, it's infinitely more intelligent to forget the boundary of what you call you and me, and any suffering that anyone in this room is feeling, is unacceptable to everyone in this room. They are all our suffering, okay, same as my own, okay?

student: [unclear]

Yeah, because it is suffering.

student: But it doesn't talk about the [unclear]....

We gotta get to the {tunpay}, {tunpay yangdak, tunpay yangdak}, good, here we go to the {tunpay}, I bet it will answer your question. {Per na}, there's one more part to the statement. Say {per na}, {repeat}, {dakki}, [repeat] {dukgnel}, [repeat], {shinno}, [repeat]. {Perna}, [repeat], {dakkyi}, [repeat], {dukgnel}, [repeat], {shinno}, [repeat]. I'll give you, I want you to practice something for February, January, can you say, {Dra cheu chen}, [repeat], say {dra}, [repeat], {cheu chen}. Say, {dra}, [repeat], {cheu chen}, [repeat], {mi tak}, [repeat], {te}, [repeat], {chepa},

[repeat], {yinbe}, [repeat], {chir}, [repeat], {per na}, [repeat], {bumpa}, [repeat], {shinno}, [repeat]. Okay, that's what all twelve year olds in the monastery learn, okay. {Dra cheu chen mi tak te chep yinbe chir perna bumba shinno}. {Perna}, is called, {tunbey yangdak}. {Per na}, means, "I'll give you an example to prove the example that I just gave you". {Per na}, means, "for example", and its a part of a logical presentation. When you present a logical statement, in Asian logic, you must give this. {per na}, means, "for example", I'll give you something that you can accept and then you'll believe what I said about other people's pain. I'll give you an example of what you can accept and if you accept that example you must accept what I just said, and by the way, you can only give an example that the person accepts. If you give an example that the person doesn't accept, even if it's true in Buddhist logic, it's a false statement. Very interesting, I'll repeat that. If you give an example to someone that they cannot personally understand of accept, that they already accept, then your statement is false, even if the example that you gave was true. It's not allowed in Buddhism to make an argument to someone, using components that they don't accept, it's bad logic, it's very interesting. That's not true in Western logic, that's very interesting. {Per na dakkyi dukngel shinno}. {Dak}, means, "my". {dakkyi}, {dukngel} means "suffering", {shin}, means, {shinno} means, "it's like my own suffering". Okay, let's consider other peoples pain, it is something that I must personally take responsibility to remove because it's pain. Prove it. Just like your own pain, same thing. Okay, and that's an airtight logical statement in Buddhism, Dharmakirti, Shantideva, Master Shantideva, Master Dharmakirti, Gyalstab Je. Gyaltsab Je was one of the greatest logicians Tibet ever saw, he probably was actually, next to Khen Rinpoche, no, [clap]. But this is the logical statement and this is profound and this is totally true and what it means is that you cannot tolerate suffering where ever it existed because it's the same as you own, if you were going to get more radical you would say, it is your own. Okay, it is your own, you cannot put up with suffering in any mental continuum that exists in the world, you should not tolerate it anymore, and I'll give you an example, if you have friends, close friends, and they seem to be having mental afflictions, which you never know for sure, right? They could be Buddhas, you never know, but if they seem to be having a mental affliction, it's your responsibility to help them remove it. Why? Sooner or later it will cause you as much suffering as it's causing them, believe me, if someone's a friend of you, and they are doing something wrong in support of you, you tend to think it's okay, you know what I mean? If someone close to you is having a mental affliction and particularly if it benefits you at that moment, you're kind of thinking, "Well that's okay." But ultimately it will hurt everyone, What I'm trying to say is that anytime you see a state of suffering, either actual suffering or potential suffering, you must do

something about it, you have to do something about it. Okay, it hurts everyone, any suffering in the world hurts everyone. You must take steps to stop any suffering in the world. Forget this idea of who you are and until you do that, you will never reach enlightenment, you will never be happy. Period, won't happen, can never will happen, just never will happen. Okay, you must forget this idea that there is a limit to me, okay, forget it, yeah?

student: [unclear]

Pelma pointed this out, suppose I see someone suffering and she said, "Suppose it's just your perception and they're not really suffering." I'll give you an example; The Dalai Lama, His Holiness the Dalai Lama is getting, appears to be getting bald, so suppose I sent him some Rogain, or something you know, [laughter]. I'm not being disrespectful, because he's the greatest, one of the greatest Lamas in the world, up there with Khen Rinpoche and stuff and a few others. Does he see himself suffering? Maybe not, you know, maybe he sees himself as this beautiful Avaloketeshvara, shining in white light, with this long beautiful flowing hair, you know, every one still there you know, and it's my karma to see him as a normal person getting old. By the way that's exactly the emptiness of His Holiness the Dalai Lama, right? I still have to act to remove that, suffering, that's a good question, I still must act, okay. When we all get enlightened we'll all be running around helping each other, even though we are all enlightened already because that's what we should do. Okay, yeah.

student: [unclear]

[laughs], This is the opposite of schizophrenia, this is like, anyway, she asked, I mean there is a limit to what you can do, Marvin asked me this question. He was talking about his credit card limit and how much he wanted to help other people, but that he was reaching his max, you know, which is happening to me a few weeks ago, [laughter]. So, and what I said to Marvin is what Master Shantideva says over and over again, "a responsible bodhisattva must do what they can do and that's all that they can do. So if all you have is twenty dollars and you give away that twenty dollars or you give away whatever is left over once you have taken care of whatever responsibilities you already have, you have perfected giving. Period. And that's no problem. Conversely, the Buddha has specifically prohibited us from doing more than we can do happily. If you get to a point where you are starting to feel bad about it, or feel like it's being an imposition on you, or, or particularly if you might go back on it later, you are prohibited by the Buddha, specifically, from giving that object. You have to wait

until you build up your strength, you know, you have to wait until you build up your spiritual strength, so yeah, that depends on your own level and in Buddhist ethics and in Buddhist bodhisattva activity, you're required to stick to that level, you know, you're required to, you're prohibited from giving away joyfully more than you can give away at any given time, okay, but you must work to build up to that level, okay. Okay, let's, let's, we go one more logical proof here. By the way, this is very profound, but I mean, I didn't see anyone fall off their chair, but anyway, it means, you cannot put up with, you, you, it means, you cannot put up with, we have to reach a point where we will not tolerate suffering no matter what persons mind it's in. Okay, if we see someone suffering, we must go after it and forget this distinction between me and you, because, just because I'm not feeling it, whether or not you can feel it, by practice, it can learn to be intolerable to you and you have to practice. You'll reach a point where another persons pain is intolerable to you as much as your own. Even though you're not feeling it directly. Yeah?

student: [unclear]

I think what John said is ultimately, and I'm not going to get too deep into that, because I'm not supposed to okay, you're right. What other people are is very much depending on, on your own conceptions, so really, what might be happening is that one conception is helping another conception and that's fine, that is actually dependent origination of bodhisattva behavior, but that's a long story, okay. We can, I don't know if this stuff erasing too much, put, scratch out this one, and put {dewa}, this way I have to work less. I mean, you have to work less, [laughter]. Master Shantideva is constantly saying, "I don't work that way." okay. Like since me and Nigel are the same, I'll go have a nice milkshake and he'll enjoy it, no, you have to make sure that he gets a nice milkshake, okay. Say, {semchen}, [repeat], {shengyi}, [repeat], {dewa}, [repeat], {cheu chen}. Okay, {dakkyi}, [repeat], {drupar}, [repeat], {rikte}. Okay, {semchen shengyi dewa} means, now lets flip it around let's talk about other peoples happiness. Let's consider other peoples happiness. {Dakki drupar rikte}, it is something which I should work to bring about, I should work for other peoples happiness. Why? Here comes the reason. [cut]{parupo}, [repeat], {semchen}, [repeat], {yinbe chir}, [repeat]. {Semchen} means, "living being". {Parupo} means, "that one over there", okay, that one over there. {Semchen yinbe chir}, "because that person over there is a person. Because that person over there is a person. {Ta yang dak}, correct reason. Airtight proof, okay. Consider living beings, consider this guy over there, consider this person, it's very true that I should work to acheive every kind of happiness, because that guy over there is a person. And that's the

only proof that you need, if they are a living, suffering person, you have to try to get them some happiness, period. {Perna}, for example, say {perna}, [repeat], {dakkyi lu}, [repeat], {shinno}. {Per na}, [repeat], {dakkyi lu}, [repeat], {shinno}, [repeat]. {Per na} means, "for example", {dakkyi} means "my". {Lu}, means, "body". {Shinno} means, "it's like my own body", they're like my own body. And you, you just have to try to imagine this, it is so holy and sacred that it's very, very difficult to imagine, it's very, very difficult to, to imagine this, okay, and, and it's, it's so important that it's, it's so beyond us that we can't quite grasp it. But, you must try in your life, to bring happiness to other people, because it's the same thing as making yourself happy. It's exactly the same thing. And that's {dak shen nyamba}. Okay, that, you must do that. And what I'm trying to say is this, it's very, very profound and very, very holy, is that you must work to create a state of happiness, anywhere it can be created, it's your job. Forget the fact that there is ten feet between you, You know, forget the fact that you are not going to directly, personally feel the pleasure that they feel. You must create any happiness you can in the world. Any little happiness that can be created in any little persons mind in the whole world, it's your responsibility and your honor and you pleasure to go create it. Okay, it's very cool, it's very profound, you know. It doesn't matter whether it's in your mind or in another persons mind, it doesn't matter anymore, you are one person, you know. It leaves a, it's really cool cause there's allot more happinesses you can make than if you are limited to your own body and your own mind. Just think of all of the happinesses that you can create. I'm not limited to one body and one mind anymore, I'm, I'm liberated, you know, I get as much excitement out of making sure that he gets what he wants, then what I do out of making sure that I get what I want. I would just as soon that he get this incredible pleasure that i would love to have, I'm dying to have it, but okay, let's make another one. And you create this pleasure and you, and you, it doesn't a matter that it seems to be another persons mind, it's not, it's yours. Just imagine what it would feel like, I mean Eddie Murphy, fat man movie, I mean, suppose you are so fat that you covered the whole United states, you know, and that any happiness that anyone got was your happiness. You know and you could just go around the United States just trying to create happinesses in people's minds, and it would be yours and how, how, radical or profound that would be that you're just going around trying to create new happinesses, and you are not bound by what you call yourself. That would be profound, that would be so happy, you know, that would be so liberating, not to be bound by what you call yourself. You know, and it's, I just say try it on a very little level, right? Shantidevian exercise program. And try it on a very, very small level, like imagine what would make another person happy. Particularly, if you have to give it up for what you call

yourself. Share it with someone else you know, give it to them, give it to them and watch it and see how it feels. Just try it, I can't do anything else you know, I can describe it to you, I can quote the verbs, you know, and the logic, but just check it out, you know, purposely, especially when it's at your quote own expense, which it's not. Go take some happiness and go plant it in somebody else that you really want and just sit there and enjoy it, and if you get used to that, there is no feeling like that and you will truly be liberated, really, you'll be really, everything will be happy for you, your whole life will be happy, incredibly happy, you know, incredibly happy. Everyone's trying to be happy, right? I mean, six million people, I don't know, there's like one million people go through the Port Authority every morning. Why? I used to have this, old, old Mongolian Lama, you know and we would sit on the side of highway nine, you know, and he's say, he'd pull me down, you know and we'd sit on this bench and he's say, "Look at the cars." You know, and I'd be like, "No, no, I've got to go study." And he'd be like, "No, no look at the cars." And we'd sit and look at the cars, you know. He like had TB and one lung and he says, "Look, look, everybody." And I said, "What?" And he says, "Everybody." And I say, "I don't know, what?" And he says, "They are all going somewhere." And I said, "Yeah, they're all going somewhere." [laughs] And he says, "Yeah, but you know why?" And I said, "No, why?" And he says, "Everybody wants something." Like the reason that car is moving is that there is a person in there who wants something. And he's like, "Look at all these people who want something." And he like, "Check it out." And I'm like, "Yeah, okay, they all want something." you, know. But what I'm saying is that you can, I mean six million people in New York are running around like ants in the city trying to get something. You know, and you can't get it. I've tried all the coffee shops in the East Village. This morning I was trying to find one that I haven't had breakfast in yet. I couldn't find one. I finally bumped into Tessie and she took me to a new one, thanks. But, you know, there's nothing to make you happy, it won't it doesn't you know, try this out check it out, it's extraordinary, you feel really, really happy. It makes you really, really happy. Go and take some kind of happiness, especially one that you wanted for yourself and go offer it to someone and then just sit there, sit back and enjoy it and just make a habit out of it. And you get this vision of tinkering with other peoples brains, you know, like, I'm gonna give this person happiness, what's the best way to do it? Okay, they like that and they have this kind of expectation and they are kind of down about that, and okay, I've got that kind of happiness for them. And then you get it all ready and then you sit back and you just enjoy it. It's like putting a light in someone else's mind, you know, and enjoy it and you'll never find any happiness like that, Okay, try it. Okay, last thing, really, last thing, right. Master Shantideva, being a logician, has one more

proof for us. And he says, "It's wrong to do the opposite of what I just described, it's very, very wrong. Wait for awhile, okay. It's very, very wrong to do the opposite of what I described. What's the opposite? Just to be concerned with your own happiness. Okay, just to worry about you and just to try to stop your own suffering, very, very wrong, profoundly wrong. A profound mistake. And it breaks all the laws of nature and all the laws of logic. Why? Because we grew up in... and by the way, the people in this room, I salute you. You are struggling, not only against your own mind, you are struggling against your own culture, you are struggling against hundreds and hundreds of years of culture which tell you that it's right to watch out for number one. You know, you should try to take care of yourself. You are not responsible for every homeless person in New York, you know, you can't do it. "You, you just watch out for yourself, you know, take care of yourself. Your, your whole upbringing , your thousands and thousands of past lives, your whole culture, TV, magazines, what your parents told you, your school, the world, you know, you are bucking the whole world and it's almost impossible, but you are supposed to, supposedly you are going to go out and prove why it's wrong to watch out for yourself only. And that's what Master Shantideva is going to do. Very profound, I mean, is one sentence on a Tuesday night at nine twenty, when you're already very tired, going to buck the whole world? And, and everything you ever heard? Well, let's see, I don't know, okay. {Dak dang}, [repeat], {shen}, [repeat], {nika}, [repeat], {dewa}, [repeat], {dupa}, [repeat], {sumba}, [repeat]. Okay, proof why it's the most stupid thing in the world to take care of yourself only. {Dak dang}, {dak} means, "me", {dang}, means "and", {shen}, means "other people", {nika} means, "both of us", and he uses a very beautiful word in Tibetan, it means, "the two of us, just the two of us", {dewa}, "happiness", {dubar}, "we want", {er}, "in that", {er}, okay, "in that", {sumba}, "we are exactly the same", okay. Me and other people are exactly the same in that we both want happiness, okay. This is just beyond us, I mean, it's beyond another normal person, it doesn't strike you, it doesn't affect you, I didn't see anybody's mouth drop open, it's beyond us, we're not capable of hearing it. It's stupid to take care of yourself, because you and other people want to be happy, you are exactly the same, there is no difference between you and other people, so why are you just taking care of yourself? It's crazy, I mean, that is supposed to be some kind of profound thing, I mean, if you were really ready to hear this, you know, you would burst out crying at this point or something, you know. That's supposed to be some kind of profound thing. I mean, if you were really ready to hear this you would burst out crying or something at this point, you know. It's, it's true, everybody is the same so why are you just taking care of one person? What's the matter with you? You know, everybody wants to be happy, so why are you just taking

care of one of them? Oh, because I can feel it. Stupid, really stupid, you know, really bad, evil, bad reasoning, you know, I take care of myself because I am the only one that feel what I feel when I feel good. You know, it's crazy, you are the same, everyone's the same, everybody wants to be happy, everybody wants things. Everybody is looking for something, why are you just taking care of some of them? You know, it's, it's sick and master Shantideva says, "Just improper, wrong." Okay, something wrong. something wrong with you, why are you doing that? You know, everybody wants to be happy so why are you just taking care of one person? It doesn't make sense, He says, "{mirig}". second reason and then we're done. [cut] {dang}, [repeat], {shen}, [repeat], {nika}, [repeat], then you have to jump down here, {dukgnel}, [repeat], {mindopar}, [repeat], {tsunba}, [repeat]. Say it again because it's holy words, okay, I mean you only get to say this kind of thing, I mean people thing mantras are big deal, these re holy words, this is a holy mantra. You don't have to do this a hundred thousand times. I mean, one time saying these words, is the best thing you've done in a, in a year or something. Say, {dak}, [repeat], {dang}, [repeat], {shen}, [repeat], {nika}, [repeat], {dukgnel}, [repeat], {mindopar}, [repeat], {tsunba}. {Dak dang shen nika} means, {dak}, means "me", {dang shen} means, "other people", {nika}, "both of us", {dukngel} means, "pain". {Mindopar} means, "we don't want it", {er} means, "in that", {er}, okay, in that, {tsunba}, "we are one hundred percent the same". We are exactly the same. Okay, me and other people, we are exactly the same in that we don't want any kind of pain. SO why are you just watching out for one person, you know, why are you only caring about one persons pain? Why do you restrict your vision to one person? You know, why? Shantideva, Master Shantideva is very adamant at this point, he's like, "Is there something wrong with you?" You know, "Are you sick?" You know, "Are you crazy? You can't see that you and other people are exactly the same? So why out of all the millions of people in the world you just choose one and try to keep them out of pain? You know, why is it that you only respond to one persons pain and not everybody's what's the matter with you? You don't see that other people have pain? You don't sense that they have pain? You don't feel some of their pain? And why do you just worry about your pain, you know, what's wrong with you? You know and he's very adamant about it and so that's his argument, that's his argument that we should treat, we should treat, we should be as worried about other peoples pain as we are about our own because why? To call them other an you is just your decision. It's up to you and you have the power to decide and if you choose to say, "His pain and my pain are different." then you'll never be happy. Period. You know and you'll never be able to make other people happy, which is even worse, okay? I'll repeat that. As long as you put up with the distinction. As long as you say, "His pain is

different from my pain, I have to take care of my pain, I don't care about what he wants, as long as you draw that line you can never be happy and worse than that, you can never help other people to be happy, which is the whole point of bodhichitta. So that's the argument, we had some heavy duty argument, heavy duty things. they are very, very profound. You have to keep reading it and looking at it. And when you walk out of here tonight, you have to visualize other people walking around and picture what it would be like if they took care of your happiness the way that you took care of your own. And then start small with carrots and potatoes, you know, start small, but start, okay?` If you don't start, this whole thing is a waste. You must. tonight, look at some other person and try to imagine, you know, what kind of pain do they have? What kind of happiness do they want? I'll give it to them, I'll be like the big karmic Santa Clause of the world, you know, and whatever they want. I'll try to get it for them, you know, I'll try to get it for them. You know, I'll take care of that, and that's liberating, you know, if you never do anything else about Buddhism class, that's the key, you know, that will just make you so happy. Even if you do it a little bit, it makes you a lot happier. Even if there is no such thing as enlightenment, even if there is no such thing as future lives, it's all just, eat as much ice cream now as you can, you know. It's still the best thing to do, it's still the best thing, to do it. Okay, we had one more question and then we'll stop. Yeah.

student: [unclear]

{Tsunba} means, exactly the same. Yeah, {tsunba} is not just a word that means, the same, it means, "exactly the same". Say that again? Identical is pretty good, but it's too many syllables. You know, same. exactly the same. Okay, that's more syllables. {laughs}

student: [unclear]

Yeah, yeah, Judy said, "Where do you draw the line about happiness, because it would make my daughter very happy if I didn't make her do her homework every night?" And Marvin asked me that again, too, he's probably a deity sitting there. He said, I have a friend that's into drugs or alcohol or something and, and it would make them very happy if I gave them lots of money to get more drugs and alcohol. And as a Buddhist, and your bodhisattva vows say that you are prohibited from giving someone a gift which would harm them, even if it would make them happy in the moment, so as a Buddhist, you are prohibited and the examples in scripture, in are for example; a person comes up to you and says, "I

want to commit suicide, would you get me a gun? You're not allowed to do it. You know, if someone wants something which would be immoral, you know, they say, come and have adultery with me or something like that. It would make them happy, sure, but it would cause them allot of suffering later. You have to judge, what would be of ultimate benefit to them. Now, I heard a person in Dharamsala in nineteen seventy-five say to Geshe Dargye, "Well then I shouldn't do anything for anybody, because it's all suffering. [laughter] You know, when I give somebody ice cream, it's just suffering, when I buy a pizza for my friends at two boots, I like the plain kind, okay? [laughter] You know, it's just going to cause them suffering, it's the noble truth of suffering, and I shouldn't do anything for them." And Geshe Dhargye just laughed, you know, and he said, "Listen, you're trying to be a bodhisattva, you have to start with small pleasures that make other people happy and that's fine. It's true that they are suffering. It's true that a piece of pizza is eventually going to be a suffering, but if it makes this little sentient being happy for five minutes, to bite into this two boots pizza, with the mug of root beer, with the boot. Then do it for them, you owe it to them. Okay, that's I'll never, I'll remember that answer. Okay. The word person in Tibetan, {kang sak} and the word in Sanskrit, the word {atman}, they cover all sentient beings, every living creature, like an ant is called a person in Tibetan, a roach is called a person in Tibetan. Okay, so when I say person I mean that. the word in Tibetan is the same. Alright, I'll stop there. Try to do it, okay? Try to do something tonight or tomorrow. Plan and execute a happiness in someone else's mind, particularly, if it costs you. And then say, "Why the hell did I do that? That's crazy? I wanted to have that pleasure tonight." And then say, "Wait, I know why I did it. Because they are me." And you have to get to that point, if you still think of them as somebody else, you can't do it, okay. You have to work n the definition of yourself. If you still think of them as somebody else and that you are doing this for somebody else, it's not going to work, I tall you, it's not going to work. You must think, I am giving my fingers some pleasure. I am giving my toes some pleasure, this guy is me, this guy is part of my body and I'm just taking care of me. Okay, alright. Okay, we'll stop there. Puntsok la.

prayers: [short mandala]

prayers: [dedication]

[cut]

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Geshe Michael Roach

Course XI: Guide to the Bodhisattvas Way of Life, Part II

Class Nine: Contemplations on the Perfection of Meditation, Part III

August 14, 1997

transcribed by: Amber Moore

[appears to be incomplete, check]

prayers: [short mandala]

prayers: [refuge]

We were talking about {dak shen nyamba}, which means to learn to treat other people and yourself the same and it means to learn to feel about others pain the way that you feel about your own pain and to feel about others happiness the way you feel about your own happiness and to work for each one of them as much as you work for those of yourself. And I think that Jim asked the best question, where ever he is. Oh, hi. Which was that, you know, which was the one that naturally comes to your mind, which was that you can't feel their pain directly. You know, I don't get hurt when someone sticks a pin in, or if Winston doesn't get any sleep, it doesn't make me tired. [laughter]. And if some other person gets some great pleasure then it doesn't make me happy. You know what I mean, it doesn't affect me directly, and I think Master Shantideva gave the, I have never really heard that argument before, that with practice, other peoples pain, even though you can't feel it directly, can become intolerable to you. You can decide that someone else's pain is something that you will no longer accept, the way that you no longer accept your own, even though you can't feel it. By practice, jst by practice, because so must of what you are depends upon what you decide that you are and the boundaries of what you decide of me is something arbitrary, you can put those boundaries where you want, you were born with certain baoundaries and your culture had reinforced certain boundaries even by giving you a different name from other people, but those are not fixed in stone and Master Shantideva will say again tonight, "Those boundaries are arbitrary, those boundaries are not fixed, you can act with those boundaries as you please. I don't know if anybody ever tried it, I tried it in a very wimpy way, to imagine that somebody else was my self and imagine trying to create some happiness in their mind, as if it were my own mind, and it's very cool, I don't know how many people tried it. It's kind of, very liberating to expand what you call yourself to another person and then purposely try to

create some happiness in your mind and then purposely trying to watch that happiness grow and watching them enjoy that happiness. It was very interesting, it was really kind of liberating for me. I don't know how many people tried it, but we'll see. Tonight we'll continue with that practice and then we'll move on to another practice for getting bodhichitta. Why are we talking about these practices in the first place? We're in the chapter on meditation. These practices have nothing to do with meditation, right? No, it's what do you meditate on and if you ever go to a class on meditation, you'll often times, see, if you go to a class on meditation, there'll be a great emphasis on how to sit, how to breath, how to close your mind, you know, how to get you mind of certain objects, but then they don't teach you what to meditate on. You know, I have a lot of people come to me and say, 'You know, I learned how to meditate, I learned how to sit, I know I'm supposed to focus my mind, everything is clear, now, what so I do?' So Master Shantideva says, "Go to the forest, seek isolation, take your gentle walks and then enjoy thinking about doing good for other people and that's where he started with all of this, that's where we are. Tonight we could not finish the reading, we tried, we couldn't do it. But the verses are ready, so Hector is going to do the verses. Just do one, stop at a space, okay.

Hector: "Being beyond ones self."

"Suppose you say that the reason that you don't protect them is that their pain doesn't hurt you. Why then, do you not protect yourself from future pain? Since it doesn't do hurt to you either." We had this argument before, which is going to become Jim's famous question, okay. And it is the big question. And Master Shantideva says, "Suppose you say that the reason why you don't help other people, you don't protect other people is that their pain doesn't do anything to you, it doesn't hurt you. " And someone again came up with this argument, Okay, so on your homework don't forget to give homework argument number two. This is Master Shantideva's second argument why you should think of others pain as if it were your own. And Master Shantideva replies with a *telngyur*, a *prasangika*, he says, which is a logical reply of asking someone, you reply with a question, with a sarcastic question and hopefully the other guy gets it. Sometimes they don't, He says, "So then why do you protect yourself from future pain since they don't do any hurt to you either", meaning he gives three examples. He says, "In the morning, if you know your boss is going to yell at you in the afternoon, you might call in sick, okay. In that case, you are helping someone else even though you can't feel their pain. So then why don't you help other people as well? You're, you're acting crazy. Okay, I'll run it by you again. These arguments seem silly or something, or they seem

naive, and when you get to an argument that seems naive in Buddhism, you better stop and look at it, because it's usually extremely profound and it went over your head. Okay, he says, "You don't take care of other people, why? Because I can't feel their pain, directly. Then why do you worry about yourself in the afternoon, in the morning? You know, why do you call in sick because the boss is going to scream at you in the afternoon? Because you can't feel his pain, right now, right? SO that's another person, so then why do you do that? Then he gives another example, he says, "401 k programs", I guess they had them in ancient India, he says, why do you go through putting away a 401 k? You know, why are you saving money to take care of this guy who is going to exist twenty, thirty, forty, years from now, what's the point? He's a different person, you can't feel his old age, you can't feel his poverty, you can't feel his social security check, a hundred and eighty dollars for a month. You know, why are you taking care of him? According to you, you shouldn't be taking care of him. Okay, stop taking care of him, you know, tell your boss to cancel the 401k, because that's another person whose pain you can't feel.

student: [unclear]

That comes next, okay, it does come next, really. Sometimes I say it's coming next and it doesn't come next, but this time it's really coming next, okay? [laughter] Okay, third argument, why do you take care of your future life? Definitely, your future life is a totally different being, this guy is born, not even born yet, you know, planet Xirces, you know, among the "race of the golden bird people", you know and you don't have any relationship with him, you're not gonna be, you have no way to be aware what's happening to him, and why are you doing good deeds, why are you trying to collect good karma? You're trying to take care of somebody that could be born millions of years away, millions of light years away, you know, and you're trying to take care of this guy that isn't born yet and is totally different from this guy that is going to die in this life, you know, someone is going to sit in a hospital bed in New York City, or in a nursing home somewhere in America and going to die. And then there's this other guy that's born somewhere, god knows where, you know. So why are you trying to take care of him? You can't feel his pain, you know, so you're acting crazy, that's his argument, you're acting crazy, that's his argument.

student: [unclear]

She said, "Isn't it the same mental continuum?" He said isn't it the same mental continuum? I say Hector read the next verse. [laughter]

Hector: Your idea that you do so because you think to yourself that you will have to experience it is all wrong, because the person who has already died is one person and the one who has taken birth is another all together." He didn't answer yet, okay, he's still rubbing it in. In fact, one more verse he's going to rub it in. And here he says, this is where he brings up the idea and he says, "But I have to experience it, you know. It's me that has to experience the pain of the future life. You know, therefore, I should take care of him and he is me and other people are not me, I will come to feel that pain, myself directly, and he says, therefore I should take care of him. And he says, "No, no, no, you were just basing it on the fact that they were separate from you. You know, you were emphasizing that they were separate from you, a separate person. And Master Shantideva, although, no logically, yet, okay, is saying, "Look, who could be more separate than this guy who's gonna be born in some other realm? How could anyone be more separate than you, there's people sitting around you, these people are sitting on the same pew as you, they are like sitting a few feet away from you and you are not taking care of them. But you're taking care of this guy who is totally separate, he's years and years away, he's miles and miles away, and you're taking care of him. Why? It doesn't make sense, so don't give me this stuff about, "I have to experience it.", because he's so far away and he's so different than you that, why are you worrying about it right now? Still doesn't address your question, he'll get there, but not in the next verse, do the next verse.

Hector: "Now, suppose that a particular pain was only something that a particular one had to care about. If this were the case then a pain in the foot would be nothing for the hand, why then does it care?" He's not addressing your question yet, he's still addressing the idea that we compartmentalize who we should take care of. This is, this is me, I'm only going to take care of the local person. What's that word? It's a french word? Peroquial. I'm gonna take care of the person that's in this little border and I'm not going to take care of other people who are in other little borders. Okay, so it's this border, there's a line that separates me from other people and I'm gonna take care of people who are inside that line and I'm not going to take care of people who are outside of that line. So he says, "In that case, if you are walking along the street and you get a splinter in your foot, don't reach down and pull it out, because you have to be local, you know, the hand if over here, the foot is over here, you know hand should take care of hand and foot should worry about foot. Let foot worry about the foot. Foot should take his thorn out of his foot, that's foot's problem. Okay, why do you why don't you go further, you know, you have a boundary,

why don't you bring the boundary in further? You know, divide all the parts of your body up. Say, "Hand will take care of hand and foot will take care of foot. SO if foot gets a splinter of glass in it or something, Hand should ignore it, according to you. If, if you're being logical then go ahead, define yourself even shorter, draw the boundary here, around the hand, and hand will take care of hand and foot will take care of foot, because it's all arbitrary. So according to you, if it's all arbitrary, we can decide what we want. Okay, hand will take care of hand and hand doesn't have to help foot anymore, okay, if foot is itching and needs a scratch, hand will just ignore foot, okay because foot is, foot is separate from hand, okay. He's saying that according to you, your logic is sick. Everybody is sitting there going..... [laughter]. He's saying the self is arbitrary, what you decide is you is arbitrary. You know, he's been begging you to make yourself fatter and try to spread out among more people and now he's getting like frustrated because this guy is like fighting him and he's like, "Okay, have it your way, make yourself smaller." You know, "Decide that yourself is your hand or decide that yourself is your foot and when your foot itches, don't let your hand help him, because they are separate, you know, the hand doesn't feel what the foot feels. Right? So why should the hand help the foot? You know, if it's on the basis of what they feel, the foot is the one that's tickling, the hand's not tickling, why should hand help out foot? They're separate, the hand is not feeling directly, the thing that the foot is feeling directly, according to you, if it makes sense, hand should ignore the foot, hand should not scratch the foot, okay, shouldn't do it, doesn't make sense according to you. Think about it, Rinpoche would say, "Cook it." It's a great argument, it doesn't seem to bowl anybody over. Okay, we'll go to twenty, go ahead. Are we only what we control?"

"The things we call a stream, or else a collection, are unreal, they're like a string of things or an army. That of one with suffering doesn't exist at all so who is he that could ever stop it. Since the one who owns the pain does not exist, there can be no distinctions among the many."

Okay, here is where he answers the question, he goes into an interesting argument. And it's a little bit difficult. It's a little bit of a preview of the ninth chapter, which has, you know, given people headaches, you know, for about thirteen hundred years, okay, [laughter]. Okay, it's difficult, but it makes sense. We're gonna talk about two concepts here, one is {tsokpa}. {Tsokpa} means a collection of parts. When you have, for example, a holiday, you call it a {tsok}, because it's many monks getting together. And that's a {tsok}. So your body is a {tsok}. Your body is a {tsokpa} made up of your hand, your feet, your arms, your

legs, your torso. That's a {tsokpa}, that's a collection of parts . It takes a {tsokpa} to make a thing. When you perceive any particular object, like, this pen, you're seeing the top and you're seeing the tip and you're seeing the bottom. And this pen is a {tsokpa}, it's a collection of three different parts. The top, the middle and the tip. And that's, that's three parts that make up a {tsokpa}. Shantideva, Master Shantideva says, "Look, {tsokpa}'s are {dzunba}." {Dzunba} means, "unreal, unreal", artificial. {Dzunba} means "fake", sometimes, okay, what does that mean? You have to think carefully about it, the pen is a fake, because it's a {tsokpa}. Alright, the pen is unreal, because it's a {tsokpa},

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Geshe Michael Roach

Couse XI: Guide to the Bodhisattva's Way of Life, Part II

Class Ten: Contemplations on the Perfection of Meditation, Part IV

August 19, 1997

transcribed by: Amber Moore

prayers: [short mandala]

prayers: [refuge]

... on exchanging yourself and other people and Hector will read the first, first two lines, okay? First two verses, okay hector?

Hector: "On the ultimate and immediate pains of selfishness."

If you fail to practice perfectly the exchange of your own happiness with the suffering of others, you will never reach that enlightenment and even here, in the cycle of life, there is no happiness. Forget the goals of the world beyond. Even in this life, none of the things that you hope to achieve will come about. Those whose duty it is to serve you will do none of their work and those masters you serve will never pay."

Gyalsab Je puts this verse in the category of problems that come to you if you don't exchange yourself and others. Like, we've been talking about exchanging yourself and others in the context of something to meditate on while your doing your chapter on meditation and specifically a way to get bodhichitta. But Master Shantideva here in this verse, Gyalsab Je categorizes it, if you read the outline which you'll get on Thursday. You get reading nine tonight and you get reading ten on Thursday. Master Shantideva puts it in the category of problems of taking care of yourself and ignoring others that you cannot see. Okay like if you were a normal person you would go through your whole life and you would never know that this problem was happening to you. Okay, what are the two problems? Okay if you watch out for yourself and ignore others people, you will have... did we do that {rang che ndzin}, and {shen che ndzin}? Yeah, I'll put it on the board. Two attitudes, right. Say, [rang], [repeat], {che ndzin}, [repeat], {shen}, [che ndzin], [repeat], {shen che ndzin}, [repeat]. Okay, where is the [n] in {chen}. It's {ndzin}, okay, prenasal, alright. {Rang che ndzin} means, "Taking care of your self", watching out for number one, okay, cherishing yourself. {Rang},

means "yourself" and {chen ndzin} means, "to cherish", to cherish somebody", to cherish yourself. {Shen che ndzin} means to take care of other people, first. First priority is other people, that's called {shen chen ndzin}. When you practice exchanging your self and other, you're exchanging {rang chen ndzin} with {shen che ndzin}, okay. You trade in your watching out for number one for watching out for other people. Other people should be first on the bus. Other people should get everything first, you should get everything last, okay, bodhisattva. But Master Shantideva in this verse is saying that if you don't do that and you take care of yourself first and take care of other people second. Two things will happen that you will never knew were happening they're invisible and if you don't study it or you don't look into the laws of karma, you'll never know what your missing, the first one is enlightenment. The first unseen problem of taking care of yourself first is that you will never make much spiritual progress and you'll be... I mean, I think there's two kinds, of, to me, frustrating people, three. I mean one is American people who never meet the Dharma, you know, like there's a very limited number of teachers in this country. You know there's maybe. I think there's only four or five Geshe in this country or something, who are teaching. you know and it and that's like one for every forty million people or something. I mean it's not enough, I mean so the first thing you, that you're sorry about is when you hear about people who want to study and they just can't find a teacher, they're not near a teacher. And I meet lots of people like that. I mean I Travel to other states, there's lots of people like that. Like they're sad, there's a guy.... they're good people. If they were in a class they were very well and they cannot get a teacher. They cannot get teachings and they are very frustrated and that's the first category. To me, the second most frustrating category is, I call, like middle age Dharma students with, for whom nothing is happening. You know, like they went to Dharma classes. They didn't really try very hard. They still are good people, they still feel attracted to the Dharma they still feel like they should go to Dharma classes. But not much is really happening, to be honest, their lives are, their Dharma lives are fairly boring, unproductive, they don't seem excited about it. And if you ask them, how is your practice going? They say, "Well, I'm not doing much." Or something like that. And you say, "What's been happening? You know, are you different than you were five years ago? And they say, "not really." And you say you know, "Did you have any extraordinary experiences? You know, did things happen to you?", you know. And they say, "Well you know, not really, you know." And they seem sad, they seem lonely, they seem somehow sad. And I meet those people too, travel a lot, you know. And it's really sad to me to meet them, it's really kind of, makes me sad to meet them. Something subtle, some kind of undercurrent of their life is preventing them from getting the sweet things of

Dharma. You know, some, they are good people, they are trying to do their practice. They often times their reciting all their prayers they're supposed to recite. They go to all the important teaching they can, but something's missing and nothing's happening in their Dharma life and it just seems boring. And they seem bored or, they just don't seem to have this, you know, excitement about it. Something's missing. Something subtle obstacle is preventing them from tasting the real sweetness of the Dharma, you know there's some kind of subtle obstacle, and they're frustrated, and they're getting older and you feel it and it's very frustrating. And then the last category of people that I meet is dead ones. You know they call me to do their prayers at someones funeral and I look at them you know, Toktok, it was a week ago. I went to , did his funeral, a friend of mine, my age. You know, who didn't study seriously and he's dead. You know and I get the same rotten feeling about all three, you know about people who couldn't link up with a teacher, people who did link up, but never got anything out of it, or not much, and then people who, after that, they died and, and didn't... and you have this sick feeling in your heart, you feel bad, you feel kinda rotten about it. And this is what it is, this is the thing that's blocking you, and you don't know and you're not aware. This is the thing that's, this is the subtle obstacle that's ruining... Master, I mean Gyaltsab Je calls it, "Unseen obstacle". You're not aware of it, I mean, it's an invisible obstacle. If someone didn't explain it to you, you would never guess it. It's taking care of yourself first, and not taking care of other people first. Okay, by the way, does that mean that you have to give away all your money tonight, to the first beggar that shows up? We already said it, Master Shantideva isn't saying that. A good bodhisattva like Khen Rinpoche, they, he gets money, he gets offered money, he takes it, he keeps it, he collects it, he invests it wisely, in different funds, you know and then when he's ready. He doesn't keep anything for himself, , he blows it all on these monks in India, you know, he builds a new building or, he builds a new dormitory, or he feeds five hundred more monks or something like that. It's not saying be irresponsible or act crazy or something like that, you know, just, just do everything very nicely and then give it all away, take care of other people. And that's what he does. He doesn't keep anything for himself, his food expenses are like ten dollars a month or something, a week, it's very amazing. You know he feeds more feeding the students who drop in, then he does feeding his two monks and himself there, you know. He's very, but he takes care of everything and when the time comes, he gives it to the right place and he gives it all away, he doesn't keep anything, and, and that's the bodhisattva, and it means to take care of other people in a very mature, responsible way and just really put them in front of you, put them before you. If you don't do that, if you cannot learn that, if you don't get it, you know a certain

number of people in this room will get it. And a certain number of people will kinda get it and a certain number of people it will go over their head and it won't seem very important to them. If you don't get it, you'll never get enlightened. Period. And nothing will happen in your spiritual life and you won't know why, that's the frustrating thing. You will think that the Dharma doesn't quite work or you will think, maybe the Tibetans didn't quite, get it right and you'll think maybe I should try something else, you know. It's not that. It's that you still cherish yourself more than other people. Try to work on it and the more you change, the more these incredible things will start to happen in your own life. Then he says, also in this very life, you know, somebody comes up to Master Shantideva in this verse and says, "I'm not too hot on enlightenment anyway, I'm happy to be here here in samsara. Okay, so I can't get to enlightenment, so I can't see a Tantric Angel walk in my room some night, you know. That's okay, I can live without it, it's alright. And then Master Shantideva gets mad and says, "Look, stupid head, you can't even get what you want to get in this life, if you cherish yourself. Forget these high spiritual goals, if you just want financial success, if you just want to get a good spouse, if you just want to get a nice house, it's still the smartest thing to do is to take care of other people first, and take care of yourself later, because even in this life, the older you get and the more years that you take care of yourself first the less you will get what you want. And the more you take care of other people and the more you do for other people, you will get everything you dreamed of, financially, materially, samsarically. So he says, "You're stupid, I don't care if you don't want to get enlightened, you still have to practice this method, you still have to exchange yourself with others. Because you can't even get money without doing this, you can't even get the stocks to go the right way if you don't do this, you can't even get a nice house in Jersey if you don't do this. You know, even if your goal is even so lousy as that you still not gonna get what you want unless you learn to exchange yourself and other people. Yeah? You already has a house in New Jersey, I know, [laughs], [laughter] sorry.

student: [unclear]

You see people getting material things who obviously don't have this attitude or don't seem to, we have to be careful. So what's going on with them? I was in India in nineteen seventy four, three, in a tiny village in the Himalayan mountains, and there's this beautiful little Christian church and I used to sneak in there and listen to the sermons you know, on Sunday. No heat, you know it was like ten degrees. People died in that village when I was there, from the cold. And, and I used to sneak in and there is this little Indian pastor giving his lecture

and he said, "Why do the wicked prosper?" And I'll never forget it, it was this long lecture about why do bad people seem to get lots of money and stuff like that. In the bible it's called why do the wicked prosper? And I listened to him for like two hours and at the end I still couldn't figure out what he was talking about and it wasn't just his accent, you know. I mean I was, I was like I still don't get it, it still doesn't make sense. In Buddhism it makes perfect sense, I mean, they were very generous in the past life. They took care of other people in their past life. According to Buddhism, nothing else can produce wealth. No matter how much someone is getting rich, no matter how crumbly they seem to be and how selfish they seem to be, the wealth was created in the past by their generosity to someone else and it could have been a long time ago and other kinds of mental afflictions could be clouding them since then and there's no contradiction there. Can you prove it? No. Not right away, if you study karma, if you go to the California teachings at the end of August, starting at Vajrapani Institute....no. If you understand karma well and you understand emptiness well, then it will be clear to you, that that's where it's coming from. Karma is not just an excuse that the Buddhists made up to explain the world and the more that you study it the better you can accept it, but it takes time. It takes time. I think that particularly it is hard to understand how karma is almost like collected in your subconscious. And how it comes out in the form of how you see the world. I mean, if you understand that point, you can accept karma. So that's his speech on problems that you cannot see and that you would never be aware of. I mean people don't go around saying, "I didn't get my promotion at work, because I didn't take care of other people first. You don't hear that in the world. You don't hear the following statement in the world, Oh, I screwed up that promotion, I could have been the VP if I had only made sure that everybody else was vp first. You know, you don't hear them saying that. You hear them saying the opposite. The way to get to be vp is to make sure that everybody else gets there first. It really is and it's so radical, that people can't see it. It's never something that you could come up with on your own if you were left to yourself without a Buddhist teacher. And, and you would never guess that small little incidents of taking care of yourself, like pouring your tea first, eating the last Cheerios in the box, yourself. You know, taking the last piece of Two Boots pizza, you know. You wouldn't guess that things like that are not why you aren't seeing Tantric Deities and stuff like that. You wouldn't guess it. These are unseen problems of cherishing yourself before other people. Yeah?

student: [unclear]

She asked a good question, It seems like doing the right things because you know

that you'll come out ahead in the long run, karmically, is also selfish and not taking care of others. I mean is there a place where cherishing others, because you know that it's the best way to get ahead yourself is also selfish and not taking care of others. I mean, is there a place where cherishing others because you know it's the best way to get ahead yourself becomes self cherishing? And yeah, you have to be careful with it, you have to be very careful with it. But don't ever lose the vision of what Bodhichitta means. The definition of bodhichitta? {Sembkye pani shendun chir yangdak dzokpey jang chub du}, okay. The definition of bodhichitta is that, "I should reach Paradise myself first, so that I can teach other people how to do it, you know. So it's a paradox, it's kind of a beautiful thing. The best thing that you can do for other people is the best thing that you can do for yourself. And wouldn't it be typical of Buddhism that it came out that way. And by the way, the most pleasant, physically pleasure thing that you can do and mentally pleasure thing that you can do, is practice Dharma exactly the way the books say. I mean if you want physical pleasure and you want mental pleasure, and I'm talking straight, pure, grosso, physical pleasure, if you really want that. The smartest way to do it is to practice Dharma perfectly. And you will not be able to escape it. It's kind of interesting, it's very interesting. What I'm saying is that the best thing that you can do for other people is to reach ecstasy for yourself. With the intention to give it to them when you know how. That's, that's it, it's not a contradiction. And it's not cherishing yourself. Cherishing yourself is stupid, ignorant, dumb state of mind that says, if I struggle against the other people at work, I'll get to be vice president, you know. It's not like that. The way to get to be vice president is to give it away as much as you can. If you keep giving away all your positions, you'll keep getting better ones, it's really weird. {Dewa chungna chapa yi, dewa chenpo tong mi si}, Sakyapandita, twelve hundreds, you know, "The best way to get bliss is to give away your small happinesses." And it works, it really works, keep giving away positions, it's weird, it's really weird. Every time you get in a competition for a job make sure that the other guy gets it and you'll end up being his boss or you'll own the company or something like that. It's really weird, it works okay? Alright, Hector, go ahead.

Hector: "Let the fire go"

Every single harm that comes in this entire world, every fear that comes, and so too any pain that ever comes, comes from grasping to myself, what use for me then is this? The single greatest demon. Until the day that that give up your very self, you'll not be able to stop your suffering. Until the day that you let go of fire, you will not be able to stop your hand from burning."

Gyalsab je categorizes this verse in "Problems of self cherishing that you can see" and problems that are going to come to you directly and you don't have to worry where they came from. you can figure it out directly. And he makes the statement that every single pain in the world, very radical statement. Every single problem of every single problem in the world, physical or mental has been caused by this. Has been caused by taking care of yourself first. Has been caused by cherishing yourself. And it's very radical. He says, that every single people in the world, physical or mental, has been caused by this. Has been caused by taking care of yourself first. Has been caused by cherishing yourself and it's very radical. He's saying that every physical and every mental suffering in the rest of the world is caused by this. There's people who come to me sometimes and say, "It seems like Buddhism is not very socially concerned, you know. You don't seem to work very hard, you don't have Buddhist soup kitchen in the East Village, you know you don't you're not working in Bosnia, you don't see, you know, Tibetan monks from India wandering around Bosnia bandaging people up or, or you don't see Buddhist monks in Africa handing out food or things like that." And, and His Holiness has rightly pointed out that that's a weakness, you know in our Buddhist practice. That if we were good Buddhists, real Buddhists, you probably would see Buddhist monks all over the world helping people like that. But you have, you have to, if you're very careful about it and you think very carefully about it, this is where all the suffering in Africa came from, this is where all the wars that are going on right now came from. This is where all the refugees in the world have been created from. If you understand Buddhism, and it's not being, it's not avoiding your social responsibilities to say, "This is the real problem, this, what you see, the hunger in the world, the wars in the world, the AIDS, the tuberculosis, the other problems in the world, they they are really created by this, honestly this is where they really come from. And, and really, if you were going, if you understood Buddhism very clearly, if you meditated very, very well, you would see that this is the main enemy. If Buddhists ever organized some kind of world relief fund, it would probably go into trying to train people not to have self cherishing, it's very interesting. Does that mean that you can avoid those other social things? Not at all, I mean I think it's very, very suspicious when a person says, "I'm working on stamping out my cherishing myself, so I don't have time to help other people. You know, it seems very suspicious to me, you know. I, I tend to, I tend to, in my own life I've seen that the monks and the practitioners that are doing well, are also taking care of other people in plain old ways like, bedding, food, housing, medical care, like that. They're doing both. To me, it's very suspicious if you say, "I'm just helping people with their self cherishing attitude, I don't have to help people physically."

That's suspicious, but on the other hand this really is the source of every single physical misery in the world, is, is the karma of taking care of yourself first, it really is. Yeah?

student: [unclear]

What about the Hinayana monks in, in Vietnam who burned themselves? That's a long story. You know, it's very difficult to talk about. Just to give it a straight, like if I was in a debate ground, you know, we would discuss the pros and cons. The first Buddhist sin is what? It's taking life and, and suicide is considered taking life and the normal result of suicide is to drop immediately to one of the lowest hells. You know, the karma of killing yourself, you know, it's ironic, my brother committed suicide so I, I think about it a lot. The karma of killing yourself is that you, you, your last act was out of anger or frustration or destructiveness, your thought, your final thought in this life which is the one that activates your next karma, you see it's the one that mainly decides your next birth is by definition something very, very destructive and evil and those people almost always go to hell. It's a very, very serious bad deed, suicide. And on the other hand, and also your body is very, very precious, you know, if you hold out. You know, if you take care of it properly, it can get you to Paradise within this life. So Master Shantideva is going to say later on in this chapter, you know, "The body sucks, but listen, take good care of it, it can get you to enlightenment. Take, take, you know, very good care of it, you know. Don't get involved with it but take good care of it. On the other hand, I have to think that the motivation of burning your own body to protest war has to be an extremely noble motivation. I mean, the motivation at that moment, had to be extremely noble. And I have to think that from the point of view of motivation it was a very, very wonderful action and a very sweet action and so, you have to balance those two. We don't know what their motivation was, really at that moment. But to give up your life to protest war seems to be a very great deed. Aside from doing it that way. yeah?

student: [unclear]

She mentions that Shakyamuni Buddha, in his previous body as food for a tigress and that's true, but actually, if you read the story, which is in the {Serey dampey do}, {Suvannah prabas sutra}, and we read it, this was the beginning of these classes. I think, up on the west side at a, at a Kagyupa center. The reason he gives up his body and His motivations at that moment was what? Was it to feed the tigress? Was it to feed an animal? No. It was very interesting, he wanted

these five people to become his first five disciples when he became the buddha and so he's thinking, it's just kind of a trick to create this karmic connection with them that they have to be his first five disciples and they did, they were. You know, those sages who he taught those Four Noble Truths to, at the beginning, were the, in their past lives they were this tigress and her cubs. So I think that he had a really extraordinary motivation at that moment. It wasn't just to feed them. His last words at that moment were, hey you. you're gonna be my student when I get to be enlightened you know, and then he gave his body to the tigress. Okay, yeah?

student: [unclear]

Marvin says, the fact that many people charge so much for retreats at so many Buddhist Dharma centers seems to be that they are watching out for themselves. Trust me, I am not aware of any center in the United States that is breaking even, I'm not, I am really not and I don't care what tradition you're talking about or anything. They don't cover their costs, you know, they don't cover their costs, don't worry, we're all broke, Okay. And we're being very good Buddhists, you know, [laughter] Okay, don't worry. Then he says, he compares this to something. Say, {me}, [repeat], {ma tang na}, [repeat], {sekpa}, [repeat], {pong mi nu}, [repeat]. {Me}, [repeat], {matang na}, [repeat], {sekpa}, [repeat], {pong mi nu}, [repeat]. {Me}, means "fire". Fire like a coal, a burning coal, a burning coal. Like a what do they call those? Brickette. like out of a barbecue thing out in suburbia New Jersey, when they're burning those steaks next door. {Me}, {matangna} means, "If you don't let go", like if you stand there, it's a real serious image It's not an exaggeration. Master Shantideva says, "Try to imagine one of those people reaching into one of those barbecue things, a hibachi, right, and, and grabs this coal and is standing there, "Ahhhh!", and you say, let go, let go, and they are like, "Noooo!". And you're like, "Stupid, just drop it.", you know. And they're like, "Nooo, and it hurts so bad." [laughs] I mean, imagine, it's like a terrible image. I mean a lot of the images in the [b:Bodhisattvacharyavater] are like, are very frightening. But it's some crazy guy who's screaming from the pain of burning his hand cause he's got this hot coal that he's grasping, and you're saying, "Sykes, let it go, just drop it." And you're like, "No, I can't let it go and it really hurts." You know, just drop it. And he says, {me matangna}, "if you don't drop it", {sekpa}, means, "burning", that burning of your hand. {Pong mi nu} means, "you will never be able to stop it". So to translate it into plain old English, "If you don't let go of that burning hot coal, you'll never be able to stop the, the pain that it gives you." The burning hot coal in terms of what our life is all about is taking care of yourself first. The coal is {rang che ndzin}. Up here, okay. "The

burning hot coal", says Master Shantideva is the habit, is the tendency of taking care of yourself first. And ironically what? people...? They won't give it up, they won't let it go. They think that it's in their own interest not to give it up. They're like this guy with the coal, you know, "I gotta hold it, I gotta hold it. This makes me happy, you know." And ironically, that's what's causing all of their suffering and ironically, they refuse to drop it and then they are standing there, "Life is so bad, you know I'm getting old you know, I lost my job, I can't find a place to stay you know, life is terrible." And you say, "Just let go of it and you'll find out." But they're afraid and they won't let go. And they keep looking out for themselves. And the more that you worry about yourself, the less you will get the things that you want. It's very ironic, it's very, very ironic. Try to, try to put a crack in it. In Tibetan they say, {realwa}. Try to rip it a little bit. And then try to do something for other people first and then step back and see what happens. You know, see if there is anything that comes out of it and if you don't do that and you continue to let that tendency grow, as you get older, it gets harder. You know, older people are generally more selfish than younger people. You know, as you get older this habit seems to get more and more ossified, ossified? In your brain [laughter]. Your brain starts to get harder and harder and harder and you meet these old, whey people, like in nursing homes, just screaming for someone to help them and the people are just abusing them, because they are too old to matter any more and the mind has gotten very very selfish and very very hard by that time and it's impossible for them to change then. Before you get too old then, switch it around, start taking care of other people, it will make your life extremely happy, okay? Extremely happy. That's all and he calls the tendency to grasp, the tendency to grasp, the tendency to cherish yourself he calls the greatest devil in the world, the greatest demon in the world. That's the, that's the demon that's ruining the happiness of the entire world, okay. Okay, go ahead, I think thirty one? Both verses, please.

Hector: "The Master and the Servant."

It's something very wrong to look with eyes belonging to another and work for only my own goals. It's wrong as well to look for eyes working for them and to do something that's not right. Therefore, I should make all other people first priority and anything that I ever find upon my person I should take away from me and seek some way to make a use of it for other people."

There's this experience, when you have the actual experience of getting bodhicitta, this whole chapter. goal of the chapter, the goal; is to reach the direct experience of bodhicitta. The goal is at some time in your life you have your

first direct experience of seeing bodhichitta. I mean, it's very similar to seeing emptiness directly. I mean it's very, very rare. it's extremely rare and it has all of its very specific content to that experience. And it's, and it's extremely, like it's monumental. If any one person, in this room, before they died, could really get bodhichitta in their mind, it would be an extraordinary result of all the work that we've ever done. And when you have this feeling you have the direct knowledge that you will spend the rest of your life helping other people. I mean you are very directly aware that every waking moment in your life, from now on, you will spend in the service of other people and at that moment it's like deciding that you will be a savior for the entire world for the rest of your life, you know. Anything they want you will provide. And they have this direct {tsema}, {pramana}, "knowledge", that this is the way that you will spend the rest of your life. You will dedicate your life, for the rest of your life, every waking moment, to doing something to help out other people. Especially with the Dharma. And you have this very sacred, sweet, experience and knowledge of it. And from that moment on, and by the way, you can do it, {brangi shing tabur}, means that you can fake this attitude and you are encouraged to. In all the scriptures it says, "Until the day that that happens that's all very rare, Let's all pretend that we have this attitude. Imagine what it would be like to say, "All my money, all my time, all my life all my breath, all my efforts, everything I have I dedicate to other people, I am your servant. Whatever you want I will give you. Crumbly little happiness like a job, a Starbucks latte, you know up to Nirvana and Buddhahood. You know, train you to reach those things. I'll give you anything you want, this is all I want in my life is to give you those things, okay And, and, and if, it happens to you, I mean you can pretend, you can fake it, right. And then after that time you can imagine it, right/ And then after that time you're in trouble, right? After that time you have a problem. That everything you own belongs to other people. You're borrowing everything, okay. Master Shantideva says, "Think of yourself as a slave or as a servant in the house of some very rich guy and everything else is his, including you, Your body you, your time your mind, your arms, your legs your head and your clothes and your room and all your money, all the chairs in the room. Everything belongs to somebody else. The bodhisattva goes around the world thinking, 'I don't own any of this stuff, I don't even own my own time, I don't even own my life. You know, this is, I've already promised, I've already sworn. There's all there's all these beautiful texts in Buddhism that say, "From this day on, you own me, you know, do with me whatever you want, I'm your servant, everything I own is yours." And then it's very sweet feeling from then on, you just go around the world, thinking from then on, I'm borrowing this, this robe, this cloth you know, some sentient being has worked really hard to make this cloth and I'll keep it until

somebody needs it. By the way, monks can't give away their robes very easily. That's a, that's in the, that for emergencies only, okay. But what I'm sayng is that anything that I iwn, I don't own anymore. I mean at a certain point, when you take bodhisattva vows like that, forget it, you've already given it away. {Shen la ngupa} mean, "You've already dedicated ot to other people. you don't own that other stuff anymore. If they need it, {rang gi lunna trok}, Master Shantideva says, "Rip it off your body, steal it from you." It's like, 'No, no, I like these socks. "No, sorry you can't keep them." "No, no but I like these socks, you know how hard it is to get red socks?" "Sorry, sorry, they're not yours, they belong to other people. Take them off your body." you know, this is you talking to your own body. You know, "Sorry, we have to," what's the word when they take your apartment away? "We have to reposses these socks." You know, re posses, these socks are owned by other sentient beings and this monk in the monastery doesn't have a pair of socks and you can go back to America without any socks on. We're repossessing what we already own, you're not giving it away. you, you already dedicated it to other peoole. The socks don't belong to you rip it off your body. Tell your body, "Sorry, sorry guy, time to give the socks away." And you have to steal them from, the word {trok} is the word that's used in Tibet for muggers, it's what they do to you. It's a very specific, it's not steal, it's like rip, forcefully rip, forcefully rip something away from you. It's like, what do you call, a hand, a bag snatcher, purse snatcher. That's called {trok}, {trok}, means, "you have to go up to your body and say, "Look, I know you've got twenty dollars, that person needs twenty dollars, hand it over." You know, [laughs] and you have to. because it's theirs, they're just taking back what you already gave them. They're, they are , what do you call? Thet're coming and collecting what you already promised. So be careful, you take bodhisattva vows you're in trouble. You know, you pretend to be a bodhisattva you're gonna have to act like this. your time too, and personally my time is the hardest thing to give up. If they need your time you give it to them. They own it already, you have to give it to them. You already agreed, you signed the, you didn't read the small print when you took those bodhisattva vows. You know, they own your time. Somebody calls in the chips, you have to put up, or shut up and you don't own those things, Master shantideva says. And he says, also in this verse, "Don't look funny at these people when they make demands on you." You know, don't go to the phone thinking, "Oh, no she's phoning again." He says, "Don't make faces, because you're making faces at your owner, you're making faces at your Master. You knw, you swore you'd be their slave for the rest of your life. So, what kind of, good kind of slave would look at their master, you know, like that. You know, {mig lok te}. means, "You can't even look at them with a little bit of irritation, you know how you look at somebody like.." You know how someone

bumps you in the subway and you're like, you know. you know how there's this way of saying certain things with your eyes on the subway, [laughter] right. He says, "Bodhisattvas have to stop that." Why? They own your body, what are you doing giving them this look? They own the subway. They own, you move. You know, you go around, they own you. You know, if you're their servant you don't look at your master who owns your body and your clothes and your kids and your legs and your arms, you don't look at them like that. That's in this verse, that's the meaning of this verse, okay. Okay, one more,

Hector: "The exchange of yourself and others."

Make those who are lower than you and so on, to be yourself, make you then none other than the others, practice then, with this state of mind that's free of ideas, the feelings of jealousy, competitiveness and pride."

Okay, we're gonna discuss bodhisattva schizophrenia. The actual method of how to exchange yourself and others and this gets very schizophrenic. Okay, I remember when Rinpoche taught this, I remember taking weeks to, I remember Rinpoche getting stuck sometimes, figuring out, this is a whole section in this chapter, very, very sweet, where you start exchanging yourself with others. You put your brain in Hector's head and then you look at Michael, and then it gets very confusing, I him, but he's looking at me, but I'm who he's looking at and I'm looking at him and, and it gets all confusing. These verses are very difficult to translate. Very difficult to translate and you start to get very confused about who's talking, or who's, who's. And I think that's on purpose, I think Master Shantideva is trying to confuse us and you feel like a schizophrenic. You know, I put myself in Tessie's brain, I look at myself standing up here teaching. And I look at myself standing up here teaching, and she's looking at me and having certain thoughts, but it's me looking at me and she's evaluating herself, I mean myself, I mean me, I mean you, I mean I'm, and it gets really weird, it gets really cool. Oh let's make her think the way I think about her. Okay, how's that? Master Shantideva says, well, to answer that, how do I think about her? I have to evaluate her level. Is she, where is that? Say, {towa}, [repeat], {nyamba}, [repeat], {memba}, [repeat]. Those of you who are taking Tibetan, fourth column, nasal, high tone due to the? Prefix letters, okay, last two, {towa}, [repeat], {nyamba}, [repeat], {memba}, [repeat]. {Towa}, means, "superior to you", higher than you. Okay, how do I feel about Tessie? Well, first, I evaluate her, is she better than me, is she the same as me? Or is she lower than me? That's how she starts, Master Shantideva is saying, "You do this as soon as you meet somebody." You are already evaluating them, you are sticking them

in one of the three categories. "Is this person better than me? Is this person the same as me or is this person worse than me?" The minute anyone of us meets another person we are already, we are quickly throwing them into some box of better than me, my peer, or worse than me. "That's your first thought, one of your first thoughts", he says, is that you categorize them according to where are they compared to you? {Towa} means "higher", {nyamba} means, "equal", {mamba} means, "lower". If they are higher you get? Say {trak dok}, [repeat], {track dok}, [repeat], {track dok} means "jealousy". If they're better than you, you get jealous right away, okay and then you start getting jealous, okay. Natural human reaction. If they are better of you, you start getting jealous of them. If they have something that you didn't get, you start getting jealous of them. You would like to start getting more time with this person, they start getting more time with this person than you, okay? {Trakdok}, you know, "I gat jealous." You start getting jealous, this is {trakdok}. Automatic reaction, by the way, I'm trying to decide, I'm trying to analyze how I automatically think of any person that I meet. [cut]....by your past deeds, okay. Depending about, depending precisely on how good or bad you have been...[cut] you can sit there in the dentist's chair all you want and think that it's a...[cut]...how does it feel, Michael Roach? When Tessie sits over there and says, if he's better than me, I'm gonna get jealous of him. How does it feel? Okay, very difficult, this part of the chapter is very difficult. I'm Jay, Jay is looking at me, but I'm him and so, I'm looking at Michael Roach and saying, "Oh, Michael Roach knows more Tibetan than me, jealous, jealous, of him. Gets more attention in the class, jealous of him. And then I'm practicing being me in your head. I'm, I'm, I'm putting my mental afflictions in your head and I'm looking at Michael Roach and saying, "I'm jealous of you." Who's who? Me, what do you mean? me, Michael Roach in Jay's head, is being jealous of me. Okay, you got it? Schizophrenia, very interesting. This is {dak chen nyamje}, this is the, you're playing with your mind. You put yourself out in that person's eyes and then you look at yourself. It's very difficult, okay. What about {nyamba}? What about {nyamba}? Let's do {dren sem}. Say, {dren sem}, [repeat], {dren sem}, [repeat]. {Dren}, means to compete with somebody. {Dren} means, "To compete with somebody. And {sem} is "That kind of attitude, that state of mind. You can all it competitiveness, okay. Competing with somebody. If you meet a person that is better than you, you get jealous. If you meet a person who is on the same level as you, you start to try to compete with them, you know, "I can do that better." Like that. You start to get competitive with them, and that's what happens if you meet somebody who is equal to you. If you meet somebody who is lower than you, you get, say, {nga gyel}, [repeat], {nga gyel}, [repeat]. {Nga gyal} means what?

students: [unclear]

Pride, how do you break it down? Yeah, {nga}, mean, "I", and {gyel}, means "king". The word in tibetan for pride, is "I'm the king". So {ngaglye}, youu get {ngagyel} towards people wheo are lower. You're like, "Oh,"Who cares about them? I'm much better, I don't even have to worry about you, i don't even have to feel competitive towards you, they're never gonna get good Tibetan. Then they strt getting good Tibetan, and your like, "Oh man, I better wok harder, they're catching up to me." And then they get better than you. "Ohhh." You start getting jealous. Now the idead is, in the bodhisattva shcitzophrenia practice, I put my brain in Tessies mind and I look at Michael Roach and I get to feel what it fees like if all the people around me had the same kind odf mind that i have. Meaning that everyrbody in this room is evaluating michael Roach. And every body is thinking, "If he's equal to me, I better compete with him, if he's better than me, I'm gonna be lower than you, If you are lower than me, I'm going to have pride about you. In any case, Michael Roach loses", okay? I'm putting my mind in your head. I'm putting my brain in your skull, and I'm looking at Michael Roach with the same sick mind that I have. How does it feel to be Micheal Roach with all these five, eighty people looking at you, and feeling either jealousy or, or pride or competitiveness. What would the worl be like if every body in this room was as sick as Michael Roaches mind. I mean, what would it be like? Think about it. This is exchanging yourself and others, this is a negative, it's very interesting, yousee this is exchanging yourself and others. How would you like to live in a world where every body is as selfish as you are? Think about it. You know. Put your mind in their brains and then look at Michael Roach, I mean, it feels pretty bad. You know, the whole room is... if you were thinking like I do, and I put my if we did this big brain transplant, you know and everybody got my brain, this room wuld be extremely uncomfortable. I wouldn't even want to be standing up here, you know, if you all had my mind and you were looking at me and I had to feel the vibrations of a whole room full of people who can't rejoice in what I do. Whi can't love me for who I am, good or bad. You know, who can't feel compassion for me if I'm lower and can't feel respect for me if I'm higher, but if you all felt towards me, the way that I feel towards you, which is either, pride, competitiveness or jealousy, my life would be, my life would be hell. It's very interesting, Master Shantideva is saying, that if my mind is so screwed of that if we did this huge brain transplant, and everybody in this room is thinking the way that I'm always thinging about other people it would be hell to stand up here and look into eighty-five pairs of eyes and all of them thinking, "How could I get this guy? How could I get as good as him? How could I get better than him? Oh, he's just

a plain old shmuck. You know, I mean how would it be to sit here if everybody in the room had my favourite mental afflictions? And he says, "Think about it." This is exchanging yourself and others. Very, very interesting practice. Take your favourite mental afflictions, pretend that everyone else in the room had them, towards you, and see what it feels like, because that's what it feels like to them, when you do them. Okay, that's how it feels to them when you're having these, imagine how it feels, get into your own mind. Imagine what it would feel like to sit in a room of eighty five Michael Roaches on a bad day, being jealous, feeling pride or trying to get me, you know, imagine...[cut]

...being jealous, feeling pride or trying to get me, you know, imagine how unpleasant that would be so stop it, that's the point, stop it. Stop doing that, imagine how sick it would be, imagine a whole room full of Michael Roach minds on a bad day, being jealous of me. This room would feel charged with some kind of mental affliction. You know, like we get little flavours of mental affliction that floats around the room from time to time, but imagine if everybody was having the kind of jealousy that I was having last week, towards you, towards me. Put put my jealousy in your mind and then you look at me with those eyes that I had last week, see how it feels, and it's like ahhh, you know, you know. Did you have a question? Yeah, it's hard, do you got it? That's schizophrenia, okay, that's the first schizophrenia, okay. Oh, there's absolutely healthy competition, yeah, like when Sera Mey monastery wipes out Sera Je monastery in a debate, that's no problem, as we always do. [laughter] Okay, one more thing before the break, there's a, there's bodhisattva in our midst, and she's this incredible lady and ever since the first day she came into this class, she's been a joy, to be with her. I mean, one of the few people that I can say the from the very first moment she walked into this class, it was a joy to have her here. And, and she would not get out of my life or the other people's lives, because she is always serving you. And every moment she is bringing you something beautiful, doing something beautiful for you. She is very busy, she, she works for the government of her country. She is very, very busy, she has a full time job, she has more than a full time family and she was always here volunteering, she was always here helping out, she was always slipping money to people and always just being a really fine person. Now this stupid government of Brazil has decided to transfer her to Western Canada, which is really bad and we tried letter writing, but that didn't work, it's a law of Brazilian law or something like that. But I wanted to just honour Maria Theresa and we have a big cake in the back and if you can quit that job and come back or something, we can work it out okay, really, we can do one of those green card tricks that we can do for some people, so. So serious offer, we really want you to come back okay, we

really miss you, okay so we would like to thank her for that now. [clapping] [laughs] And we kidnapped her family also, they're in the back, so please have a nice break and there is a nice cake for you in the back. I think that was all done by, allot of that was done by Ani Pelma and other assistants who's names I'm not sure. [clapping] [cut]

Okay, Hector, go ahead. Thirty three all four and a half, three and a half verses, okay.

Hector: "Bodhisattva talking to yourself."

"This one should receive the honour but not us. We should never get the things he always does. He should bask in praise and we should be belittled. He should have all the happiness and us the suffering. We should be the ones who have to do all the work and he should sit in perfect leisure. Through out the world he should become a great man and we should stay inferior and be known as knowing nothing. What's the use of having good qualities? We'll all strive that they have them all. There do exist those who, there do exist those compared to whom this one is low. There are also do exist those compared to whom we're highest. The state of our morality, view, troubles and the rest are forced by afflictions and not by choice."

Okay, this is a continuation of bodhisattva schitzoprenia, okay, very hard to translate. I think I got it right, okay. I think I got it right, okay. You're putting your brain in all other people brains and they are looking at you and they are gonna think like you. So every body in this room, I put my mind in your head and then I look through your eyes at me, okay. And I am going to say exactly what I used to think towards you, usually. But now you're gonna think it about me because I put my mind in your brain. Yeah.

student: [unclear]

We are going to do some projective identification, okay. This one should get all the honour, but not us, okay, you know, everybody should say, "Oohh, what a great teacher he is", you know. And we should all just be stupid little people and every body should just honour him and ignore us, got it?

student: No.

I'm putting my mind in your heads and I'm looking at me. And you're looking

at me the way that you're looking at you and you're saying, oh Micael Roach, nobody should care... oh sorry, I'm getting confused. My mind, I'm thinking about me from your point of view, but I'm thinking what I usually think in my mind about me. It's hard to translate, I'm telling you, but I think I got it right, okay, that's a {mayin got}. So you're looking at me and saying, Michael Roach should be, every one should bring him flowers, everyone should get down on their knees to him, everybody should stand up when he walks in. And everybody should tell him what a great teacher he is, you know, and I should continue to be anonymous, because that's what I want. That's what Michael Roach really wants, got it? Okay? Got it? It's a little hard. Imagine if the whole room were saying, imagine if the whole room agreed with what you really want, okay, imagine if everybody in this room agreed with what's really in your heart that you want. Then how would you act. "Oh, Micheal Roach, anything good that any one says, you can have it all and we'll just be stupid, cause that's what you really want, right. So okay, we'll agree with you, you know, for the rest of your life we will give you all the flowers we will always bow down to you, we'll always tell you what a great teacher you are and all of us will just be obscure and anonymous, okay?, Cause that's what you really want Mr. Bodhisattva, isn't it?" Okay, how's that? Hard, it's hard okay. That's exchanging yourself and other, it's like schitzo... projective, yeah. [laughs] Okay, got it? One more time. Because it's what I really want, is that I should get all the honour in this room and that no one else should get any, which, I work so hard right? What if every body in this room suddenly agreed with me? It would be kind of scary, you know. "Okay, Michael Roach, you know, you can have all the honour, every body in this room will think you're the greatest you know and we'll just be little old sentient beings, ignored, the way that you treat us, usually." "And we'll slip into obscurity while your name gets plastered all over Mandala magazine and stuff like that, that's what you want. You know we'll write the article for you, we'll call the people at the New York Times and we'll just be plain old shmucks and we'll make sure that your name gets out, okay? Okay, you got it." You know that's, got it, so do that. [laughter] [laughs] You're already doing that. That's {koorti}, {koorti}, means, "honour", you know, honour. Giving people flowers, you know, getting people's respect paid to you. Number two, {nyepa}, {nyepa} means, high tone, right, fourth column, nasal head letter, right Pelma. Strong, {nyepa}, okay, {nyepa} means, things, you know. Okay so you decide, any time any one wants to make a donation it should be to Michael Roach fund, okay? And any time Andy has a free day, he should be mailing something at my house, and like that, you know, I should get everything. And if we really exchanged me and you and if you really decided to think like me. You would all be saying, "Us, we shouldn't get anything, you know, no one in this room should

ever offer anything to anyone else, everything should flow to Michael Roach, you know because that is what you really want, right Michael Roach?" Okay, this is, got it, that's the schizophrenia. That's number two. Pardon me?

student: [unclear]

Yeah, {nyepa} means things. {Koorti} and {nyepa} are normally, the two things that a Dharma teacher has to watch out for. {Koorti} is like, "Oh thank you, so wonderful, such and such a good class". {Nyepa} means people actually offering you physical things, you know, flowers, moner houses, things like that. And a Dharma teacher has to be very, very careful and sensitive about these two objects, it can deteriorate into that, you know. Say {tupa}, [repeat], {tupa}, [repeat]. {Tupa}, means "praise", praise. So if I exchange my mind into your mind, just to fantasize, right, "Oh, Michael Roach, you're the greatest, you're so wonderful, you're such a nice Lama. We won't talk good about any body else, you would probably get jealous, right?" [laughter] "So we'll just talk good about you, we won't ever praise Art Engle or anybody else who is a good teacher. You know, we'll just concentrate on you and you'll get all the praise, cause that's what you want, right?" So sentient beings, we're very co-operative, we're bodhisattvas, we exchanged, right? So we'll take care of you, we'll make sure that you are the only one that gets talked good about in this room. And that's {Tupa}, it's hard, it's kind of hard to imagine, right? But it's what you really want, right? Say, {dewa}, [repeat], {dewa}, [repeat]. "Oh, Michael Roach you know all the happiness in this room will be yours, youknow, who cares about such and such a student is having a hard time with their depression? Or their anxiety? Or they can't get a job. we'll just make sure that you are happy, you know. And don't come to the phone when they need you adn don't meet them at a restaurant cause you'd rather be translating the next course. Make sure you're happy try not to thinkabout, you know, don't worry Michael Rooach, we'll all get by, you know we'll have our depressions, we'll have our anxietys, well get sick and you won't show up, but we just want to make sure you're happy. Okay, so just everybody in this room decide I should be happy all the time and we'll all just struggle by, by ourselves and you won't help us any and we'll do it that way, okay." This is likethe frightening thing of getting what you always wanted, right, okay. I mean that's really what you want in your heart you're really, really concerened that you should be happy and you know that some other student is haveing a really bad time, really bad depression, having a realy nasty life and you don't even have ten minutes for them. Youknow. This would be exdhanging self and others youknow if the whole world thought the way that I want them to think, they'd all be saying, "oh Michael Roach of you have a little

cold, we'll all come over and give you medicine." In the mean time, so and so is about to commit suicide, so and so is about ready to jump off a bridge, but we want to make sure that you are okay with your little cold so we'll all come over with flowers and vitamins and other stuff, and just ignore these other people, that's what you want right?" Okay, number five, say, {ley mepay dawa}, {ley}, [repeat], {mepey}, [repeat], {dewa}, [repeat], {ley }, [repeat], {dewa, [repeat]. This is, there were two {dewa's} so I just wrote an extra phrase on number five to distinguish it from number four, {Ley mepa} means, "nothing to do", no work. {Dewa}, means, "bliss". This is like having whole room full of Jampa limericks. If you know Jampa down in New Jersey, "Oh Michael Roach, don't worry, we'll make the tea, we'll wash the dishes, we'll run to the printer and get the thing printed for class, you know, you relax, you're tired. You had a hard day and you're our teacher and you work so hard, you, you just sit there, we'll take care of everything, you know, you need us to run these stupid errands, you know we'll do that, you're such a nice guy, you sit there and relax. If you want to take a nap, take a nap, if you want a brownie, we'll go out and buy you a brownie, we know you like those kind of fruit shakes from Micheal and Zoes and, and you relax and, we'll run around and do all the dirty work and all the grunt work and all the gopher work and we'll drive all the car to the class and you don't have to do anything and you just sit there. You don't have to do anything you just relax. That's what you want, that's what your mind wants. And this is, this is this fantasising of a bodhisattva switch. What if the whole world really started to act that way? It's kind of scary, that's what you really want, okay. Okay, number six, {trakpa}. {Trakpa}, {trakpa} means fame. "You're name will get big we'll make sure that we're doing videos of you, we'll make sure that there is lots of tapes of you, we'll make sure that your translations get printed up and sent all over the place, and we'll credit you, we'll make sure that every body knows Geshe Michael, Geshe Michael, you know don't worry we'll take care of everything and you sit there and do your half baked translations and stuff and we'll make sure that you get famous, you know, we'll send in stuff to Mandala magazine and , you know. I mean, what if the whole world started to act that way? How would it feel? And this is where you switch yourself, you think that the whole world really thinks the way that you think and it would be horrible. It would be some kind of disaster, you know it would be kinda sick, right. And Shantideva is trying to make a point here, he's trying to be sarcastic, what if all your fondest dreams came true? It would be pretty uncomfortable. And it would be pretty weird, but that's what you want isn't it, and that's what you think about when we say exchanging yourself and others, alright. Okay, kinda tricky. Okay, Hector, next one.

Hector: "Don't hurt us by hurting yourself."

"You must care for us by using all your strength and we should too, willingly take all suffering. Are we not though some one you should care for? Why is it that you belittle us so. What use would we ever have for the qualities that he has, and he is a being of qualities, he lives in the savage jaws of the lower births, he has no compassion for living beings, even worse his delusions that he possesses higher qualities, pollutes the wise, it's agreed. "

This is again a kind of switching and all sentient beings are looking at you, okay. You're supposed to be Joe Bodhisattva, right? And all sentient beings are looking at you and saying, hey, aren't you Joe Bodhisattva? You say, "Yeah, yeah, I go to all of the bodhisattva classes, I did all my homework, I got a ninety eight average, you know, I'm, I'm big time bodhisattva, I've been going to all those classes" you say. "Yeah, well, why are you always talking bad about us, you know, like we know what you talk about at breakfast with your friends and, and, and we heard what you said about us and we thought you were a bodhisattva?" And they say, "Yeah, yeah, I'm a bodhisattva". And they say, "Well why are you talking about us like that, why are you talking bad about us? I thought you were going to be a bodhisattva?" It's like all sentient beings are talking to you. And then there comes this point in the verse, "Oh, oh you're Joe Bodhisattva, so you have all these high spiritual qualities, you know, you have all this compassion, all this love, you know all this, you don't have any jealousy anger desire, nothing, you know, you're like Joe Bodhisattva. whooo, Joe Bodhisattva. And then they look closer and they say, "Oh wait a minute, we don't need this kind of bodhisattva, you keep those good qualities that you have, you know." [laughter]

"I, I, I we'll get by, you know." This is all sentient beings talking to you, Joe Bodhisattva. "We see what kind of qualities you have, we see your religious qualities. I'll tell you what, you just keep them and we'll, we'll, we'll get along, you know, we'll try to find some other ones." Why? "He is a being of qualities." Meaning you, right? This is all sentient beings talking to you. "You live in the jaws of the lower births, the savage jaws of the lower births." Meaning, "the way that you're acting, is gonna end you up in hell for sure. Do we want to emulate you? Do we want you saving us? No thanks Joe Bodhisattva, you know, you just take care of yourself, you know, we don't are we supposed to follow you? You know, we're supposed to follow you? Do you think that we want to go to the lower birth? I'll tell you what you just keep your bodhisattva stuff to yourself and we'll, we'll, we'll work it out, you know." It's all sentient beings looking at you and evaluating your bodhisattvaness. This is {dakshen}, you know you hear the word translated, exchanging self and others, this is it, they're

looking at you now with eyes of evaluating you as a bodhisattva. "You have no compassion for living beings, you don't really care about us, do you think we want to be like you?" You know, "Do you think we want to be a bodhisattva like you? No thanks." Even worse, you have this delusion that you do have spiritual life and you're just screwing up the whole system, you know. You go to class, you learn some Tibetan, and you think that makes you a bodhisattva but really, you don't really care much more about anyone else than anyone else does, so what? Do you want us to act like you? You know, you're the bodhisattva that we're supposed to be like no thanks. " This is what the verse says. All sentient beings are looking at you and saying, "Come back later, you know, we don't need the good qualities that you have." Okay, it's kind of cruel. Alright, three more. Yeah.

Hector: "Bodhisattva watching out for yourself."

No matter what, we must see to it that all the good qualities that we have are spoken all over the world, we must insure, moreover that that any good qualities that he may happen to have are known to no one at all. Any faults that we may have must be hidden away, offerings must be made to us, but not to him. We must gain with ease and now, the thing we want. And we must gain all honour, but not him. When something wrong befalls him, all of us will watch a long time, feeling a kind of joy. We'll assure that he becomes a laughing stock of everyone deride in all circles."

So it's like this. What if all other sentient beings started to think like you and me, you know what if my brain, what if my state of mind got put in to your head? Then you would look at me and say, "No matter what, all sentient beings should see that all of our good qualities get spoken all over the world, you know we get in Mandala magazine, we get famous, all of all the good things, you know, that should be in the bold print, you know. And all of our good qualities should be spread all over the world. And you, you stupid little bodhisattva, we're gonna make sure that no one knows that you have any good qualities at all. That's what you want right? Any faults that we have should be hidden away and all his faults should be exposed, alright. So all sentient beings should be looking at you and saying, "You know we're gonna make sure that no body knows about whatever good qualities you have and then we're gonna make sure that everyone knows about ours." "Offerings must be made to us and not to him." By the way this is also can be twisted the other way, this is the way you're really supposed to think. Okay, do you see the double. Okay, I say it both ways. If every body in the world though the way you think, then everybody in the world would be saying, I hope we all get famous and I hope no body ever hears about him, but

that's actually the goal of the bodhisattva. Oka, the goal of a bodhisattva is that they should think that way and that's the way it should be. and that it should really be that way. They should get everything, I shouldn't get anything, okay. So it's a double twist going on here, I'll say it again. If they thought the way that I think about myself they would be saying, "We should be famous and he should be unknown." But that's really what a bodhisattva wants, if you're a good bodhisattva, you do want to be unknown and you want everybody else to get famous. Okay, so there's a double thing here. I'm not, it's hard, hard to translate. "We should get all the things we want, immediately, he shouldn't get anything. And when something screws up with him, we'll sit there and watch him and enjoy it and not do anything, you know, alright?" Cause that's the way we act, right? About other people. What if the whole world started acting that way to you? What if your attitude's got planted in everybody else, then the next time you got a cold they're all saying, "Oh, too bad you have a cold, that's a real shame", you know. Because that's how we think about other people and we'll make sure that everyone's talking about you behind your back and making jokes about you. And we'll make sure that everybody is honouring us, okay. We'll take care of that, because you're supposedly a bodhisattva and we're supposed to think like you. So what if we do think like you?" okay? [laughs] Alright? Got it? It's hard, it's hard at nine thirty. Alright, next one, thirty six.

Hector: "The foolishness of thinking that you get nothing out of serving others."

If you had at some point in the past undertaken this very action, then it is completely impossible that you would be living in something like this. In something so opposite to the excellent bliss of Buddha hood."

This is a very famous verse and it starts out with a question from the reader. You know, the person who Master Shantideva is writing to. And they say, "Look, I have done things for other people and I don't see any big result, you know. I have in my life already, done things for other people. I didn't see Tantric Angels, I didn't get enlightened. I didn't see emptiness directly. None of this stuff that you're talking about happened to me. I've already helped other people. You know, in my life, I have, for a certain amount of my life, a certain percent of my money, a certain percent of my effort I put into helping other people. I don't see any of this stuff that you're talking about, it didn't happen to me. And Master Shantideva says, "It's impossible that you would be as miserable as you are now if you had done it. Don't bullshit me." You know, it's really cool. He says, "Come on, get real, you know, I know you haven't been thinking like that or you wouldn't be like you are." You know, "If you had really exchanged

your self and others, you, you, it would be obvious in your face right now. It would be obvious in your face, I could read it from your face. I could read it from your life. You would be, you would have all the money you need, you would have all the happiness you need, you would have all the knowledge you need. Don't give me this story that you've been helping other people. The fact that your life is so miserable, proves that you weren't doing it. And it's impossible that you would be like this if you had exchanged yourself with other people in the past. You wouldn't be like this now. The fact that you're miserable right now is proof that you were doing it too wimpy and you didn't really put your heart into it and you probably didn't do it anyway. But I don't need to know anything else. If you're not happy, physically and mentally right now, it's proof that you haven't been taking care of other people, I don't need to know anything else, I can tell your past life. We don't have to have an interview, you don't have to tell me all the things that you did in your life. If you're not happy, right now, I can tell you, that you didn't exchange yourself and others. He says it's impossible that you would be...." He uses, {mi sipa}. The word {misipa} means, "It's impossible that your life would be such a miserable thing if you had done this before." He's very blunt about it, okay.

Hector: [unclear]

Hector said, "How is it possible that animals get to be human? Cause how can they practice this? How can they take care of others, it doesn't seem to be their nature to take care of others." For an animal to become a human is almost a freak of nature, it's an accident, it's a total accident. Typical story of an animal that became a human is, an animal lands on a cow pie, a fly lands on a cow pie, there's a huge rainstorm, the cow pie floats down the... on, on this gully, what do you call those, down this gutter, and accidentally goes around a stupa. And the flies like riding on for dear life, you know, [laughter]. And, and that tiny karma, you know all his other karma wore off, his hell karma wore off, his animal karma wore off and then almost by accident he has this other karma. They say the odds are well more than a million to one, or two or three billion to one. It's actually the odds are, if you want to know; the atoms in this planet to, ratio to three or something like that, okay, alright. That's about the odds, almost totally impossible. To become a human is extremely, the odds are something like trillions, and trillions to one, against it. Let me see what's next. I'm not going to do all the verses because we don't have time. Let's do number thirty eight okay. By the way, I like that verse, "Don't tell me you're, don't tell me your life story, I can tell it, I can see it from your face. I can see it from the way that your life is going. And don't tell me that you've been practicing, cause if you're not happy

and if you're not comfortable, you haven't been doing it, proof, impossible, he said. Alright, go ahead.

Hector: "The secret life of bodhisattvas."

Let me command myself to work for ever purpose acting as if I were the least of servants, he is as if by his very nature wrong, refuse to praise him for some small accidental good. See to it that any qualityies that he does have, aren't detected by anyone else at all."

This is all sentient beings looking at you again, and they come up and they say, "How is this guy? Basically good? Basically bad? Basically lousy? Basically perfect? Let's see, how is he? And they come up to you, Michael Roach, and they say, "Pretty much lousy, you know, few good qualities, mostly bad, ninety-nine percent bad, sorry. You know, not too great." I mean talking serious sacred holy good qualities, not much there. And then what's he say? "He's done something good, what should... should we say anything? They have this bodhisattva meeting, meaning all sentient beings, "Oh, Michael Roach did something good, you know, he fought his jealousy last week, pretty good job. Well, what do you think, should we praise him? Nah, It's like an accident, it happes like once in a year, you know. And that's a, that's what the verse is. "Let's refuse to praise him for some small accidental good." "Okay, yeah, he did something good but it's so obviously small and accidental. Juast by sheer good luck that he did something right, don't, don't tell him what a good guy he is, he'll probably just get pride about that, let's just leave it. Pretty much, his basic nature is lousy, from time to time there's these steaks of something happes good. But mostly by accident." "Let's see to it that any qualities that he has at all are not detected by anyone else at all." And here, the true bodhisattva is getting into the head of sentient beings. Like all sentient beings are looking at Michael Roach and saying, "Wait, he does have some good qualities, what should we do? Let's just keep it under wraps, let's not tell anybody, youu know, no reason to tell anybody, bodhisattvas don't care about that kind of stuff, he's a bodhisattva. We don't have to tell anybody, is that what he wants? Oh yeah, he's a bodhisattva, that's what he wants. What does he want? He doesn't want anybody to say anything good about the things that he did. Keep it all secret, let's all keep it a secret. This is like the real attitude that you're supposed to have. It's like all sentient beings are having a big meeting and they're saying, Okay Winston did something great, we all know, what should we do about it? Let's keep it a secret, okay? Why? Because he's a bodhisattva and he won't ant anybody to know. Oh, yeah, okay. We'll just keep it quiet. Bodhisattvas good deeds are secret,

mostly. It comes in the eight verses if you read it at the last verse, {gyu dang ngusu shepa yi}. It's it's like, the true good deeds of most bodhisattvas are secret. Okay.

Hector: "The endless thirst of attachment to your own deeds."

The more it is that you take steps to do what it is to take steps in order to care for this, the body of yours, the more it is that the body depends to nothing more than a state in which it can't bear pain at all. And the fall is such that even if the entire earth is covered with the things you wanted, it would never be enough to quench the desire. Who then is it that could act to give you all your want? When they cannot then this desire brings on mental afflictions and the lessening of the thought."

At this point in the text Master Shantideva has gotten finished with the idea of exchanging you self and other, like, "So you know, I'm gonna work mainly for other peoples happiness instead of my own, I'm gonna work to try to stop other peoples pain instead of trying to stop my own, mainly. Primarily I'm going to work for them. And then he says, "What prevents you from putting it into actual practice? That's the theory, right? the attitude is mental. But what prevents you from really doing it? You know, what's the main thing in your life, that keeps you from putting this noble stuff into real live practice? And it comes down to something very interesting. One of the main problems is your body, your body. Your body is demanding that you be selfish. Much, very, very much of your every day activity that's self protecting and self cherishing is to protect and to serve and to honour and to worship this stupid bag of guts. And he says that, he gets into that. He says, "A lot of what prevents you from taking care of other people is that your body demands so much attention of you." You, you work so hard to, to feed your body, to clothe your body, to care for your body, to poop it at the right time, to pee pee it at the right time, to dress it at the right time, to feed it at the right time, to wash it at the right time. To make sure that it looks nicer than other peoples bodies. To work it out at the right time. And all of this adds up to self cherishing, this is preventing you from reaching what you want. And then he gets into the problems that the body causes and what he gets into here is that the body has a certain nasty quality. The more you take care of it, the more demanding it gets, okay. Like I was at someones house this morning, very wealthy person, it's this beautiful house and they've got this very complicated air conditioning system, I was thinking about it, Every floor and every room on every floor and every corner of every room on every floor is great. It feels great. It doesn't matter where you go, there's this quiet wonderful efficient, it

took a long time to get it to work just right. You know and it's got ducts and machinery everywhere. And you can feel, the whole house comes on like, "bbrrr", you know, and no matter where you sit, it's perfect. And then I was thinking, "What would happen if I would live in this house for awhile?", you know. What would happen if I stayd here for awhile. I mean, going out to New Jersey to my room or going to sixth street to my room, it would become unbearable. You know, right now it's hard, because I don't have air conditioning, I don't have anything, it's just hot and it's sweaty and you feel bad. But if I was used to being well air conditioned, and then I tried to sleep there, forget it. And he says, the body is like that. The more you, you know coddle it? What is another word? The more you pamper it, the worse it gets, it's very ironic. You know, the more you take care of your body, the more demanding, it gets more and more whiny. And you meet these rich people, you know, who... I, I was with one in Thailand, right, "I want maple syrup!", This is at the Oriental Hotel, best hotel in the world right, Bangkok. All these guys in white coats in a hundred and twelve degrees and they're like seating you know and they're like, "Yes ma'm." And, and we're out on the veranda, you know, and she's like, "I want maple syrup!", you know. And this is the best hotel in the world, you're supposed to get what you want, you know. And they're like, "What's maple syrup? What's maple syrup?", you know. [laughter] And everyone's going, "What? What? Maple syrup?" And, and she's like "I want maple syrup!" AND they had this big meeting and they called down the management of the hotel and they said, "You know, Mrs. so and so wants maple syrup you knw." And they're like, "We can't get maple syrup in Bangkok, maybe we can get it from Hong Kong." You know and they're like calling around, where can they get maple syrup? And this lady, she can't enjoy her breakfast, like she's having this horrible breakfast in the best hotel in the world with these incredible waffles and pancakes and stuff, because she can't get maple syrup, all she can get is regular syrup, you know. And it was as I was thinking, this is scary, you know, I mean if you got rich, this would be scary, you know. Plain old incredible waffles covered with every kind of fruit you can imagine in Thailand is not good enough, you know. And she got used to demanding whatever they want. And he says, "The body is like that, you can't make it happy." The next verse says, You could cover the worl with things to make your body happen, happy. Massage lotions, beautiful clothes, all the hair you want, excetera and it wouldn't be enough. The next day you'd want blonde hair, you know and the day after that you would want it to be a little more curly. You know and the day after that you would want it to be a little bit longer and no split ends, you know. [laughter] And it's un... it's insatiable, you cannot please the body. The ironic thing is that the more you try, the worse things get. Yeah.

student: [unclear]

Oh, he says, "What's the difference between trying to please your body now and having a body in a Buddha Paradise that just naturally gives you bliss?" Big difference. When we say, "Trying to make the body happy" in a negative sense, we assume two things. We assume ignorance. You know we assume that you are miss perceiving the body. "You get maple syrup ant the Oriental Hotel in bankok by demaning it and making all the waiters uncomfortable." But how do your really get maple srup at the Oriental Hotel in Bangkok. You give it to other people, you make god damn sure that all that all the poor people in Bangkok have enough to eat. That's how you get maple syrup at the Oriental Hotel. But that would never occur to this person, it's impossible. That's ignorance, that's ignoraance, ignorace causes that. So, so the way, the way the Budhas, the reason the Buddhas only have a body that can give him or her extasy is that, and he or she knows it. And he or she keeps acting like that. Go ahead, second question.

student: [unclear]

The second part was that you would do a bad deed to to get it and you don't understand i's nature. Those are the the two elements. You would make all the waiters uncomfortable to get this thing that you want and therefore assure that you won't get it again. And then secondly, only because you den't understand the real source of maple syrup do you make the waiters uncomfortable. If you really understood the source of maple syrup, you would do all you could to make all the waiters comfortable. Yeah.

student: [unclear]

Why can't we be satisfied? Like in the First Panchen Lamas text, you know, it one of the classic sufferings of mankind, that you can't be satisfied, now why? I would say that it's tied up with ingnorance of not understanding the object or something like that. Figure out the connecton. That's all. Let's try, we got room for one more. This is the last verse, okay, the last verse of the course okay, we have a review on Thursday. Okay, enjoy.

Hector: "The ingratitude of the body."

In the worship of this body, you've piled up many sufferrings, all of it

meaninglessly. All of it no better than a peice of wood. Why, the love and hate? Regardless of whatever I continue to care for the body or whether the vultures come to feed upon it, it has no feeling of attatchment or anger, why is it that I have attatchment myself? Look, why is it htat you spend your life hurting other people, bothering other people, taking all your resources and depriving other people of them, just to care or your body, just for your body, you know, the basic differece you and other people is that you have a differrent corpse than they do, right? I mean that's mainly why you take care of yourself. Your body is at the bottom of alot of the problems, your boy is demanding this attention and your body is, is deceiving you into saying, "I'm separate from other peole." I mean, it's a lie and the body is a is a big part of the lie. It looks like you're separate from other people and this body is cheating you, this body is deceiving you, and then what, what do you do for the body? Every dis... every lie you ever told was for your body, think about it. Ultimately, it was to make you happy. It was to make what you call you happy. Why do you call you, you? Mainly because I have a different body. What was at the bottom line that I wanted to keep happy? My body. I wanted it to have the nicest clothes, I wanted it to have the nicest girlfriend, I wanted it to have the nicest house, it should sit in the vice presidents chair and not some one elses body, you know, all of this is for the body. Then Master Shantideva says, "Go ask your body if it ever wanted it anyway. Go ask your body if it cares? Does your body get desire for the vice presidents chair and hatred for some lousy person who's bothering you? Does your body basically care? No. It's just physical matter, it's just dead meat. Dead meant don't care, dead meat don't care whether you're in the vice presidents chair or whether you don't put in the vice presidents chair. Dead meat could care less, right. If you take away the mind, if you take away the desire, does the body itself give a damn? No. Does that dead meat care whether it's sitting in the chair or in the vice presidents chair? No. It's just dead meat. It is motivated. It is put into motion by the mind. It's the mind that wants all those things the body is not demanding it, the body never asked for all those things. Okay, it's not like these atoms are demanding a vice-presidents chair. They could care less, they are just like any other atom. Devoid of the mind, with out the mind, the body can't even get up from a chair. The body would just flop down on the floor and stay there, "it's like a peice of wood", he says. So, who are, who are you doing it for? Who's asking you to do all this stuff? Just your desire. Okay, the body's not telling you, the body doesn't wake up in the morning and say, and tap you on the back and say, "I want the nicest clothes in New York today, could we go to Macy's tonight? The body doesn't do that. The body doesn't say, "Oh, this chair is not as good as the other chair, could we work for twenty years and try to get that other chair, you know. The body doesn't cause that, it's your

mind, it's your desire. Okay, so this is like Master Shantideva is defending the body. Okay, don't don't waste your life serving the body. The body doesn't even want it. The body isn't even asking you to do it, you're doing it, you're the one you're the one that thinks that the body has to sit in that chair instead of that chair. The body doesn't care, the body is just dead meat. Okay, and ingrateful also, no matter how hard you work your ass off, the body's not going to thank you, or talk bad to you. The body could care less, the body is just meat. The body is going to end up in the cemetery. Don't spend your whole life working for some guy who could care less. Forget the body get free of the body, get free of this body and forget the boundary that the body puts between you and other people. It's a false boundary. You know, it's not natural, it doesn't have to be like that. You're, you're ideas of who you are has to be bigger than your body and then you'll be happiness. And, and last thing, okay, serve the body, it just doesn't work. I'm not saying, "Oh, you should have this attitude or that attitude", it just doesn't work, you know. Trying to take care of yourself is dysfunctional. Go and look at the world, Donald Trump can't keep a wife. He's a master of getting what he wants for himself. But he's not happy at all. He's always in, I don't know how many days, he's spent in divorce court, you know. He's not happy. Trust me, he's not happy. Gotta give to other people, you gotta, it doesn't work to be selfish. It doesn't work to just care about yourself, it doesn't get you what you want. If you, if you want something, take care of other people, start taking care of other people. If you really want to be happy, be smart about it and the opposite just doesn't work, there's no use to go on doing that. You can get old doing that and you'll just die and you won't get what you want, so forget it and start taking care of other people and you will get what you want. It's very, very, very sweet. It's all the things that you ever dreamed of will happen to you. Just try it, you know. The more you can try it it will happen to you. Just try it, you know the more it will happen to you. It will come, it really will come. The other thing is dysfunctional, you tried it, you already know it doesn't work. Okay, we'll stop there.

prayers: [short mandala]

prayers: [dedication]

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Geshe Michael Roach

Course XI: Guide to the Bodhisattvas Way of Life, Part Two

Class Eleven Course Review

August 26, 1997

transcribed by: Amber Moore

[note: possible section missing in middle, search for @@ and check on original tape]

prayer: [short mandala offering]

prayer: [refuge]

Okay, today is review for the final exam, it usually doesn't take the whole time, so don't worry. And all the questions that are going to be asked on the final exam come from all the quizzes, so if you study all the quizzes, you'll do fine on the final. The purpose of the final is not to punish you. It's really to make sure that you know what you need to know from this course. In what sense? In my idea, if you can do well on the final, you've, you've pretty much understood the major points of this course, first of all. Secondly, if you can do well on the final in my idea, you can teach other people this subject pretty well, you know what I mean? And my dream is that most of the people in this room either on an individual basis at work or with their friend or at an organized basis at our future temples in Queens, Bronx, Brooklyn and Staten Island, could and the port authority, could, could give teachings to other people. And really, that's what, the purpose of the final is to make sure that you understand the most important points of the course. Not to praise myself, But when I was in. when I did my Geshe exam, it was seven days of debating and the last few days were in front of all the monks of Sera Mey. Five Hundred, Six Hundred Monks. And I was just laughing and having a good time and the students who came with me were like how come you're not nervous you know, what's going on? You know, And I said, teaching the classes, I've gone over everything that they're asking me, you know. Just from teaching these classes, I've been through all of that. Two or three times, every question. So you know and I'm just having a good time. So, you know, I didn't have a problem with anything, you know, it was. What I'm trying to say is that you really are learning the stuff that, if it were done in English, you could probably sit there and not do too bad at Sera Mey. Except

you would have to memorize all those books, that's a another thing. But in general, if you learn this stuff well and if you can do well on your finals, you know, that's pretty much what you learn. That's pretty much what you learn in that curriculum. You know that's pretty much what you learn in that course, And so that's why I could do that on my exams. So it was from these classes. So my purpose of giving you a final is no to punish you or test you or something like that, it's that I want to make sure that you are qualified and that you know the stuff and I give you all the questions on the final, why? I just want you to know it, You know, I'm not trying to trick anybody you know. I want you to know what's coming and I want to you study it and I want you to know it. I mean that's the purpose in giving a final. You know it's not that I'm trying to trip you up with some trick question or something, I want you to know all these answers and I want you to know those are the important questions. So there's a small list of questions here and by some coincidence, some of them might appear on the final, okay, [laughter]. Sometimes I just ask people, I just go around and embarrass people, cause you didn't study yet, right? For the final, that happens the day before. I think it's important that you know the root text that you just studied, alright, [b:Bodhisattva acharya avatara.] If you're in Tibetan track, {jangchub sempa chupa lan jukpa}, or if you are gonna cop out, {chun juk}, which is the short name, okay. By the way, if anyone has a burning desire for me to write something in Tibetan let me know, otherwise I am assuming you have it in your notes and in your..... You should know who wrote it, you should know his dates. You should know the commentary that you studied which is called, {Gyel tse juk ngo}, "Entry point for Children of the Victorious Buddhas". You should know that it was written by Gyaltsab Je, you should know that his other name is Darma Rinchen. And you shouldn't spell it like Dharma, because it's not the Sanskrit Dharma, it's another it's just a name, Darma. You should know Gyaltsab Je's dates, okay. You have to really appreciate Gyaltsab Je, okay, he is extraordinary, I mean, Je Tsongkapa sort of overshadows his two disciples, but if Je Tsongkapa had never happened, Gyaltsab Je would have been the greatest writer in Tibet or something. You know and he is an extraordinary debater and philosopher. We spend, in the monastery, on month, every summer, every winter in open competition between all the six great colleges, seven great colleges, if you count Tashi Hlumpo, and we debate Gyaltsab Je's works and often times you will spend three or four days, maybe twelve to fifteen hours a day on a single page of one of his works. He is just extraordinary and that's never been translated, so you've got what I think is one of the best commentaries and, by what I think is one of the greatest Buddhist Masters of all time. Okay, next we get into the perfection of patience and Gyaltsab Je and Master Shantideva they were dividing what are the problems of getting angry

into two. Those that you can see and those that you cannot see and I think that that problem that you cannot see is the most important thing that you need to know about anger. Okay, let's see, who should I embarrass first? Margie or ... [cut]

[@@note: possiblbe section missing here, have someone check original tape]

It gets more and more sensitive, it gets more and more sensitive. Like if you get used to having an air conditioner, then you, you suffer even more when you go out. You know, like I've always, I don't have an air conditioner in my room and I never wanted one cause I always thought, "If I get too comfortable I'd get soft." You get soft. And then when you go out, you get worse. So, the more you take care of your body, the more you pamper yourself. You know, eat exactly the kind of food that you want make sure it's cooked exactly the way you like it. You know, make sure that you have the right kind of money that you want. Make sure you have the nice apartment that you want, then you are just setting yourself up for very, very serious suffering. Better to just live in a crappy apartment, lots of roaches, you know, not much money, don't get much sleep. You know, better that you just have everything raw, because then you're not. By pampering yourself you get more sensitized to pain and you feel it worse. You know, get used to what you have. Be contented to what you have, and, and realize that you get all the things that you're dreaming of would actually cause you more suffering. Yeah?

student: [unclear]

Yeah.

student: [unclear]

Yeah, also Marvin pointed out that to get, to get the nice apartment and stuff like that you also have to do allot of bad deeds, normally. So that's also another disadvantage. So, last thing, by the way you just finished, you know, we are spending a whole year on his book. Why? We didn't spend a whole year on the Mahdyumika avatara, we didn't spend a year on the Abbhisamayalankara, we didn't spend a year on the Praminavartika. We didn't spend a year on the Lam Rim Chenmo or the Vinaya Sutra, or the Abbhidharmakosha. Why? This is, this book is to me, if you can practice this book, you will reach enlightenment, and

you smell it, right? You sense it, you smell that what I'm saying is true. You smell that if you did all this stuff, half serious, your life would be some kind of tantric dream. You know, things would be happening that you ever, ever dreamed of, I mean, it would be like entering some other realm. And you sense the possibility even if you are not practicing well, and you're not keeping your book and you're not meditating properly, even, all of that, I think that every person in this room smells the logical possibility that all this stuff is true. You know and you can do it. You will be able to do it. That's the beauty of this book. This book is extremely practical and you smell that if you did this stuff. Particularly exchanging your mind with other people's minds, Start to do it, try to do it. I gained a lot, I didn't do it very seriously, I didn't do it very much, but I tried to imagine that myself extended to another person and then I tried to imagine, what would I want now? You know, now that I and two people, what do we want? And it was very, very beautiful and you can sense the power of it, you know, you can sense that if you could do it, things would change radically in your life and it actually is quite pleasant. You know, I was getting up I was serving people, I was making sure they had stuff, I was doing the dishes first and it felt really good and it's extremely good karma, try to do it, try to actually do it, it's good. You have now a long break, you have until early October. Unless you are doing, Like there will be some classes in between, like Rinchen Darlo is giving a good spoken Tibetan class and there is some good translation stuff going on. If you're Tibetan is pretty good and you want to sit in on some translation sessions, talk to maybe, me, I guess. Okay, we'll be doing some of those. But the main thing, we designed these courses to have a gap, because during the course, while the course is going on your life is stressful, your life is more stressful. It's about fifteen more hours extra in your life, that you didn't have before you started. And doing the homework, coming to class, getting ready to go to class, transportation to and from class, explaining to your boss and to your wife why you are going to class, all of these things put more stress on you. Now, the idea is that you have, like a month and a half, to just concentrate on trying it out, you know, putting it into practice. You know, this is where my job ends. I can't do anything beyond what I did. You know, I taught you the theory, I taught you and me the theory, now whether you and me can put it into practice is totally a different matter. Khen Rinpoche, in New Jersey, will not grant interviews, almost at all. You know, you go in and you try to describe to Rinpoche some problem that you have, you know, you go in and you try to ask him, "Which apartment should I take?", or "Should I do this or that?" And he almost always gives you the same answer, he says, "Look, I taught you, for twenty years, the Dharma, now you go do it." "Don't ask me these specific questions, don't do that, that is why I taught you the Dharma, you have

to do it now, you know, my job ended when you left the class, you know, I can give you guidance if you are having a problem in your meditation, or you are having some difficulty fighting a certain mental affliction and you want me to remind you of what Master Shantideva said, I'll be happy to go out to lunch with you, especially if you pay, right Tasha? Where is Tasha, I got to pay you back after class alright. We were in a restaurant and I didn't have any money, [laughs]. I can do that and I'm happy to do that, but really, the main job now is out of my hands, it's your job and you have to do it and if you do it you will be very, very, very happy. And if you do it half way, you will be half way happy, and if you don't do it much at all you will continue the way you did and you will die like that and you will suffer, really. Don't do that, you don't have to do that, you don't have to die like that. I am not giving courses in stress management, I'm giving courses in eternal life and Paradise. You know, you will enter an Angels Body, you will enter a Paradise if you do these things. And you don't have to die like this you don't have to suffer like this. You don't have to stay in this world like this. You know, that's the whole idea, so do it okay, please do it, alright? I'll try to do it too. We have a few announcements, so please don't, please try to pay attention, don't walk up and walk out or anything.

John Stillwell: Before Geshe La does his ending schpeil, I just have a few practical points, as far as the final exam goes, I know that allot of you will be in California, so if the exam available now?

It was done today, so it could be available tomorrow.

J. Stillwell: So you can pick up the exam, if you are not going to be here for the final exam, the final exam is scheduled to be here on the fourth, in the cafeteria, not in this room, please come then and take it. If you are going to be out of town of that day and you cannot attend, i.e. you're gonna be in California, you can pick up the exam at the three jewels, before you go or after you come back and mail it to your grader. Okay, okay, you can pick it up out back now, if you don't know where it is see Ora. Do not pick it up if you are not going to California or you are not going to be there that day, [laughs].

Bad karma

J. Stillwell: In any case so take the exam if you are going to California, mail it to your grader within one week of your return. We want to close the course, send those grades to Dr., Taylor and get those certificates issued, so we don't want allot of straggler papers. If you are going to be here, all of your graded quizzes

will be mailed back to you by your grader, as soon as they are don't grading them. If you do want to study some more during the break, there are correspondence course order forms at the back, either by video or by audio. You can pick up that info. Please drop off your old notebooks, the thin notebooks in the boxes in the back on the way out. If you did not get a thick notebook, then get a thick note book and then I have to make the last, thank you everyone who has donated for the classes, they are free. There is no charge, it does cost us about fifteen thousand dollars a year to conduct classes, if you can afford to reimburse us or to make a donation, please do so. We much appreciate it and much need it and if you cannot afford it then that's fine too. And Hector has one final announcement before Geshe La does his final announcements, [laughter].

Hector: On behalf of all of us, please return to teach.

J. Stillwell: And Hector says, there's two boots pizza out in the back.

Alright. A toast to our enlightenment. Je Tsongkapa says, to Ngawang Drakpa, "Hey, you and me are going to share this cup of the nectar of immortality when we get to Buddha Paradise, so, toast to that."

[clapping]

I used to get up here and kvetch and complain that I never got any help, and the karma of that, no not really. The karma of being patient was that now, everything in this place is done by other people. Now, every single detail, we have nineteen projects going on, and every one is taken care of by somebody in this room and I just wanted to go through them. You should rejoice, Okay here is your chance to "steal" ten percent of their virtue. Alright, rejoice, really consciously and purposely rejoice right now and enjoy, what I'm about to say, right now, okay. First I wanted to thank John Stillwell, for he...[clapping], is unpopular among, among the volunteers, because he pushes so hard to get things done and he gets things done. And he gets things done. Especially the correspondence courses. He fought with me for a year to get them ready, finally he did it himself, with Ora, and he is responsible for that and you should thank, in your mind, you should be grateful for that. He found these places, he arranges all, he spends allot of his time and he gets hassled for it, from his other employers, ect. And appreciate it, okay, appreciate him. These things are not self existent, right? I want to thank the graders, I used to grade every paper, I didn't have any sleep, [laughter], [clapping]. That's Fran Dayan, Fran Perrilo,

Andy and Scott.. Okay, I would like to thank people who help run the course, there back there running right now in fact. John Brady, Maria Theresa, and Brooks, and Scott's been working on them too. [clapping] I would like to thank our major sponsors. What's happening with these classes, is that as I had hoped, the Dharma is free. You know, people are getting the Dharma for free and the correspondence courses for free and what's happening is, a certain number of people are turning on to it and we are actually getting some very large donations, like people are coming up to me with a thousand dollars, thirteen hundred dollars. In the last few weeks, it's happening like that. We are starting to break even on the courses. And I'm not going to mane those people, I'm not sure that they want to be named. Maybe I should, but I just personally want to thank those people and you know who you are and it's beautiful, it's really, really beautiful that you are providing the Dharma for the other people, okay, so I thank you for that. [clapping] Yeah, and I think that Leon is one that I can mention. We take him for granted, but he is losing about fifteen thousand[?] dollars a month in rent by giving us those places to stay and for the monks and nuns, and I think we should appreciate it that and I think we should appreciate that. I don't even think he is here, I think he's out fixing a computer at Duetchbank. I want to thank Margie for driving me. She really refuses to let me walk here. I really wanted to see all the sights between here and sixth street, but she won't let me. Andy has been doing carpentry work all over the place. Did a beautiful work over at sixth street, did some fantastic things for Rinpoche and I really want to thank him for that. [clapping] And I know that in his case, he doesn't have time and it's always coming out of his sleep or out of other things and I know it's allot of stress for him. Helen Mc Hayle did a good job on Friday night, doing the announcements and stuff. [clapping] Ora spent, on the readings, she spent about three, four hours a day, I think for the last six weeks or so. I don't do any of the Tibetan layout or the English Layout anymore. But all the work, of layout, and all that stuff, it's like hours every day has been done by mostly her, so I would like to thank her for that. [clapping] And that allows me to do more, so that's why your note book is thicker, because I have help, you know, so that's really good. Elizabeth and Christie helped allot in running around, Elly ran around allot doing the Xeroxing and that. You know, doing the Xeroxing is very thankless work, you have to stand there, you know, hundreds of pages come out, you have to drag is here, you don't get reimbursed for the taxi, like Michael said you would. Stuff like that. [laughter] Judy Hummel, where is Judy? Doing all the finances, very quietly and efficiently, taking care of all the finances of our organization. You always need one of those. By the way and what you are seeing in this room is doing something and that's the beauty of it. The real beauty of it is that almost everyone in this room is doing something,

from the bottom of their hearts. That's very important and to me, that makes me very happy. It makes me think that the class is having effect. Fran Dayan is doing the grunt work on the finances and I think almost everyday, has been in my office and helping me, with every kind of dirty work I give her. She never says, "No." She's allot like Michael Wick, who also never says, "No." And they do all this incredible amount of grunt work that goes into stuff. Michael Wick, I think even wore out a car on us. So, sorry about that. Three Jewels has turned out to be a Jewel. Many, many people coming there, many people coming through there, to these courses. The kids class is great, we had a nice one last night. And that's all because o f Ani Pelma and her work. And she really does, it's allot of work. I looks like the store is just self existent, but you know that, that for a place to stay there and for it to be cleaned and organized and run and organized and opened and closed. it's something like sixteen hours of work per day or something like that. I would like to thank Tasha for doing the altars. Okay, thank you. [clapping] Nigel and Roy for helping, they've been helping at the three Jewels allot. Tsering also. I want to thank Julia, you know, who has been organizing the offerings to Khen Rinpoche. You know, I kinda wasn't too sure that that would go over very well, cause he's not too sentimental, but he loved it, and he got very excited about it and he's like waiting for the next one, and, [laughter]. You know, "What's next? What are they going to do next?" And he really does enjoy it, so I want to thank you for that. I want to thank Al the Cheeseman for all that nice cheese Monday night and stuff. [clapping] Godstow, there is a board for Godstow and they have worked their asses of and you don't know, you just thing that thing is self existent, right? That there's this thing up there and there's these retreats. It's been allot of work, it's been, like two years of very difficult work. Fran Perrillo worked allot on it and still works on it. Nancy Carin worked allot on it with the original work and also with the retreat guidelines and stuff like that. Robyn Bretano types up allot of it and organized allot of that. Andy has been working up there allot on the carpentry, the fences. Michael Wick obviously, organizing everything and working really hard on it. Who did I leave out? Jackie, worked hard on that. By the way, Jackie and Ernst are on their summer retreat. They are trying to do a real monastic summer retreat for two weeks and I want to thank them. I don't like to sit in these banquets, these business banquets where they thank everybody, where it's boring and it's late, really, I got some more. I want to thank Tessie for doing all the extension courses. Really, it's allot of work, it's allot of co ordination. She has to print thousands of pages of stuff, get it out to India, or Iowa or Tennessee. She often comes along, so does all this grunt work, she doesn't get any sleep, she organizes the schedule, people get mad at her, she does all that stuff very happily and, thank you fro that. [clapping] Thubten Phuntsok has been doing

all the scheduling. I mean if you tried to set up an appointment or a date or something, like eight hours a day he has been trying to respond to all the calls, letters. Now, because of the work that your all doing, I mean, we are getting dozens of letters every week, I mean it's getting like hundreds of letters and phone calls and stuff like that. So thank him out in New Jersey. [clapping]. Correspondence courses as you know, just reached, what, their hundred thousandth page of stuff and their ten thousandth tape. It's not self existent. These people are working in the dungeon, in the basement of Three Jewels, which recently had like an inch of water, right? And working very hard. And that's Mary Overdorf, Winston, Andrea and Magda. Okay, so I want to thank them. And to thank all the graders, I know that there's allot of graders working on that. I want to thank of our in house poet, Hector, for the reading, [clapping], Dr., T. for administration. The whole New York board of directors, there really is a board in new York. But the way we are going to be having an open election, soon, as that board starts to revolve. We want to get more people involved in the board. There are going to be open meetings of the organization. And we'll start rotating n new people and the goal is that each person who is interested in helping should be rotating in. So there will be two members or three members of the board will be rotating every six months. Every year, okay, anyway, she's a layer. [laughter]. Okay, anyway, it goes. It'll go like that and I would like to see everyone get involved and you are welcome to get involved and we'll be doing it like that. I want to thank Chilton for all the computer work. He actually got all the computers to run and all the printers to run, which is great. [clapping] I would like to thank the TV, crew. I had phone call yesterday, or the other day. This is John Cogan, I am the eight year old in Princeton that you used to baby-sit in nineteen seventy five and I saw you on cable TV and I would like to come to class. Really, is that cool? Right. And it's because of their work. I mean, it's catching new people, which is very nice. He said he was really bored and he was watching at two am in the morning or something, I don't know. [laughs] Okay, we have to thank somebody that you don't know that you have to thank. In Sera Mey monastery and in fifteen other monasteries nunneries and refugee camps in India, there are about one hundred people typing the Tibetan that you have on your books and I would like to thank them okay. [clapping] And the guy that you don't know, his name is Ngawang Rigdol. He gives his life for this stuff, he spends his whole life, he's this little guy with an ulcer, a Geshe in Sere Mey and he just doesn't sleep at all and, and that's why we have all these readings and stuff. I would like to thank Elly, Venerable Elly, for doing all the interviews, which saves me allot of time. I've got one that I can't read and they'll probably get mad at me. Eric Columbel, by the way if you are not going to his class you are really stupid, and the people who have gone I'm kind of

embarrassed to say, have learned Tibetan about ten times better than in my class. So you should check it out he's a very, very fine teacher. Tough teacher, European style. Chunyi la, Venerable Chunyi-la did a fantastic class on the preliminaries and I would like to thank you for that. And we will reimburse you for your travel expenses, eventually. And I would like to thank Phuntsok and the nuns, Pelma and Jigme Pelmo, they have been doing the regular, ongoing courses and the meditation in the morning, they are starting a Sunday morning meditation. And also Phuntsok's classes helped a lot of people. Two more and then you can go home, okay? We have to thank all the teachers at Sera Mey who trained me, okay, there is about twelve Lamas total, who trained me. I could not have done this without them. Geshe Thubten Rinchen, Geshe, Po, Gampo Khensur, Pomora Khensur, Thubten Tenzin, Chugnye Tobgye, Gyalrong Khensur Rinpoche, Geshe Ngawang Dargye and there's like twelve. Okay, and you should thank them. And some of them are not even alive any more, Geshe Dhargye and Geshe Kelden are.....have passed away, but you should thank them, okay. And then most importantly, we have to thank Khen Rinpoche, because that's why these classes are happening. And you should really thank him, and if you get a chance to thank him personally, you should thank him. I would not be here if he didn't give me permission to come here and teach originally. And I wouldn't be here, I wouldn't be able to do any of this if he wasn't here. The book I am using, I have all these notes in it from nineteen seventy to nineteen seventy five or something when he taught this. And it amazed me, it occurred to me, you know, only when I saw the notes that he's been teaching for twenty five years, never asked for anything, still cleans the bathrooms when I don't do it. He's been very kind to us so you have toLet's do his long life prayer, do you have it? Let's do that now, and let's pray for his long life and have a good time on your final. Relax, okay, have a nice break. And try to look over what we studied and try to practice it, alright. And we try to do it, there's a traditional melody. Well do the long life prayer first and then well do the Long Mandala offering, it's called {tangrat mandel} it means, "Celebration " at the end of a great karma. We did a great karma. Just for this class to happen is, is very, very rare in the world so enjoy. We'll do this chant, it's a very special chant, it's traditionally done a little slower than you do it if you are used to doing in the {tsechu} alright, so we'll do it the traditional way. It's a little bit slower and you think about it as you do it. {Me jung trinley wo no nam tra nu[Khen Rinpoche's Long Life Prayer]}

Prayer: [Long Mandala offering]

Prayer: [dedication]

Okay and just thank you very much for having me teach and just thank you very much for making me do that, [laughs], okay. [clapping]. We don't do prostrations at the last class, it means that we have some unfinished business between us, alright , goodnight.

[cut]

These are raw transcripts that have not been edited in any way, and may contain errors introduced by the volunteer transcribers. Please refer to the audio on The Knowledge Base website (<http://www.theknowledgebase.com>) for the original teachings.

ACI Course 12

**Guide to the Bodhisattva Way of Life, Part Three
(RAW TRANSCRIPT)**

presented by Geshe Michael Roach

**New York
Oct-Nov 1997**

MISSING REVIEW CLASS 11?

ACI 12, Class 1

971014-1

PLEASE NOTE: Missing review class 11 and any Tibetan is totally written by what it sounded like. Therefore, correct spelling is not guaranteed.

Prayers

About 12-13 hundred years ago. And, uh, this will be the ninth and the tenth chapter of the book. We've covered the first 8 chapters this year so far. Um, this book is not even taught in the monastery. It's not part of the Geshe course, you know, uh, it's not considered one of the five great books that's in the monastery. And normally a monk at Sera or at one of the other monasteries, great monasteries, would study this on the side, like during visits by His Holiness the Dalai Lama or by in the old days by one of his ... teachers. Um, so why do we spend a whole year on it? You know, um, it's really perhaps the most important-one of the most important books in Buddhism. And it has survived since the early times of Buddhism, and people, you know, millions of people have studied it and it's a very, very important book. Uh, if you have to perhaps decide what's the most important chapter in the book- it's the 9th chapter. Uh, so you're about to study the most important chapter of one of the most important books ever written by man, or whoever (laugh), uhh, it's a great honor to hear it, you know, it's very difficult to get to hear it. I think you remember the story that we told when Master Shantideva taught this, uh, particular chapter, uh, in the monastery. He started to write off the throne that he was on. And only a few people even heard the end of the chapter. Uh, only those people who could read his mind, uh, and could follow him as he floated into the air, uh, away from the monastery, uh, heard the 9th chapter and there was this big argument about whether there was a 10th chapter or not. So, you're about to hear the 9th and 10th chapter and I promise not to fly away. Uh, (laugh), and uh, you have to get in your mind what's going on in this chapter. This chapter is about emptiness. It's about the meaning of emptiness. Uh, when you look back on your life, you know, when you get old, you should get old, ok, and uh, when you look back on your life and you think about what happened in your life. Uh, if you can see emptiness directly in this life which is about 20 minutes or something. It takes about 20 minutes. The real Tonglam, direct experience of emptiness on the path of seeing.

It takes about 20 minutes of a human life. I think you can count that, and you can count your first experience of real boddichitta which takes less than that- takes maybe 5 minutes, and then, uh, you can count if you ever have any tantric realizations, life of kirim and zogrim(?) - the two levels of tantra. Uh, they would take a kirim experience would take a few minutes and a togrim (?) experience would take a little bit longer. But, you could look back on your life after 60 or 70 years and say- those are the only times in my life that were important. You know, that few minutes in my life was the only important time in my life. Uh, the rest was just moving from one of those realizations to the other, you know, physically, and in time. But, if a Buddhist looks back at their life, at the end of their life, and if you can say: I've seen those things for half an hour or something, uh, that's, that's the only meaningful thing that ever happened in your life. You know, that, that's a very profound statement, you know, that when you look back on a whole human life uh, from the time you were born that those were the only really important things that happened. Those were the most important things that happened. And you can easily see that, and you can easily uh compare to the rest of your life make thousands, millions of times more important than only the other days of your life- are those few minutes. And the whole purpose of being a Buddhist is to try to get to those few minutes, is to try to make those few minutes happen. If you can make them happen, you won't suffer anymore. If you can make the direct perception of emptiness happen in this life, you see your future lives, you know uh which life it will all end. You see your own enlightenment. Uh, you see the Buddha. And you see all of these things directly. You know them. And no one can ever convince you anything else, you know. You know that you so them, and that's, that's the nature of that experience. And from then on, you will not have any major sufferings. From the moment you see emptiness directly there won't be any major bad thing happen to you in your entire existence ever again. Uh, it can't happen after that. You know major problems, you'll get minor problems. You'll have to die like six more times. (clear throat) But that's all. And that's nothing, ok, I mean, those are, that's the power of that experience. If you reach it. Kirim or Tzorum. If you have those, uh, experiences, then you have the direct knowledge that in this life, very soon, you can become a complete Buddha. As, enter some kind of paradise. So really those are all that matters in your life. The rest is just logistical support. You see what I mean: eating, sleeping, friends, family, job, your body, uh, your mind. Everything else is just conditions for those to happen. And they don't mean anything more than that, you know. If they can lead you to that experience then they had some meaning. And if they can't, if you don't get to one of those experiences, they probably didn't have much meaning. Which is like a pitch for coming to this class, ok. This class for that, you know, the only reason for the

ninth chapter is to try to get you to see emptiness directly. That's what you're here for. Uh, so so, and it's very rare to hear the 9th chapter, and it's very rare to hear it explained, uh, at all, so in the benefits I like that. So don't don't uh, it's not, you're not uh, this is not like one of those uh, they hand out those fliers around the city, I forget what they're called- adult learning thing, annex thing- something like that. You know, like, this is not like how to write a good movie script or uh, a new yoga class, or or healthy living class, or. The point is not that. Just don't think of this as a class. I mean, we call it a class- it's not a class. If you get what's going to happen what's going to happen in the next 10 classes uh, you become a totally different kind of being on this planet and you will, and because of that experience you will not suffer in any major way again- period. I mean, it's really like some kind of threshold in your life if you can hear the 9th chapter. If you understand what it's about. And if it leads you to see emptiness directly then you don't need anything else in the world actually. And you can die happily. You know, and you will (laugh)ok. So don't miss one of these classes, ok, uh, don't don't you know- there's no other reason for your life really, you know, there's nothing else in your life that matters uh, like emptiness. There isn't anything. Uh, don't kid yourself, ok. If you miss more than two, don't come, OK? Uh, that's a deal. I mean there has to be a certain energy in this room. And it has to be that people are committed to, to learning emptiness and to seeing emptiness. So, if you think you're going to miss more than 2 classes then come on Friday night and there's little lesson..ok? But people in this room now, if you stay, uh, don't miss class, ok? And if you miss more than two, then as a point of honor, just stop and don't come. And come back on Friday, you're welcome to come on Friday, ok. But there has to be a certain level of energy in this class and a certain level of commitment. If you miss if you miss more than that then it means you don't understand what we're talking about at all. It means you don't get it. And probably you could come on Friday night, Maybe in a few lifetimes you can get another chance, ok? Laugh. I'm not kiddin, ok?Uh, it's a commitment. And and I'm not saying it for my benefit, you know, I, uh I'm just saying that in your life the things that happen; the events that come in your lifetime- very special opportunities compared to which you should cancel everything else. Where other things just don't matter anymore. Even if they seem very very important. Uh, if you really know what's going on. If you get that kind of event happening to you or that kind of opportunity, you should cancel everything. And just do that , you know. If it happens that something like that comes close to you, you should grab the opportunity and not even hesitate and cancel the other things. Even if they're virtuous; even if they're Dharma things. Uh, if you have an opportunity to understand these few things in your life. If you have an

opportunity to experience them in your life then you should just cancel the other things, ok? Alright?

Uh, what does seeing emptiness do for you? What can it do for you? Uh, I'll read you the definition, here, let me see. No more writing in my terrible handwriting (laugh). Now you have no excuse to uh, make your handwriting better, Ok, uh. Copy that. All the Tibetan I put up on the projector is on your homework, ok? So.....Um. By the way, this class is going to be a little tougher than the last one,ok? The 9th Chapter is hard. And, uh, I decided, I saw G.I.Jane the other day and uh, I got inspired by that drill sergeant, and uh, I'm going to kick a little but in this class. Uh, so, you gotta work hard. And don't go home and think you're not gonna work hard, because you have to work hard. And you'll learn something. Cause if you don't work hard you won't learn anything, alright? I'm gonna make you work hard. Or you'll leave.

They have this bell in the movie that you could ring if you were gonna give up, you know, Ah (laugh).

Say Dun (Dun) Kangshi (Kangshi) Numsu Du (Numsu Du), topay (topay) chima (chima) sopa (sopa) chopa (chopa) [all Tibetan here and hereafter I'm ot 100% sure of...].By the way you could do this in Tibetan track or you can do it in English track. Uh, if you do it in Tibetan track, you have to memorize everything that goes up on the board, ok? And you should, ok? You really should try. If you want to you can try to memorize just the English letters, alright, until you get to know your Tibetan letters. But you should really try, ok, if you're on the boarder and you don't know quite what to do, just do it. Ok, you have a lot better chance of seeing this emptiness in this life if you can learn Tibetan and read all the other scriptures about it, ok? Much better chance. If not, just for fun, and I don't care about intellectually I don't care. You know, if you, if there were hundreds of Lamas being nice today who could explain these things in English, and if all the books were already translated it wouldn't matter. Uh, but there's only about 10 good translations on this subject. There's probably ten thousand books that exist on this subject. You gotta learn Tibetan. Don't be lazy, just do it. Especially the people who are administering this class, ok, uh, so say: I don't have to learn that because I'm making the announcements, so I'm uh doing the xeroxing, or I helped set up the altar. Uh, forget it. Of all the people here, you should be the best, ok? You should work the hardest. It means you're gonna get a little less sleep for six weeks or something, ok? It's no big deal. You will regret it later if you don't do it. These classes will not last forever, you know. We are very luck right now. We have a place, we all have a human body that didn't die yet, uh, you're very lucky. (unclear)will not go on, uh, forever, so you have to take the chance when you have it, ok? Uh,

Dun means- in this case it means that thing- that object. Normally it means

meaning. Uh,

Kangshi means which; that object which, Kangshi.

Numsu du topa means: if you perceive it directly. Numsu Du means directly. Numsudum.

Topa means to realize it or perceive it.

Topa- by that perception.

Chima means purity, everything in pure. Meaning your mental afflictions: jealousy, hatred, anger, desire are called impurities. And also eventually, the obstacle in your mind that prevents you from being a Buddha. Ok, there's an obstacle in your mind that prevents you from being a Buddha. If you can remove that impurity you'd be able to see all the objects in the universe at one moment- in one moment. You'd be able to see everything in the universe. And you'd be able to appear anywhere in the universe that you want to appear, ok, and that's, that's Chima, meaning impurity is also removed. Chima means impurity.

Sopa means, I translate it as finished off. Like, completely finished. Ok, completely finished.

Sopa Chopa means it functions to do that. It does that. It does that thing. So how shall we translate this in English? Pause. I'll try to do it the way I did it. Ummm: that object which is such that- that object which is such that if you realize it directly, it allows you to finish off every impurity, ok? It's the object which if you realize it directly, allows you to finish off all your impurities.

That object is emptiness, ok? Another word for emptiness is ultimate reality. Ultimate reality. You can only perceive it directly in a deep deep state of meditation, with a lot of training, ok? And the whole experience of perceiving it directly it takes in this life time for example, it could take like 20 years to get ready and then you see it, you know. Seeing takes about 20 minutes in deep meditation. In fact, if you can make contact with that reality it's a separate reality; it's a different reality, it's a higher reality, ok? If you can make contact with that reality, it will stop in you every impure thing. You won't, eventually it will stop your mortal body. You won't have to die anymore. It will stop your bad thoughts even before that. You will not ever be able to have jealousy anymore. You won't be able to get upset anymore. You won't be able to have an un, un, a bad day or an unhappy thought- impossible, totally impossible. But the only way to do those things is to make contact with this higher reality- ultimate reality- emptiness. It's a higher reality. And and to have any hope of reaching those things you must make contact with it. You must see it directly, ok? If you see it directly- if you make contact with it before you die, these things will start to happen. You know, your mental afflictions, your bad thoughts, your bad emotions will start to disappear one by one. Get less and less and less and then

finally finish. Eventually, the body itself will start to change into a higher body, ok, into like a body of light. And that cannot- that's all triggered by making contact with this thing. What does it mean to make contact with it? You know, do you touch it or something like that? No. In meditation, you make contact with it with your mind. With your mind, you make contact with ultimate reality. Just doing that for 20 minutes has the affect that for the next 7 lifetimes you can remove all of your bad thoughts, all of your suffering, and if you practice tantra, uh, in this lifetime, you can remove all those things, ok? In this lifetime you could remove all those bad parts of your mind and also your very body will start to change, and your body will change into a different body. And your world will change into a higher world, ok? And that's all made possible by making contact with this object, ok, and that's the definition. I mean, that's the description of ultimate truth, ultimate reality. That thing which if you make contact with it, every impure part of your being will be changed, ok, so you must make contact with that. It's only 20 minutes, it's really weird, you know, 20 minutes in the presence of this object is enough to put you on the path. In the stream- it's called stream mentor. It's enough for you to enter this stream. And then you're on your way out. It's like on a conveyor belt or something. You don't have a choice actually. From that moment on you're on your way out. And that's the direct perception of emptiness. This is the quality of ultimate reality; this is the quality of emptiness, ok, um. How does it do it, ok? How does it function that way? What happens after you see emptiness directly? Ok? That happens to be the first homework question.

Say: Ji ta (Ji ta), Ji ta (Ji ta).

Ji means destruction, destroyable.

Ta means view, view point.

It's a way of looking at your world, ok, it's a way of looking at your world. It's called the view of destruction. The view of destruction, ok? What is it focusing upon? If your name is Helen McGale it's focusing on Helen McGale. Me and mine, ok, it's focusing on me and mine, ok? It's focusing on Helen McGale and Helen McGale's arms, Helen McGale's legs, Helen McGale's mind, Helen McGale's etcetera, ok? The five heaps of Helen McGale, ok? So it's either focusing on you or your parts. Me or mine. What is it thinking about those parts? It's thinking, those parts exist and this is difficult, ok, without my perceptions, ok. They don't depend on my perceptions. They are not my projections. I am not creating this me and mine; they exist out there, on their own. They are not totally dependent on my own mind, ok? They have an existence of their own, even if my mind wasn't there. Ok, they exist out there, on their own, whether or not I'm thinking about them. They exist out there on their own, whether or not I'm organizing them in a certain way, ok? No matter what I think about them,

they would exist in any case. That's false. Ok. And Ji Ta, the view of destruction is looking at those things and thinking: oh, they exist out there, on their own, independent of my mind. Independent of my thoughts. Independent of my projections. They exist out there on their own, ok? That's the ultimate meaning of Ji Ta. Why is it called view of destruction- there's two interpretations in the scripture. One says: what is it focusing on? Me and mine. Which is very destruction, ok?(laugh). You're gonna die, ok, me and mine is gonna die, ok, however attached you are to your arm and your hand, you know, whether you like them, whether they're wrinkly and hairy or or you know, whatever, you're gonna lose them. They're gonna be destroyed, ok? That's one meaning of view of destruction.

What's the other meaning? That the view itself is what? Destroyable. Thank goodness, right? I mean, you can destroy this view point. You can destroy this way of looking at things, and then you'll be liberated. Why? This way of looking at things is the first link in the wheel of life- when you see that picture of the wheel of life and there's these two blind guys walking along ignorant. Ignorance which causes suffering. The ignorances which causes every bad thing in your existence. From a taxi cab that you don't like, upto your wife or whatever, you know. From the smallest thing upto the heaviest suffering you have- the suffering of cancer or AIDS, or something like that. Every version of suffering :mental and physical is caused by this way of looking at things. It's all caused by thinking that about you or yours, your part. Why? Emm. It has mainly to do with feelings, ok? It has mainly to do with your feelings. The most important part of your body that causes trouble, the most important part of your mind that causes trouble is your feelings. I like this, this feels good. I don't like this, this doesn't feel good. And in order to get the things that you like, you hurt somebody. In order to avoid the things that you don't like you hurt somebody. Because you think that's the way to get what you want. Which is not true, ok? It's not true, but it's human nature. As long as you believe that this arm exists out there on it's own, independent of your mind, you will believe that if you hurt someone, you can get what you want; that you can get what you want by hurting someone. I can get rid of the roaches in my apartment if I kill them. That's like a classic wrong view.ok. Can you get rid of them by killing them? No. Will they appear to go away for a while? Yes. Is killing them what made them go away? No. Will they come back again? Of course, you killed them. You know what I mean? Or worst, ok. How does that all work? We have to talk about it, ok, we'll talk about it. But when you do a bad deed to take care of this arm, a seed is planted in your mind. And then that seed grows into a new roach, ok? (laugh). The idea of a new roach. Seriously, no kidding (laugh). You have this feeling about you want your apartment clean, you know, so you kill these

things, which is a bad deed. Because you think that's how you get rid of them. And then the bad deed of doing that, of killing, of harming another being, is planted in your mind. And that causes you to see them again. Ok. If you didn't think that way- if you stopped thinking that way, then you can, you can stop your suffering. And you can stop your bad thoughts, ok? That (unclear), stopping your bad thoughts is called: Nyande. Say Nyan De (Nyan De), Nyan De (Nyan De).

Nyande is an abbreviation for the Tibetan word for grief, uh, grief. Like if your mother died, the feeling that you'd have is Nyan, it means grief. And De means to go beyond that, to overcome that. So Nyan De means to overcome your grief. It's a Tibetan word for Nirvana, ok? This is the Tibetan word for Nirvana. Nyan De.

Let's run by again the connection between Jik Ta, this world view about this destroyable thing, and Nyan De, Nirvana. How do you go from seeing this arm as self existent out there on it's own- How do you get to Nirvana from there? Ok? What's the connection? And you have to understand that. Ok. Jik ta is the idea that this arm and the roaches in my apartment exist outside of my thoughts, outside of my projections. It is not put out there by my mind; they really exist. If I went to Kansas tomorrow those roaches would still be there, ok? If I die, those roaches would still be there. If all the beings in the world died, they would still be there. Ok? They exist outside of my projections, ok. That's a wrong view. They are in my apartment because somebody put food somewhere, or they're in there in my apartment because the guy next door is using poison and they're all running over to my house. Or they're in my apartment because my stupid friends used to leave sandwiches around the house and stuff like that. That's not why they're in your apartment, ok? That helped them get there, but the reason there's a sandwich, and the reason your friend's using poison, and the reason they decided to stay in your apartment is because you hurt something like that before. And now you have to suffer from them ok, it's very interesting, ok? Jik Ta says those roaches came because of all those things. Wisdom says: yeah, they came because of those things, but who made the sandwich? Why did the guy eat the sandwich in my apartment? You know? And who made the roaches in the first place? How come there are roaches in NY, you know. They don't exist in like, I was in L.A., I guess the part of L.A. I was in they don't exist, ok. Uh, why? Why do they exist in one big city and not in another big city? It's warmer out there? Ok, I mean why, you know? Because they're coming from your mind. They're a production of your mind. How that works we'll talk about. Ok, But when you stop thinking that these things are self existing, you will stop killing the roaches. Because you'll see that it's a projection coming from your mind. And if you want more roaches, the best way to get them is kill them, ok Seriously. If

you don't see that, you don't get it, yet, ok. By the way what would happen about everything, like for example: what's the best way to get money? Give it away. Ok, that plants seeds in your mind that in the future you see more money. Ok, it works, it's infallible, it's....(unclear)later, ok?

I'll catch you before the break, ok? How to get money? Give it away. How do you get rid of your roaches? Protect them. Ok? Rinpoche, our teacher, we have roaches, ok? Every night he would wake up at 1AM; he would go and put them in a cup carefully, and take them outside. For a year, you know, we have never had a roach in our house again. Seriously, you know. We had it very bad, you know. It's by protecting that you get rid of them. It's very interesting. It's by loving your enemy that you can destroy him. Alright. If you don't like an enemy, then just be nice to him, and he'll go away or he'll become your friend, ok. It's very nice- it's very nice. But by hurting them, you create more of them, ok. So if you get it, that's the emptiness. If you get that those things are coming from your mind; once you get it, you'll be able to get over your Ji Ta, your view of destruction. And then you'll stop doing bad deeds. And when you stop doing bad deeds, your world cleans up. Your reality cleans up. Your body changes. You become healthier, happier. You meet- fewer bad things happen to you, and eventually you enter a Buddha paradise. So that's the connection. If you can destroy this stupid mind, that says: all these things exist outside of my mind, ok. If you can destroy that and go to the other side that says: these things are coming from my own deed, what I did in the past, you know, this arm is being created by my good deeds or my bad deeds. Uh, then you can really make some progress. And then you can get rid of your bad thoughts, and you reach nirvana. And then you can eventually reach Buddhahood itself- enter a Buddha paradise. The arm will change. If you're very very holy with your life, then the arm itself will start to change and you won't be like this anymore. You won't be stupid in the head, and you won't be dead in the body, ok, seriously. And that's the whole idea Buddhism. Buddhism is not to make you feel calm while you're dying, ok? Uh, Buddhism is not to, you know, go around a happy face when a car hits you, you know, it's not that, it really isn't that. It's to stop all those things, ok, permanently, forever. You won't be in a world like that anymore. That's why we're here, ok. That's the connection between seeing things as self existent, seeing things as existing on their own side, or, getting to nirvana- and getting to Buddhahood. That's the connection; that's your first homework question, ok?

How do you get rid of this destruction view, view of destruction? See emptiness. Understand the emptiness of this thing, ok? What happens when you get rid of that? You can clean up your mind and then eventually clean up your body, and you won't suffer anymore, ok?

And clean up, by the way, you clean up all of New York, etcetera, ok, the whole

geographical environment that you're living will change, ok, and that's the point. Hmmm, that is G.I. Jane stuff! Let me see here, ok, the opening line of the 9th chapter. By the way, this chapter gets hard, ok? And just hang in there. In Tibet, in the monastery, there's a custom, uh, we go to class, you know, 3, 4 hours a day, and then we go to bake. And the debate is like: (screams Tibetan debating words), you know, it goes like that. And if you don't know Tibetan, it's like, (laughter), and even if you know Tibetan, I mean, there is this Tibetan guy who, uh, called the police. And some of those monks are fighting, you know, uh, "you have to come quick", you know. And they're just shooting questions at you like that. And in the, and in the class it's just about the same. Uh, but there's a custom in Tibet that you just sit there. And even if you have no idea what's going on, you sit there, and you ask for a blessing, you know, the words of a blessing. Someone is talking about that object which if you perceive it directly, you stop all suffering for yourself and other people. Someone is talking about that, so just sit there, you know. And people sit in those classes, you know. You can sit in the winter debates, there's lots of people sitting there, you know (laughter), and they have no idea what's going on, and. But after about a year or two you, you get it, you know, and then you start, you understand everything, you know. So what I'm saying is don't get discouraged. This chapter is profound. (unclear). Hang in there, ok. I don't care if you get 48s on your homework. You don't get thrown out of this class for failing your homeworks, really. Uh, so stay, stick in there, you'll learn a lot of things. If it wasn't profound, uh, it wouldn't be so interesting, ok? Uh, if it wasn't a little difficult, it wouldn't be so powerful. It's very powerful and it's a little difficult. So hang in there, ok? You get the blessing, ok. Alright.

By the way, the first thing that I mentioned about nirvana- there were some people in Tibet in the time, well, actually in the time of Shanti Deva, Master Shanti Deva also, who said: "You don't have to see emptiness to get to nirvana. You need it to get to Buddhahood. But you don't need it to get to nirvana."

What's the difference between Buddhahood and nirvana? When you get to Buddhahood, your mind can see every existing object. Your body changes completely into a body of light. And you can appear in any planet in the world simultaneously. Next to anyone you want to on any bus, on any planet. You can appear there, you know. You never know who's next to you on the subway, ok? I mean, a Buddha, part of the point of getting to be a Buddha is that you can appear sitting next to- I mean, everyone who ever sat next to you on a bus in your life could have been a Buddha emanation. You don't know. But when you become a Buddha, you get this ability to do these things, ok? That's a lot different from nirvana. Nirvana is, is the point at which you are able to stop all your negative emotions; you don't have any more negative emotions. That's

nirvana, ok? But both of them require one step before that. What's that? You must make direct contact with ultimate reality. You must make direct contact with ultimate reality, ok.

So there were people in Gyaltsab Je's time, the book we're studying was written by Gyaltsab Je, student of Jetsong Kapa. And they said "oh, you need, you need to see emptiness directly to become a Buddha, but you don't need to see it directly to reach nirvana." And he said, come on, you need that power. You cannot remove your anger forever, or your jealousy forever, unless you see emptiness directly. It's impossible. By the way, this is coming from a guy who just gave you about eight chapters of why these little tricks you can use to try to help remove your anger, and then when you get to the 9th chapter he says "by the way, they don't work" (laugh).

You can reduce your anger; you can reduce your jealousy, uh. But until the time you make direct contact with ultimate reality, there's no hope. You cannot remove anger and your other negative emotions. That's nirvana, ok? That's why he went through how to remove the view of destruction. Cause when you do, you can reach nirvana. You can reach Nirvana. You need it- you need to remove that to reach nirvana, and you must see emptiness directly to do that- to remove the view of destruction. That's the connection, ok?

The next lines in the 9th chapter say "(Tibetan)" which means: all of these things that came before were said by the Buddha to be for the sake of wisdom. I'll repeat that, ok? The opening lines of the 9th chapter say: All of this stuff that came before was spoken by the Buddha to be for the sake of wisdom.

Ok, what came before? I mean, basically, wisdom is number 6 of what? The 6th perfection, ok? 6 ways in which Bodhisattvas act, ok? 6 activities of all Bodhisattvas. What are they quickly?

Giving. Yes, giving, like generosity, uh

Ethical way of life. You know, following a good way of life.

Patience. Which means not getting angry.

This one which means you like to do good things, ok? Like, you're happy when you get a chance to do good things, ok?

Meditation. Call it meditation, ok?

Those are the 5 perfections that come before wisdom. And those 6 are the activities of a Bodhisattva. That's what this book is about; that's how you get to be a Buddha, ok,

We'll say them again:

Giving, ethical way of life, not getting angry, being happy to do good things, and then meditation. You need those five things.

So many Tibetan, uh, there was a debate even since India, what do these opening lines mean? When it says: everything that came before is for the sake of wisdom. And then, uh, some people said, "Oh, it's referring to chapter 8. What was the subject of chapter 8? Meditation. Deep meditation.

Ok, why is that a good answer? (student replies)

Yeah, you cannot see emptiness directly. You cannot make that direct contact with ultimate reality. Which if you can do it for 20 minutes in this life-everything's over. You know, you're a stream (unclear). Everything is set. You know, you can't screw up after that. You know, life is perfect after that. You know, you know everything about your future. You see it directly. If you can just do that for 20 minutes. You must go to see emptiness directly to make direct contact with that object- you must be able to get into a deep state of meditation. You must be able to get into this state of meditation. Ok, that's why it makes

sense to say- the 9th chapter, the opening lines, are talking about the fact that you must have chapter 8 to get to chapter 9, ok?

Which means, by the way, if you don't meditate about an hour or two a day, you will never make contact with ultimate reality. And you will just die, like all the other people in the world are dying. Ok, hopeless, helpless dying.

If Buddhism is wrong, you just die. Ok? If Buddhism is right, you die and then you get to much worst things, ok? And very very long time. Ok? Uh, so that's the choice you have, you know. Either make contact with ultimate reality or just die a normal death.

How do you make contact? You must be in deep meditation. You must- how do you get in deep meditation? You must practice about an hour or two a day. People come up to me, you know, "is it ok if I don't meditate today?"

You know.(laugh) Yeah, if you want to die like that, I don't care, you know, fine (laugh), you know, "Do I have to do my confession book today? Can I just skip the rest of the day?" Yeah, you know. If you want to, if you just want to die like that, I don't, you know, that's your privilege, right? That's your right. Everybody has the right to suffer. Everybody has the right to die. You know, that's your inalienable right, right? I can't tell you, you know, not to suffer. If you want to suffer, suffer, you know. Don't meditate tonight. You know, or wait till it's too late so you have a lousy meditation, you know. Uh, you know, it's your right. But it's a stupid question. Anyway,

The other commentators have said "No no no, we're talking about the other five perfections."

The opening lines of the ninth chapter mean: you must have the other 5 perfections before you get to wisdom. Ok. The Buddha taught- the Buddha stated that the other five were for the sake of reaching wisdom, ok. So those are two ways of interpreting it.

Is way number 2, is way number one correct? Does it make sense? Yeah, it does. And Gyaltab Je says “not too bad, you can do it that way”

Which is a Myingats. What’s that Myingats? That the second way is better. When you say “Not too bad” it means, well, the second way is better. Which means, the opening lines of the 9th chapter mean: the whole schpeel that Master Shantideva gave upto this point was for the sake of getting you to wisdom. Ok, why do I talk about all of these perfections through this year? Because I’m trying to get you to the perfection of wisdom, ok. Now you get into a debate, and we’ll do that debate, and then we’ll take a break. Um, now people have said: Therefore, Master Shantideva thinks that you have to practice the other five perfections to see emptiness directly. Ok. . To perceive emptiness, or to understand emptiness, you must see the other five perfections- you must have the other five perfections come before. They say, Master Shantideva is saying: you can’t get to number six unless you do the other five. Unless you are generous, unless you live a good life, unless you don’t get angry, unless you’re happy about doing good things, and unless you have deep meditation. You can’t get to number six. You can’t have any understanding of emptiness. Is that correct? Wowww, ok. Some people say yes, some people say no. ehhe. Here’s the answer.

Jetsong Kapa used to have a memorizing contest with his friends. And, uh, I think he did like, I don’t remember exactly, I think it was a hundred pages one night. And, uh, so you can do a few lines, right? By the way, this is the longest one; you just happen to hit it early, ok? So don’t get scared, alright? You can’t really leave till the break anyway, if, if you provide. Again, you don’t have to do it in Tibetan, you can do it in English, alright? What I used to do in debating was, uh, I’d just pick out the main points. Forget all the “do” and “and” and “it” and “the” you know, you can reduce it to about four words that you really have to remember, ok? And if you find this class too demanding for you, come on Friday night, ok? But I don’t want to water the class down, ok? I want to make it a little GI Jane, alright. And you can do it. Ok, ready? Not quite. Ok.

Say LOPEN (lopen). Lopen means, it’s what I’ve been calling master. It’s a Chaga (?) in transcript. It means scholar. Master, scholar- master saint-master meditator, ok? Lopen. Master.

Shitso means Shanta Rakshita. I’ll spell it for you. Shanta Rakshita. Very famous Indian master of Buddhism. He talked about whether or not the 5 perfections have to come before you can understand emptiness, ok. So we’re quoting him. This is his position. Shantu, Master Shanta Rakshita.

TAR. Tar means: he said; according to him.

TONG YI. Tong yi means what? Emptiness. Ultimate reality, same thing.OK. Tong yi, ultimate reality.

TE SUM are the first two thirds of the procepts called TE SUM GUM. So I'd like to repeat it, ok? Te (te) Sum (sum) Gom (gom) Sum (sum). Te (te) Sum (sum) Gom (gom) Sum (sum).

Te means going to class and hearing about emptiness. Te means to hear. To learn, learning. Ok. Even if after the tenth class of this course you intellectually understand everything I talked about, which is unlikely, ok, it's not enough. Te has to happen over and over and over again, throughout your life, every few months, you should be trying to get into a class about emptiness, ok. You should go again and again and again and again. Alright. Our heads are made of wood, and it takes a certain amount to sink in , ok. And this is recognizing Buddhist teaching theory. You know, it takes a certain amount of hours for it to reach the subconscious. You know, for it to really reach the inner core of your being, you have to hear it, frankly, several thousand hours of it. Ok.. (unclear)..it takes a lot of time. You have to sit there and sit there and sit there, and you have to hear it explained correctly and accurately many many hours, and then it will sink into your mind. That's called TE.

Say "SUM" (sum). Sum means contemplating it. It means going home and thinking about it intellectually. You're on the bus or you're about to kill a roach in your house. Like the roaches are getting really bad and you remember this guy, "what, what was he talking about" and "why did he say that?" and "is it true or not?" and what, you know, you start wondering about it and thinking about it. That's Sum. Sum means contemplation; thinking about what you TE, what you heard. Ok?

Gom which is coming up later, it's not here, ok? Gom means meditation. Like you actually go into the state of meditation and you try to see emptiness either directly or indirectly, ok?

Can you perceive emptiness before the day that you make direct contact with it? Ya. You did while I was talking about it just now. During the last hour, you've had certain intellectual understandings of emptiness. You perceived emptiness intellectually very fuzzy, very dark, very incorrectly, but you perceived it. Ok? You had- when I say the word emptiness- if I talk about: Is my arm out there? You understood something. You have some kind of mental image about emptiness, ok? And when you go home tonight and think about it, uh, or the next time you kill a roach or something, uh, you'll have another perception of emptiness, you'll start to understand it more. Those are perceptions of emptiness. Is it the direct contact that takes you to nirvana and Buddhahood directly, fast? No. Because that's SAD MUNDSUM, that it directly. That has to be direct. That has to be direct contact in deep meditation. But here we're not talking about that.

KEE means: by the process of learning and contemplation.

(unclear Tibetan)..BEPA: is a fancy word for: Establish or to gain of clear understanding of something. Ok. You're able to gain a clear understanding about emptiness.

JIN SOP. Jin Sop means: giving and the other four perfections, right? So it's the first five. Jin Sop means giving and the other four. The first five perfections.

NGA means what? Five. Nga means five. Ok.

MUN DE DOP means: they come before, they come before.

MI GU means: they don't have to. OK. This is Master Shantiva's (?)position and it's also accepted by all the great Lamas since then, and all the great Lamas before that. (Sneeze) Excuse me.

Ah, they don't, you don't have to do generosity, you don't have to be Bodisattva moral, you don't have to be perfectly avoiding anger, you don't have to be perfectly joyful about good deeds, and you don't have to be perfectly meditating as a Bodisattva activity to get an intellectual understanding about emptiness. I mean, anyone can come in this room and if they had half a brain, they can understand something about emptiness. Ah, so you don't have to, you don't have to go before for you to have a general understanding about emptiness, ok? That's the first reason why those five do not have to go before you understand emptiness generally speaking.

I'm going to give you two more reasons. On you homework...3. OK, you have to give three reasons.

The first reason why you don't need those other five perfections to see emptiness is that just to hear about it and to think about it, you don't have to be a great generous person or anything like that.

For you to hear that word "emptiness" puts you above, above about a million other people in United States tonight. You have more good karma. Each person in this room has more good karma than about a million other people tonight. To hear the word "emptiness" come from someone's mouth, you have more good karma already than about a million other people in America tonight. Period. Ok? Of course you need good karma to understand emptiness. But you don't have to have those extraordinary Bodisattva activities. That's the point, ok? You just need a few million years of good deeds, ok? Which you all have, ok? And which can wear out.

(snaps) About the time it takes the air to go between the hole. It's a miracle that the air continues to go through these two little holes. If you think about it. Like for 40 years or 30 years, the air has managed to go through these holes a couple of times every minute. It's amazing, ok? It doesn't take anything to stop it, ok? The karma could wear out any minute. Somebody could choke on a cookie during the break, which you will be in about two minutes, ok? Uh...hope you don't. We don't have insurance for that, ok.

We'll do one more and we'll do the third one after this- fatal cookies.

I, I promise this is the longest part of the homework.

You're probably thinking to yourself: if he keeps up this way, I'm probably going to have to spend 4, 5 hours studying this. That's right, ok? (laugh). I'm trying to get you more TE. Alright? I'm trying to force you to, I'm trying trying to wrest away from your New York Times time. Stuff like that. So give up something for six weeks, ok? New York Times is a good choice. Ok. Stuff like that. A couple of movies. I, I studies Sanskrit, ah, I was an auditor, there were 60 people in the class and 3 of us were auditing and uh, the professor got up and said uh, "I've been in this university my whole life since I was 17 and now I'm 64 and a half and now I'm going to teach it the way I've always wanted to teach it, cause they can't kick me out now" (laugh). He made us memorize many verses. And at the end there were three people left and it was the three auditors. Uh.

Say "TONG NI LA" (Tong Ni La), NI JUNG WE (Ni Jung We), NYONG WA (Nyong Wa), GYE WA (Gye Wa), LAAN (Laan) MUNDU (Mundu) DO (do) NIGU (nigu). OK

Tong Ni means: emptiness, we had it before. Ok. Tong Ni means emptiness.

Tong Ni La means: about emptiness. La means: about.

NYE GYE NOWA is a very difficult word, ok?

NYE means: mind.

GYE means: it changes your mind.

And NOWA means: an experience. Ok.

It means a deep, uh, understanding and experience of emptiness. A deep spiritual understanding and experience of emptiness. But not directly, ok? It's where a deep understanding and a deep conviction in emptiness, but not yet of direct perception; not yet that direct contact. Like it's just that you have a very very deep understanding of it. So deep that you're certain about it and you know it's true. Something like that. But you haven't yet made direct contact with it. Like your mind's been transformed by your understanding of it, and you have a deep conviction of it- about it. You understand it very deeply. But you haven't yet made direct contact with it, ok?

NYE GYE NOWA, KYEWA LA.

KYEWA means to develop that.

LA means: for that also.

And then the rest is the same as the last one. The rest is the same.

VUNDU DOME GOME: those five do not have to come before. Ok?

For you to have a profound conviction, uh, profound understanding, spiritual understanding of emptiness, they do not have to come before, ok? You do not have to engage in those Bodisattva activities before.

We'll do number three, it's real short.

KOTSU SHOR NE DWA.

Kotsu shor, what's Kotsu shor? Ya, anybody salivating? No. OK.

OK say "NYEN RANG" (nyen rang) KEE (kee) TONG NGI(tong ngi) TOPE (TOPE) KONG CHUN(kong chun) KEE (kee) FAK TONG(fak tong) NYANG (nyang) KAY (kay). Ok

Nyen Rang means: two kinds of lower lever Buddhist practitioners that had not reached Bodisattvas tracks yet. They are not interested in the Bodisattva track yet, ok, Hinayana.

Nyen means listen. These are people who can listen to all this stuff about saving all sentient beings. And they can even report it to others. But they can't do it themselves, so they're called : Nyen. Nyen means they can listen, listeners. They're not interested in saving all people yet. But they want to be a good Buddhist, ok. And they can reach nirvana, and they can see emptiness, ok, But they can't reach Buddhahood yet. That's called nyen. Shravaka in sanskrit

Rang means: self made Buddhas. They're not self made and they're not Buddhist. But they're called self-made Buddhas. These are also people on a lower track who want to reach nirvana but they're not interested in saving all sentient beings yet, ok? Why are they called self-made Buddhas? They don't have a teacher in this life. They're running off their good karma of their past life of meeting millions of teachers before. In this life, without a direct teacher, they can achieve their goal. What is their goal? Just nirvana. They're not interested in helping all sentient beings, ok. Necessarily, ok. Uh,

Tong ngi tope means: they do perceive emptiness. How? Kong Chun. Kong Chun means: through that third step in the learning process. What was the first step? Hearing a lot in class- many many hours. What's the second step? Thinking about it when you get home. What was the third step? Meditating on it. Now we got to the third step. These people have a meditational understanding of emptiness, ok. They are perceiving emptiness in meditation. They have a thing called: fak tong.

Fak Tong means: one of the highest developments of wisdom. Where, we have the definition in the last class. But it's a very great understanding and perception of emptiness. It means: special vision, special vision, special insight. Ok, fak tong. Fak tong.

Nyang Kay means: even they can develop that, ok? What's the point? What's the point of this third one? Even people who have no interest in saving all other beings- they don't care about Bodisattva stuff- they can see emptiness, they can see emptiness. Now what are these three statements trying to prove. What were they again? Let's go through the three, then I really will let you have a cookie. Somebody came up and said, what? You can't , you can't see emptiness unless

you do those other five perfections. You can't, ok, unless you are great at giving, morality, etcetera- Bodisattva way. You can't see emptiness. And Master Shanti Deva says: wrong on three accounts, wrong on three accounts. First of all, any fool that walked in this room and had an ear, could hear what I'm saying....

SIDE TWO

(unclear) Oh, and you can even have a very deep understanding, I mean, not just be a schmuck off the street, you know. You can be a very dedicated Dharma student, have a deep deep understanding of emptiness. Deep so much, that you're convinced that it's truth, that your mind is changed completely. But even then you don't need to have the five perceptions of Bodisattvas for that. You can do it without it, ok, although you need other virtues. And thirdly, you can be on a completely other track. You can be on a Hinayana track. You don't care about saving all sentient beings. But you can see emptiness directly. They see emptiness directly, and they don't practice all the perfections, ok. What's that mean? It means the opening lines of the ninth chapter, by the way, we're two lines out of a hundred pages we've finished, ok? You're making great progress. Uh, when they say: the Buddha said all those other things were for the sake of wisdom. Was he talking about the five perfections? Not if you take wisdom to just be the direct perception of emptiness. You don't need the other five perfections to see emptiness directly, ok. You don't need to be a Bodisattva to see emptiness directly; you can do it without it. So what's he mean? We'll do that after the break, ok? So take a break for like ten minutes. We're gonna run till nine thirty, so just get used to it, ok? After you finish writing, we'll do something else. I still have to give you the punch line from the last one, right? For why, why do the opening lines say that all that came before was spoken to be for wisdom? And Master Shantideva and Gyaltsa Je said: look, we're talking about the wisdom of a Buddha. We're talking about omniscience. We're talking about the ability to close your eyes and see every existing object in the universe in one moment- that ever was, is or will be. That's pretty cool, ok? To close your eyes and be able to see every thought that every being ever had, is having now, or will have; to see everything that ever existed, or will exist, or that exist now. In one moment, to be able to do that, is the Buddha state of mind. That's an enlightened state of mind. Now, if you want to get that, you have to have the other five perfections. Ok? And that's the point. You can get rid of your mental afflictions, you can get rid of your jealousy, desire, etcetera, without those five perfections. But you can not reach that state of mind which is called : the ending of the obstacles through omniscience, ok? You're having your mind now, some kind of block, mental block. Your mind is capable of perceiveing every object in the universe, but it has

some kind of block right now. When you practice those five perfections and get to wisdom, you can remove that block. It's very cool, it's very interesting. You know, every mind sitting in this place has the ability to see everything in the universe. But something's blocking you, ok, there's a mental block which you have. To remove that block, you must practice those five, and then practice the perfection of wisdom. And that's what Master Shantideva meant when he said: the other five, all of the other five are aimed at getting number six. You see, the other five are aimed at getting number six, in the form of omniscience. By the way, is a Buddha omnipotent? No way. Prove it. I'm suffering. OK. It doesn't take anything more than that. Oh, but he could be a sadist, right? I mean, I'm suffering, he could stop it but he doesn't stop it. You know, which is ridiculous. Buddhas also have all compassion. So if the Buddha were omnipotent, I wouldn't be suffering. If I am suffering, it means a Buddha can't do everything. Does that mean a Buddha doesn't know everything? Not at all. The Buddha does know everything. The Buddha can't do everything. Ok, because your suffering was created by your bad deeds. And it's a projection coming from your mind, not his mind, or her mind. So it's up to you to stop it. And he can't, or she can't. She can help you, he can help you, but they can't, they can't do it for you, ok? Or they would have already and we wouldn't be here, in New York City, in 1997, with all the unpleasant things here, you know, ok. It just wouldn't exist, alright? Alright, Uh, having introduced the concept of emptiness, now Master Shantideva will start to teach you how to see it directly. Which is the whole point of this class. To see it directly, you have to first get in your mind. And this is your meditation assignment for this week, it's on your homework, ok. You have to be able to see in your mind roughly, what is ultimate reality, and what is not ultimate reality. You have to see in your mind, you have to be able to close your eyes and say: ok, ultimate reality probably looks like that. Have you seen it directly yet? Maybe not. Do you even understand it very clearly? Maybe not. But roughly, I think ultimate reality must be like that. And then the opposite must be like something else, you know. So mentally, this week, your assignment, you know, is to try to in your mind divide between: oh, this is probably ultimate reality, and this is the other reality, ok, the lower reality, ok. The lower reality is called: KUN ZOLT (kun zolt) KUN ZOLT (kun zolt). By the way, these are the two lines that come next, and these are where Master Shantideva explains the two realities, ok? He starts to talk about the two realities. One of them is called Kun Zolt. You have been in kun zolt reality your whole life, ok? Unless you are a very high being, unless you have seen emptiness directly, and I don't know who in this room has seen emptiness directly, ok, I can't tell by looking at your face if you've seen emptiness directly. You have to be careful, ok? But if you're not one of those people, ok. (some one from audience- unclear) No, what I said when I said that

was that from their description of their experience, you can tell it. If you've already seen it yourself, you can tell with certainty if they've seen it or not. If they talk for two minutes, and they're not describing certain things, it's definite that they didn't see emptiness directly, ok? If you've seen it directly, you could interview them and if they would tell you. Cuase these tantric deities are very greasy, you know. And sometimes they don't admit to anything, right... uh. So anyway, you don't know. But suppose you haven't, then your whole life has been spent in kun zop reality. Kun zop means: deceptive, false, ok. Deceptive reality, ok? False reality. So there's ultimate reality, and there's false reality. Ultimate reality is called: DUN DUM. Say DUN DUM DIEM BA, ok? Say: DUN DUM (dun dum)DIEM BA (diem ba), DUN DUM (dun dum)DIEM BA (diem ba) The word for ultimate reality in Tibetan, is ultimate truth. Diem ba means truth. Dun dum diem ba means ultimate truth, ok? The word in Tibetan for ultimate reality is ultimate truth.

The word for what I call Kun Zup or deceptive, is deceptive truth. OK? Deceptive truth, ok? This pen is deceptive truth. This arm is deceptive truth. This room is deceptive truth. Your body is deceptive truth, and your mind is deceptive truth. And if you're not, if you haven't seen emptiness directly, you have spent your whole life in a world of lies, in a world of illusion. You've never seen anything correctly. You're living in a deceptive reality, ok? The deceptive truth.

Why do they call it truth? Why do they call it truth? Why don't they just call it deceptive reality? You gotta get used to that, ok. They talk about the two truths. It means the two realities. So why do they call them truths? You know, by the way, two truths, when I say two truths, you have to think: oh, he's talking about the two realities. One of them I've been in my whole life. The other one, if I could make direct contact with it for 20 minutes, I would be out of here, you know? I'd be in a different place all together, you know. And what's he talking about? What, when he talks about two truths, you have to think: oh, he's talking about those two realities. Which one? Oh, the deceptive one I've been in my whole life, and the ultimate one, if I could touch it directly, if I could make direct contact with it, then it would change me forever. And I would be, I would see all my future lives, I would see my future enlightenment, I would meet the Buddha, etcetera. Ok, 16 wonderful things happen to you called the: 4 noble truths. That's what 4 noble truths mean, ok. Anyway, but in Buddhist philosophy, they're called the two truths, ok.. Why is, if I say deceptive reality which is all around you, everything about you, and everything in this room is deceptive reality, why do they call it truth? Why do they give it such a fancy name if it's a lie. It's like saying, you know, true lies. Why give it credit, call it deceptive? Yeah(to student). Say it again? Uh, Scott said because it functions, it works. What were you gonna say? Because it feels so real. And he said: because it's not non-existent. That's

three interesting ideas. Ok, one person said: it's true because it works. And that's true, the first one, that's not why it's called truth, but it's not, it's an interesting idea, ok? It does work. The pen works, your shirt works, your mind works, your legs work, they're gonna take you out the door when I finally let you go, ok? I mean, everything works. Something deceptive about, but it works ok? So that's not bad. Uh, to say it's truth because it exists, that's not too bad either. I mean, it does exist, right? You can't say it doesn't exist. You go stand in front of a deceptive truth car and see if it breaks your deceptive truth leg, and gives you deceptive truth pain in the hospital. And you get a deceptive truth bill, you know (laughter). You know what I mean? It works, it really does work. There maybe something funny about it, but it works, alright? Uh, actually Jay's answer is the correct one, ok? Uh, it's called truth. By the way, where do they find it? Uh, we we had some special books input, we'er doing this computer project, we're putting hundreds of thousands of pictures (unclear). We just got a shipment yesterday, so I was checking it, to see if it said anything about the two truths. And it's Te Jong Rinpoche's collective works, which is Rinpoche's root Lama and the teacher of the current Dalai Lama. And uh, there it is, beautiful, you know, the two truths, here's why they're called truths, you know. And, uh, deceptive truth is, so now it's in your homework already. Uh, so you can credit all those people working in the basement at 5th Street, in the dun., in the basement. In the dungeon, yeah, but anyway, uh, it says: deceptive truth is called truth um, because you think it's true. It seems to be true to a mind which is wrong. It seems to be true to a mind which is wrong. And that why it's called, that's why deceptive reality is called deceptive truth. It's a fancy way of saying: it's a lie, ok? (laugh). It's true to a mind that doesn't understand things correctly. You know, pink two headed elephants are truth to a very drunk person. It's like saying that, ok. That mind, your state of mind now is wrong, all the time. What you see doesn't exist the way you think it does, you know. You think those roaches exist from their side, so you kill them because you want to get rid of them. But you don't understand that why they're there has nothing to do with killing them or not killing them. And if you kill them, it's the best way to get more. You just can't see that. You look at a roach, you don't think that. It wasn't like the first cave man that was, you know, "wo oh oh" and he'd look at something to kill, and he'd say: oh, wait, it's empty, it's a projection of my own mind, you know. Don't kill it, you know. We started killing, cause it looked like it made food. Does it make food to kill? No, why? Because it doesn't make work all the time. It's very interesting. I mean, if you really found a way to make food, it should work every time. Ok, every time you go out to kill something, you should kill something. And every time you kill something, you should be able to eat it. If killing made food, then killing would always make food, because killing is the

cause of food. But it doesn't work every time, so it's not the cause, Wake Up! You know, come one, dude, can't you see that? If lying was the cause of getting money, then everybody who lied would get money. But it only works part of the time, so that's not why you get money; something else is going on. Ok. If you kill all the roaches, sometimes they go away, and sometimes they don't go away. So it's obviously not the way to get rid of them. Wake up, you know, wake up, this is causing all the suffering in the world is that. It's very interesting. It's very terrible. And it's obvious that it doesn't work. You know, if you had half a brain, you could see it doesn't work, you know. Invest with risk or invest considerably, which is better? Neither one, obviously, you know. Obviously. It's generosity, always works. Now, how are you going to confirm that is another matter, ok? We'll get to that, we'll talk about that. Anyway, so, it seems to be in a certain way and it's not like that. But your mind is always in the background of a human mind, until you see emptiness directly, you believe in that thing about the roaches. You know, you believe it, and that's a wrong idea. And that's why that reality is called a lie. Is it a lie from its own side? No. If you put a Buddha in a room and showed him the same roach, would he see deceptive things? Would it fool him? No, ok. Deceptive reality means: deceives the mind of stupid people. You see what I mean? Like a Buddha can walk in a room and see the roaches and say: Oh, you want to get rid of them? Uh, take care of them, you know. Uh, he is not deceived by the appearance. So deceptive reality is named truth because it seems to be true to people who haven't understood things yet. And that's where it gets its name from. Does it mean when the Buddha sees this pen, that he doesn't understand that it doesn't come from a pen factory, it comes from your good karma. If you like all the stuff I'm writing. If you don't like the stuff I write, this pen came from your bad karma. And it's possible that one pen could come from one person's good karma and one person's bad karma, no problem. Because two people in this room, one could feel like: I wish that pen would run out of ink now. And the other one could think: I hope, I hope he writes more, ok? Yeah (to student). I'm sorry, say it again. (reaction:) Uh, actually, if he saw a roach, he would still get incredible bliss. He or she would have an incredible feeling of bliss from this. I mean, that's a quality of Buddhahood. They might see a roach, actually not. They would see the roach as a tenth level Bodhisattva. Seriously, ok. That's true. So, what's the homework today, ummm? That's, name the two truths: deceptive truth and ultimate truth. Dun dum diem ba and Kun Zup diem ba. Are they actually two different kinds of truth? By the way, why is ultimate truth called truth? For a different reason, right? Deceptive truth is called truth, this is Tse Dong Rinpoche, ok, this is ACIP data shipment yesterday. Uh, why is it called uh, one of our sponsors is here tonight, so I'm just trying to advertise it. Uh, why is it called deceptive truth? Because it seems to be true to a

mind which is mistaken. Why is ultimate truth called truth? Because it's ultimate reality. It is the ultimate truth. It is the higher reality. And if you make contact with it for 20 minutes, everything is over. Ok. So one is called truth for one reason, because it seems to be true to a stupid in the head- all of us. And the other one is called truth because it really is ultimate reality, ok. Are they actually two different kinds of truth? Is, is a deceptive truth and ultimate truth, are these the two great divisions of truth itself? I ask you? No, one is a lie. One is false. Ok. So don't write that on the homework. Are they the difference between the two kinds of truths? No. If not, why are they called truths? Well, one of them is called truth because to a mistaken mind, to ignorance, to JikTa, to the view of destruction, it seems to be true, although it's not. It seems to be that if you kill those roaches, you can get rid of them. It seems to be that way, so it's called truth. Why is it called truth, why is ultimate truth called truth? Because it really is true. It is, it is ultimate reality, ok. What object is divided into the two truths? If I say: this thing has two divisions: deceptive reality and ultimate reality, what is this thing? All existence, ok? Everything that exists is either on one side or the other. Everything that exists in the universe is either one reality or the other reality. It's either the lower reality or the higher reality, ok? That's all. Are we dividing truth into two kinds of truth? No, we are dividing existence itself. We are dividing reality itself into two kinds of reality. Higher reality and a lower reality. What's the higher reality? Ultimate reality. What's the lower reality? Deceptive, so called lying truth. Ok, like that, alright? And those are the two realities. One more point and then, I'll come to you, and then we're done actually. I mean, you have been in the lying reality for your whole life. According to the highest schools of Buddhism: Madre Mika Posem Bika, you have never had a correct perception in your entire life, ok? You have, in the back of your mind believed that thing about the roaches, about every single object you've ever looked at, and you look at 65 objects per (snap) finger snaps. According to Buddhism, you have 65 separate perceptions every finger snap. 65 times one second times 60 seconds times 60 minutes times 24 hours, times, 7 days, times 52 weeks times how ever many years you've been alive, that many wrong perceptions you've had. Ok, every one was mistaken. And on the day you make contact with ultimate reality,, you will understand that. You say, my God, that was a lot of Boopers (?)(laughter) Seriously, I mean, it's one of the four noble truths. You, you see it. So that is what was wrong, that's what I was doing, ok? By the way, the ironic thing is that when you come out of seeing emptiness directly, you go back to seeing things wrong. Seriously, until you reach nirvana. But you know what's going on, you know you're doing it, that's a big difference, ok? That's what the (unclear) is all about. Until you go to nirvana, you're trying to get rid of that tendency. At least you know you're crazy. There's

a difference between being crazy, and knowing you're crazy, right? Alright, big difference. If after you see emptiness directly, you know you're making a mistake, ok, but you still do it, you can't help yourself, ok. And then you're trying to get over that. Ok, did you have, I'll answer a few questions and then we'll try to stop within about 6, 7 minutes.

(student- unclear) Everything belongs to one or the other.

Yeah, yeah, Robin said a true point, and in fact it's the next debate in this, in Master Shantideva's text. Every object in the world possesses both kinds of reality, ok? Every object in the world possesses both kinds of reality. For example, this pen has the quality of appearing to be out here, independent of your mind, and that's a deceptive truth reality. But it also has a reality of not being that way in reality. And that's its ultimate reality. In other words, every object in the universe has its own emptiness. You have to get used to that. Ok, every object in the world has the fact, that it's not not the projection. You'll get used to that. Ok, we'll go through that later, I didn't want to get into it just yet. But, every object has both realities. There's a famous saying in Madre Micha's (unclear): if you took away one reality, the other one would have to be. It's a big debate, you know. But if you took away this reality, there wouldn't be any ultimate reality, cause ultimate reality is a quality of each object in this room. How many emptinesses are there around you? How many ultimate realities? We're trying to make 20 minutes contact with this guy, called ultimate reality. How many available guys are there around you? I mean, every hair of Dr. Syche's stubble has its own emptiness, you see? Every object in this room. Every scratch on the wood, has its own emptiness. You are surrounded by ultimate realities. Up to the (unclear) you know, you haven't ever seen one of them directly. If you could ever see one of them for 20 minutes, you'd be out of here. But it's like a big wall of pure diamonds, you can't see it. It's like a clear wall of perfect crystal. You can't see it, it's around you all the time. You live in it, you swim in it, and you can't see it. It's pretty weird, ok?

Yeah (student asks a question). I love that question. They always put like some tantric deities in the class and they ask the questions I forgot to cover. Um, some people call deceptive truth uh, relative truth. That's just a lousy translation and I'm not ashamed to say it. It's a crummy translation. The word has nothing to do with relative. Dop means fake. Kun Zop means fake. Lie, false, ok? It's relative, I don't know where they got it. You know, if anything is relative, emptiness is relative, ok. Because it's dependently originating, but that's another question. Ok. Lousy translation. I don't know where they got it. You know. Maybe it's the opposite of ultimate in some peoples' minds? Yeah, yeah.

Yeah (student). It's because you have what? (student) Right, ah, Fran said: suppose you come out of the direct experience of ultimate reality, and I just said:

you're still seeing things wrong but at least you know you're seeing things wrong. Um, it's the understanding that builds over the next 7 lifetimes, about what you saw, that allows you to eliminate your mental afflictions. Are you able to stop bad karma immediately? Not at all. It is not a TONG PANG (tong pang) TONG PANG (tong pang). Tong pang means: something you eliminate immediately when you see emptiness directly, and you will never have it again. And there's only 2 or 3 of them. One is doubt. You will never doubt Buddhism again. You know, frankly, Buddhism is the only true religion. Sorry, you know. And you will see it directly; you will meet a Buddha. You will see your future life, you will see emptiness. You will see that you're going to be enlightened. All those books that are being typed in by those poor monks are absolutely, every letter, is true. You know, and on that day you confirm it. And you never doubt anything about it again. You will never wonder about it again. You will never have the least question in your mind again. You will see it all with your own eyes, and you know that you're seeing it, that's another thing. So there's no doubt. By the way, I'm not putting down other faiths- they're fantastic, they bring great happiness to the world, they're wonderful, you know. That was a joke, ok? Uh, it was true, actually, it really is true, but what I'm saying is that (laughter) No, I'm not making a joke. The other thing- morality, and the faith and those things is fantastic, they have kept the world together from blowing out for many years. Um, but what I'm saying: on that day you will confirm every single thing that I'm talking about. Directly, yourself. And you cannot doubt it again. What's another one? What's another thing you eliminate on that day? You can never believe that things are the way they look again, ok. They may look that way again, but you don't believe yourself anymore. You know emptiness is correct. You know this is an illusion. You can never believe in it that way again. You can never really believe that the roaches exist from their side and not from your mind. And you can never really again kill them as happily as you used to. Will you still kill them? Yes, because you haven't overcome your mental afflictions yet. But at least you know you're wrong, you know. But you still have this impo, impotent from your past. But you will still do bad deeds. Bad deeds are not stopped at seeing emptiness. They slow down immensely, and then you have to use emptiness to get rid of them. The last thing you stop forever is believing that cutting yourself or doing some kind of suffering thing could be a spiritual practice. After that, you know you have to take good care of yourself. You know that your body is very important. This is a lousy, crummy, mortal body and you need it. So, and so after that, you take good care of it. You know, you don't believe that it's a spiritual practice to starve it, or to beat it, or to get it cold, or something like that. It's called: (Tibetan). You get rid of that forever. But you don't get rid of bad deeds forever, at that point, ok? You could still, because

of the incidences of your past still collect bad karma. Does it go off? Does it create new lifetimes? No. Will it ever flower? No. Very cool. That's another story.

Yeah (student). She says: uh, if you say, when you become a Buddha you see all the things of the three times, every object in the universe. But everything is your projection, how can you see every object in the universe? Well, guess what? Every object in the world, in the universe, is your projection and you see it. And by the way, you'll be sitting there and saying: oh, I'm seeing this roach as a 10th level Bodisattva. And that's because I was so good for so many years back in NYC, when after that class I didn't hurt them anymore. That's cool. It's all a projection of my mind, and I really like it. You know. Deceptive reality works. You can get run over by a deceptive reality taxi cab, but you can also sit there and enjoy your deceptive reality Buddha paradise, you know. And you know he made it. And you can just sit there and be proud of it. You know, that's ok, no contradiction.

(student). That's a very difficult question. She says: can you see the suffering of other beings, because you can't see anything bad, right? You can see that they are projecting suffering, got it? You see what I mean? I can look at a person and say: tantric deity, nice to meet you. They can be experiencing themselves as a miserable person. You see what I mean? No contradiction at all, because if they were not empty that couldn't happen. Because they are empty, everything is possible. Ok, that proves why you can reach a Buddha paradise, by the way. And that's cool. And that proves why one person in the room could be knocking on the door of a Buddha paradise, and everybody else is saying: this guy is crazy, this guy acts weird. You know, I don't know what's wrong with this guy. You know what I mean? Very possible. Completely possible, you know. In fact, it would probably look like that, right? Uh, it's anyway like that, you know what I mean? Ok. We'll stop, uh, pretty auspicious place to stop, you got something better? (laughter). No, we have like two minutes, go ahead.

Yeah, I'm sorry, that's another, that's another tantric deity there. Um.

KUN ZOP DONG MEE DUN DUM DE NEE DUNUM YE SE DE (???)

Kun zop means that deceptive truth, which you now know means: reality as a, as a plain old screwed up mind sees it, ok. Kunzop dong means: and.

Mee is a filler to make meter, ok?

Dun Dum means: ultimate reality, ultimate truth.

Dane is a colon. So what he's saying is: deceptive truth, and ultimate truth-

De Me: these, these-

Demba Ngi. Demba means truth, meaning, reality, right? One is called truth because to a screwed up state of mind it looks true. One is called truth because to an enlightened state of mind, or to a (unclear) state of mind, it's true. Ok.

Ngi means: those two.

Ngi Sede means: we accept two truths. We believe there are two truths. We insist there are two truths, ok.

De means: I agree, I want, or that's my position. Ok?

Um, let me make sure I covered all the homework.

There's uh, I ask you for some root text which you'll find in your reading, and that's it, you're free. I'm out of time almost, ok?

Again, I ask you this: this is a very profound chapter. It's gonna get heavier, ok? Hang in there. It's an extremely good opportunity. It's basically, in my mind, I mean, you can believe me or not. You basically have a choice of dying a regular old lousy, and everything that you don't come to this class for, you lose anyway. Or come to this class, and see if this stuff works, you know? See if it works. I say it works. And I say that if you, if you learn it, you'll see that it works. And you can try it, and it'll work. And these things will really start to happen to you, ok? You can do it, uh. You gotta put in some effort. If it was that easy, you probably would have already done it, ok? Uh, and if it was that obvious, somebody would have taught it to you already. Uh, but it didn't happen yet, and you're still suffering. And, uh, you gotta put in some effort. So don't be wimpy, ok. And don't say, don't let the lazy mind take over and say: oh, 3, 4 hours of studying these weird scribbles, you know. Uh, I'm busy today. Forget it! You know, the busy thing you're doing is just death, you know. You'll just die, you won't mean anything. It'll be in that huge pile called: worthless days of your life. And then there'll be this tiny little precious box of the 20 or 30 minutes of your life that really meant something, and you have to get to that deep experience. You can do it, but you have to put some effort into it, ok? And I'm not gonna make it easier. Cause I want to give you what you need to know. Uh, I could make it really general, and mushy, and uh, nobody would perceive ultimate reality, you know. So we're gonna go for that, alright? So, buckle down and uh, don't get wimpy, ok? Alright, uh.

Punsok's gonna do a prayer.

PRAYER

The Asian Classics Institute

Course XII. Guide to the Bodhisattva Way of Life, Part III

Class Two: "How to Turn a Pot of Tea into the Nectar of Immortality"

Geshe Michael Roach

Transcribed by Angie Overy

[prayer: mandala]

[prayer: refuge]

[cut] the secret teachings then it would be faster. You could finish in this lifetime. And, by the way, the secret teachings work only because of emptiness and, and they're based on an understanding of emptiness but that's something that's secret. So that's the benefit of it. If, in this life, you can, you can make, hook up with this thing for, like, twenty minutes, your suffering would be ended. You would never have a bad day again. You would never be unhappy again. You would never have any kind of negative emotions again. Your body, ultimately, would never die again. You would change. The body would change into a body of light and your world would change. You would enter a Buddha paradise. These are the benefits of making contact with ultimate reality. Can you do it? Yes. It just requires proper training. Is it easy? No.

Can you think you might have done it and you're not sure? No. Okay. Seriously. [laughter] No. Many people ask me. They say, well, I was meditating one time and I felt a little giddy and something happened and there was this whoosh, a yellow light of, was that it, you know? And, no, when it happens you will know it, very, very, with absolute certainty you will know it. There's no doubt about it. And, and certain things happen to everyone who sees emptiness directly. You will see your future lives. You will meet a Dharmakaya of the Buddha directly. You will have a lot of other special realisations, for example, about the nature of a diamond and things like that. And then those are many things that happen and, and you can confirm it by talking to someone whether or not they happen. And one thing you, you know that you've done it and there's no question that you've done it. It's called {tsema}, pramana, you know that you've done it. There's a certain kind of perception you have that is undeniable even to yourself, okay. What happens? I want to describe a little bit what happens going in to that experience, okay, and it relates to today's lesson. There are certain conditions that, that, that come before you see emptiness

directly. I'll name some of them okay. One of them would be, for example, you have found a good teacher. You are studying with that teacher very deeply. You are collecting immense amounts of good, good merit, good virtue, good karma, okay. You are serving that teacher. Maybe you are building that teacher a house. Maybe you're taking care of their medical needs, teaching them language and stuff like that. Whatever they need you are doing. And, and that is the most effective way to build up the energy that you need to see emptiness directly.

You must find some very important virtuous thing and then serve that, that master and then, the good karma starts to come very, very quickly. Then, you must be studying emptiness intellectually, you know. You must be hearing a lot of classes about it. You must be getting a lot of instruction in it over and over again. You must be meditating deeply. You must be meditating one to two hours a day and able to go into a deep state of meditation. These are all requirements. The final instructions you get would relate to mental images and I'm not going to go into that now but, but the final instructions you would get, and we'll talk about it later, something called {chi jedrak} and something about the nature of how the mind creates mental images.

And all of these things are, are building up to this crescendo and you start having extraordinary realisations even before the day that you see emptiness directly. For example, you would start having profound understandings of the nature of impermanence, okay. Impermanence and emptiness are different things but you would start to have deep understandings of the subtle nature of impermanence in the few days before you see emptiness directly. That's an example, but other things are happening mentally. You're having extraordinary spiritual realisations are happening to you constantly going in to the, into that process. The, let's say it's, like, nine o'clock in the morning. You're standing there, you know. It's the summertime, something like that. And you're standing watching, you're making a pot of tea for your lama. You know, you're making a cup of tea. And you put the water in a, in a pot and you put the pot on the stove and you're standing there looking at the pot, you know. And you're about to go into the temple to do your meditation, you know, you're about to go to your meditation place. And you're standing there looking at the pot and you, you're, you realise that you're not looking at a pot, okay. Something happens to you and you realise that you're only looking at parts of a pot, okay. You're only looking at some white colour, some black long thing, you're only really seeing shapes and colours. There's no pot, okay, if you think about it. All the eye is capable, the eye doesn't see 'pots'. Your eye can only see colours and shapes. It's your mind that organises the pot, okay. That's pretty simple so far,

okay. Your mind is seeing some circle part and some long part and the circle part is kind of got white coming on it, silvery colour. And the long part has a black colour. And there's only these colours and shapes being reported to your mind by your eye consciousness, okay. Your eye is looking at the pot and it's seeing some details and, and it's not yet calling it a pot, okay. It's just seeing some colours and shapes. You can buy that, right? That's not, it's a little weird but you have to think like that, okay. Your eye doesn't see pots. Your eye only sees colours and shapes and it reports those colours and shapes to the mind. And the mind has to decide what's going on. The mind has to make sense about it, make sense of it, okay. Then that information gets sent to the mind and the mind is organising that shape, that clues, you can call them clues, okay. It's getting hints. This is round. This is white. This is long. This is black. And, and it says I think 'pot'. I think it's a pot. And then the mind makes a picture of a pot. And when you look at a pot on the stove this is what happens to you: you're looking at the pot and, suddenly, you realise that you're not looking at a pot. You're looking at a mental image of a pot that's in your mind, okay. And you never were looking at a pot in your whole life, okay. It's something very profound, you know. You figure out that you are watching a perfect tiny mental picture of a pot because there's no picture out there of a pot; there's just some colours and shapes.

There's just some random colours and shapes almost - round, silver, black, long - and then your mind is, like, organising this into a little picture, and you're watching the picture in your mind and saying, 'pot', 'pot', okay. That's what they call imputation, labelling, whatever you want to call it, but this is what's really going on. Projection - it doesn't matter what you call it. Your mind is organising this data into something. And, at that moment, for the first time in your millions of lives, you know, countless lifetimes you have seen emptiness or not? It's not emptiness, okay. You just caught yourself, you just realised what deceptive reality was for the first time, okay.

We didn't even get to emptiness yet you see what I mean? You just realised how you're creating reality for the first time ever. You caught yourself watching deceptive reality, deceptive truth. That's deceptive truth. That is the moment that you establish the meaning of deceptive truth and that's the first time you ever figure out that it was deceptive. You're not watching a pot on the stove. You're watching a picture of a pot in your mind, okay. And that's, it's like a big step in, you're about to see emptiness directly, you know. You're, like, an hour away but you just saw what? Deceptive reality? Deceptive truth? Is that the first time you ever saw deceptive truth?

Huh? [laughs] it's your life, okay, your mind, your body, your mother, your

father, your house, your job, your boss, New York City, America, the moon, the sky. It's all deceptive truth. You've been watching deceptive truth your whole existence. That's all your, all your thoughts, everyone you ever met. That's deceptive reality but you just figured it out that it's deceptive for the first time. You just saw deceptive truth as being deceptive for the first time. It's a big threshold, you know. It's a big threshold. It's called {jor lam, ... chu chok}. {Chu chok} means it's the peak moment in your existence before you cross into seeing emptiness directly, okay.

{Chu chok} means the final moments of your zillions of lives to where now you finally understood what you were doing for the first time, okay. You saw deceptive truth as deceptive truth. You saw deceptive reality as being deceptive reality. And that's the first time ever, directly. Okay, like, you can understand it when I talk about it now but you're not seeing that deceptive reality is deceptive. It'll happen some day. You have to have all those other conditions – big time virtue. Do you have to have the five perfections? No, but big time virtue, really intense virtue, okay; you must be, like, creating incredibly powerful karma by serving the Dharma or something like that, you know. You must be doing that and by studying deeply and by meditating deeply. And all that crescendos up to this moment: you're standing there, you're looking at a pot and it's, you see it for what it is for the first time. That's the recognition of deceptive reality. Then you, you're, like, freaked out for a few minutes, and then you stop, you know, you go ahead and make the tea. You deliver it to your Lama. You go into your meditation room and you go into a deep state of meditation and then, and then because of all those conditions, you see emptiness directly.

What does it feel like? You cannot be aware of yourself. Why? You're deceptive reality, okay. You belong to the lower reality you see? The person seeing emptiness belongs to the lower reality. So, you cannot have the thought, 'I'm seeing emptiness' because that's a lower reality. Okay. It's just a pure direct communion with emptiness, you know, and you're not aware of anything except emptiness. Your mind cannot have a conceptual thought at that time. Impossible. Okay. Cannot do it. And, and just before that you went into a meditation where your sense consciousness is shut down, you know. You're not hearing anything anymore. You can't taste anything anymore. You can't smell anything. You can't see anything anymore.

Your mind is in shamatha. It's in deep single-pointed meditation. And then, you go into the direct realisation of emptiness and you cannot, also, mark the passing of time 'cos, 'cos that's, that's another deceptive reality. You cannot have a perception of a deceptive reality at that moment. When you come out you don't know how long it's been, you know. It happens to be, like, fifteen, twenty minutes, okay. Then you start to come down. You have a physical sensation of

coming down which is not coming out of emptiness but it's coming down from that state of concentration which is required to see emptiness. And then a lot of other things happen. A lot of other things happen during that day and I'm not going to go into those things –maybe later.

Okay. The point is within an hour or something, on the front end of the hour, you saw deceptive reality for what it is. On the back end of that hour you saw ultimate reality for what it was. And so, finally, you've seen the two truths, okay, directly, for what they are. That twenty minutes of seeing emptiness directly has the power to allow you to remove your mental afflictions. Like, in time, with time, you'll be eliminating your mental afflictions forever. You'll not get angry again, you'll not be jealous again and like that. You'll, if you're on a bodhisattva track you'll start, by the way, if you're on a bodhisattva track, right after that you have a direct, a direct experience of bodhicitta, okay. And that's another story; won't go into that. But, but that's what it is to, that's what it is. In twenty minutes you've just gained the ability to reach enlightenment, and you see your future enlightenment, and you know that you'll be enlightened, and you'll know how long it will take. And it's a short time. It's not long.

And it's some extraordinary emotion that comes from knowing that. Like, you can never really worry again in your life at all. There's nothing anyone can do to hurt you or help you much after that. You're just finished. Set. Called a 'stream-enterer', okay. And that's what the whole purpose of Buddhism is. At that moment you understand, directly, the entire contents of the Scriptures. There's two hundred thousand Tibetan Scriptures. In that moment you understood all of their contents, you know, in twenty minutes. And then you can, you will spend the rest of your life, you know, living in those Scriptures and keeping them 'cos you realise that they're very precious for other people, but you just understood all of them, you know. It's very interesting.

Anyway, that's the experience of emptiness. What, when you switch over to that other kind of person that you are after that, it's a very weird existence, you know. Nobody can tell you anything and you get very stubborn, right. I mean, you know how your life is going to go, and you know how things are going to be like, and you know how your enlightenment's going to be, and, and your course is clear. And also, if you're on a bodhisattva track, you know exactly how you're going to serve other people and you know that you're going to commit your life to serving other people and you know you probably won't do anything else actually. And, and preserving the Dharma. Trying to keep the Dharma alive in the world, especially, the books because they're all true. At that moment you realise that every single word, in every single Scripture, is absolutely true. And so it becomes an obsession to save these things in the world, that they shouldn't be lost in the world.

There's a couple of words to use to describe that kind of person. So I'm going to give you those 'cos they're on your homework, okay.

Just write the first one, okay. Sure? Okay, go ahead. [student] You've gotten, go ahead. [student] Any more questions? 'Cos I want to answer it all in one shot. [student]

Right. Are you talking about a person who's seen emptiness directly? [student]

Okay. Okay. Nina asked this: do you, right after you see emptiness directly, do you destroy all your mental afflictions?

And then, if not, for a person who's seen emptiness directly, when a mental affliction comes, how do they handle it? Is it like they have more power to direct it a certain way or defuse it a certain way or beat it up a certain way or something like that? Okay. You only lose three mental afflictions permanently the day you see emptiness. We talked about it last week. Doubt about the Buddhist path. And you can't meet a Dharmakaya directly and see all your future lives directly, you know, and see your own enlightenment directly and ever doubt Buddhism again. You know, seriously. And, also see that you're not crazy, you see? All of these things happen. Forget it. Buddhism is perfect, absolutely perfect path that works and it leads you to enlightenment. And you can never ever can anyone make you have the slightest doubt about it 'cos you saw it directly. Period. You know, someone come up to you and say the sky's not blue you say, you know, okay, you know, who cares [laughs] you know what I mean. I saw it you know. You don't have any, you cannot ever have doubt again about Buddhism. First thing.

Second thing, you cannot believe, what shall we say? You lose your tendency to believe that things are self-existent, intellectually, forever. If somebody comes up to you and says are your perceptions correct? Is the world the way it looks like? You'll say no, never. The world is not the way it looks like. Every single perception I have is wrong. Every single way I think about the world is wrong. And you know it, okay, but you can't stop doing it yet okay. The day that you've stopped doing it is the day you reach nirvana, okay. In the highest school the day that you stop seeing things as self-existent is the day you reach nirvana because it is the most subtle mental affliction. And when you destroy your last little inch of mental affliction you reach nirvana. That's what nirvana is. So, you don't have that one. You know, intellectually, you know that you're seeing everything wrong, but when you come out of the direct experience of emptiness you start seeing them wrong again, and you know what you're doing. It's like watching your, it's like a schizophrenia, you know. You're, like, hey you're wrong. Yeah, I know. Well why don't you stop it? I can't do that just yet, you know. [laughs] [laughter]

You know? It's like that. You know you're wrong and you can't stop it. Hang

on one sec.

And the third one is you can no longer believe in silly religious practices like hurting your body would help you to get into nirvana or something like that. Or going out and sitting in the snow for three hours is important practice or things like that. It's, you know, any, any thing that would involve immorality or anything that would involve hurting yourself to get to some spiritual goal, you realise is totally crazy. I mean, anything that's not consistent with the Buddhist path you realise is, is, is not useful.

And those are three mental afflictions and those are the only three. You still have the other eighty-three thousand, nine hundred and ninety-seven varieties of screwed up thoughts in your mind, okay. And it takes a period to get rid of those.

Now, what happens to, how does a person who's seen emptiness directly handle their mental afflictions differently than a person who hasn't seen emptiness directly yet? That's a whole another story. How do they use emptiness to stop mental afflictions? We'll talk about it. We'll be talking about it, okay. It's, it's not [student] no it's still a, it's still, there's times still when they're out of control. There's still times when they can't stop themselves from having a mental affliction otherwise they would already be achieve nirvana.

[student] Yeah. [student] Yeah. [student] Yeah. No, you'd still be compelled [student] Yeah. You would still be compelled to do bad deeds. [student] Yeah. Not at all. [student] Yeah. No, you would still collect bad karma but it would never go off. [student] requires ignorance to go off and we'll talk about it, okay. You can no longer collect the bad karma that would project a new life, okay, but you're still wearing out old bad karma which is going to project no more than typically seven lifetimes, okay.

[student]

Committed to what? [student] No it's [student] you see the future directly, okay.

Scriptures said so; I can show you, okay. Yeah? [student] Yeah. No, that's the way it happens to be. And, if you practice the secret teachings, faster. Period. It always works that way, okay. Yeah? Very brief, okay, 'cos we [student] As what? [student] No. No. No. [student] No. No. No. [student]

It is the intellectual {jikta} but not the inborn {jikta}, okay. It's an intellectual form of {jkta}. Intellectually you know you're wrong. [student] It is but it has two flavours: inborn one which even bugs and germs have and the intellectual one. You, at that point, can never again have the intellectual flavour but you can definitely and you do have the inborn one. The day you get rid of that is the day you reach nirvana, okay. Okay, what makes a {pakpa}? {Pakpa} is Sanskrit is arya. Hitler used the word for superior person. It is a Sanskrit word that means

a superior person. Of course, Hitler used it totally, absolutely totally the opposite of what it really means. Arya means a person who is superior or a person who is higher. Why? They have seen emptiness directly. They have seen ultimate reality directly. And, and this you have to get this, okay. There's only two kinds of people in the world. I like to, I mean, I compare it to virginity, okay. I mean you either are or you're not you know. There's no other possibility. And you lose it a certain point, okay. I mean you can look at your life as a long string and you can pinpoint the day that you changed to the other way. Permanently, you know. You're either one or the other and, and arya and non-arya's exactly the same. You've either seen emptiness directly or you haven't seen emptiness directly. People who have are totally absolutely different from other people, okay. They're on their way out after countless lives, after countless years of effort, they've drawn a line and they're on the way out. They know everything directly, you know. And then, there's other people, we call common people or regular people, haven't seen it. And you have to think of the whole universe as populated by only two kinds of beings. Have you seen emptiness directly yet or haven't you? And, and that's arya or non-arya and that's the meaning of arya, okay. It becomes extremely important to you at that point. And the ones who are aryas, unless you're surrounded by some kind of emanation, are extremely rare, okay. Frankly, if one person during a given generation could see emptiness directly it would be, it would be very special, you know. It's extremely rare. It doesn't mean that without correct training you can't do it but it's extremely rare, okay. It's extremely difficult but you have to try okay and you have to get the right conditions. You can have all the conditions but it's not a common thing, okay.

What makes an arya an arya is {tong nyi ngunsum du tok nyong}. Is the Buddha an arya? Oh, we'll check.

Write the second one. Say {tong nyi}[repeat] {ngunsum du}[repeat]{tok nyong}[repeat]; {tong nyi}[repeat] {ngunsum du}[repeat] {tok nyom}[repeat]. {tong nyi} means emptiness, okay, {tongpa nyi} means emptiness, {tong pa nyi}, shunyata; {ngunsum du} means directly, {ngunsum du} means directly, in a deep state of meditation. The claims that you could have a direct experience of emptiness without being in a deep state of meditation are false. You cannot. It's impossible. There's no such thing. Perhaps, when those experiences are described, they maybe talking about the direct understanding of deceptive reality.

But, you know, reports that you can be chopping wood or something like that and, and see emptiness directly, are impossible. And there's no Scripture in the world that says that. There's no Scripture that is spoken by the Buddha that said anything like that, okay. You must be in a deep state of meditation. In fact, it's a certain part of the first dhyana level of the Form realm called {michok me}. You

actually have to be in that particular meditation to see emptiness directly; impossible in any other condition.

Okay. Yeah? [student] That's a good question. I, I, I don't know. I would say you could be in a meditation and see it, yeah. She asked if you could see deceptive reality for what it is, directly. If you say deceptive reality directly, well you're doing it all the time, right? For what it is, directly, I'd say it's, I'd say it's, theoretically, possible.

Yeah? [student] [laughs] [laughter] I, I don't believe that the impetus that takes you up to {jor lam chu chok}, which is the last moment before you see emptiness directly, the final hours before, I don't believe that the karma that got you there could not take you over the top [unclear]. [student] I think it, I don't think it's possible to stop at that moment. I don't think it's possible, you know. I don't think the karma to die, for example, could intervene at that moment, okay. Okay. Yeah? [student] Say again. [student] She asked if there are people born realised. You have to take seven more lives, I mean, that's a very typical. So, as a child you would be a person who had already perceived emptiness directly. Would you remember it? Not necessarily until you reach a certain age where you can conceptualise things properly but you do reconnect with that, that realisation at a very early age. And, one of the details that you perceive, is that throughout your future lives you'll be surrounded by very, very competent spiritual teachers, you know. You will never want for a spiritual teacher during those seven lives. They will be around you constantly – like the way the Dalai Lama was brought up or something like that. I mean from the time you're an infant you'll be surrounded by spiritual teachers and, and then at a very early age you'll reconnect with that experience, okay.

Okay. {tong nyi} is emptiness; {ngunsum du} means directly. By the way, it's not impossible to achieve Buddhahood in the same life, before you die, and the secret teachings are for that you know. And they work, okay. Okay.

{tong nyi} means emptiness; {ngunsum du} means directly; {tok} means to perceive, to realise; {nyong} means has done it, has experienced that, okay. That's, that's the description of what an arya is. That's a description of what a {pakpa} is. A person who has undergone the direct experience of emptiness, okay, that's what an arya is.

In the early days of your Arya-ness, you're called a {gyun shuk}. [unclear], no joke, do three prostrations fast, okay. Okay.

{gyun shuk} means stream-enterer, and what it means is you're on your way out of suffering. Period. Okay. It's like, stream-enterer means you're on your way out and there's no doubt. You've reached a point where you're on your way out and you know it and that's called stream-enterer. So you've heard the expression stream-enterer and that's what it means. Is it the same as arya? There's arya -

aryas are always stream-enterers or have been stream-enterers but you go beyond stream-enterer. There are three other stages you go through as you reach nirvana. And so this, this describes the early part of your arya-hood, okay. What do we call people who haven't seen this thing directly? [student] [laughs] Yeah, either one or the other. You're either a {pakpa}, which is an arya. By the way, I used to always mix up arya and arhat. I don't know, you know, if you're just starting your study you're probably going to mix them up too. Arya means a person who has seen emptiness directly.

Arhat means a person who, because they saw emptiness a long time ago were able to stop all their mental afflictions, and now they've reached nirvana. Okay. That's what arhat means. So, arhat comes way after arya, okay, unless Time Magazine is right when it says [laughter] that nirvana is really cooler than enlightenment, but that's another thing, okay.

Say, {so-so}[repeat] {kyewo}[repeat].

I'm sorry. Did you have a question? [student]

Well I'm just saying it would be, I don't want to be pessimistic and I, I want you all to see emptiness directly [student] but, [laughter] but it would be very, it would be a, it would be a, it would be more important than anything which ever happened in the United States, if one person in this room saw emptiness in their lifetime. Let's put it like that. It's very, it happens once in a generation maybe or something. I mean, the goal is that we increase that number [laughs] you know what I mean, but it's very difficult and, and your karma has to be very, very good. And you have to really, really undertake those activities that I mentioned in a very sincere way. Especially, learning about emptiness and, and also collecting good karma. And the good karma that you need, frankly, the most powerful object is a spiritual teacher, you know, to serve a spiritual teacher. This is taught throughout Buddhism and it sounds, like, suspicious, especially if the spiritual teacher is telling you that. [laughter] [laughs] But, but it's, it is true. And I don't mean, I don't mean with money or flowers or anything like that – with your life and with your practice, you know. What they really want out of you, they have no need of money, you know. A person who's reached that has absolutely no need of anything you can give them in a material sense. They want your practice, you know. They want you to develop compassion. They want you to see emptiness directly. That's the offering. That's the highest offering. And to truly serve them and offer them that, which is your life, that's, that's the karma I'm talking about, okay.

{so-so}, say {so-so kyewo}[repeat]{so-so kyewo}[repeat]. {so-so} means, so-so [laughs] [laughter]. {so-so} means regular old dude, you know, plain old person. You can call it like an ordinary person, okay. {Kyewo} means person, so

{so-so kyewo} means a normal person, regular person, a non-arya, someone who has not perceived emptiness directly, okay. In Sanskrit it's pudalgyana. A synonym is {jipa}; {jipa} means a child, okay, an infant actually. It's like, I, I forget. There's an outline of the stages of child development. I think it's between two and four or something like that. It's an infant, okay. That's another word for a person who hasn't seen emptiness directly.

{Tsur tong}, say, {tsur tong}[repeat]{tsur tong}[repeat]. I'll let you write it. {tsur} means, {tsur} is the opposite of {par}; you had a {'par'} in {parul tu chinpa}. It's, {tsur} is the opposite of {parul}. {parul} means the other side and {tsurul} means this side. Like the other side of a river and this side of a river, okay, and {tsur tong} means people who only see this side, okay, and it means like near-sighted or something. It means they haven't seen emptiness yet. We searched a hundred and fifteen thousand pages of Scriptures today to see if anyone ever explained why, exactly, what 'near' means, near-sighted and there was just a few references. It is always listed as a synonym for {so-so kyewo} but exactly why they call it near-sighted it seems to be I forget. Do you guys remember? Anyway, we'll let you know later. Something that they're only seeing in this way and they don't see ultimate reality; they're only seeing relative, what we call, deceptive reality, okay. Like that. And the only difference between an arya and a non-arya is this little syllable here.

If you don't want to write out the whole thing just put {ma} dot, dot, dot, okay: {tong nyi ngunsum du tok ma nyong}, {ma nyong} means a normal person, a regular person is a person who has not seen emptiness directly, okay. So the rest is the same as what you just wrote down before. Just this one change, before {nyong}, before {nyong} you put {ma}, which means, 'not'. Have not had a direct experience of emptiness, okay.

Is the direct experience of emptiness the same for all people? I mean if, if, if person A sees emptiness directly and person B sees emptiness directly, and a Buddha sees emptiness directly – which they're doing all the time by the way okay – is it the same? Does it feel the same? Okay. Is there any difference between different people who see emptiness directly? Not one iota, okay, exactly the same. You either see it or you don't. And, if you do, you see it a hundred percent pure absolute direct perception of direct perception of ultimate reality. And you can't have a ninety-five percent perception of it or thirty-three percent perception of it or anything like that. Some lower schools say there's different degrees of emptiness. The higher school says, forget it. You either see it or you don't and if you see it your direct experience of emptiness is exactly the same as the direct perception of emptiness by any other being in the universe. Period. Because it's only that: it's only the direct communion with emptiness,

okay. And you're lousy first moment of arya perception of emptiness is, qualitatively, exactly the same as an enlightened being's direct perception of emptiness 'cos you either see it or you don't. And when you see it it's a hundred percent that. Period. Okay.

Does that mean that all people who have seen emptiness directly are the same? No. Okay. There's ten bodhisattva levels that start the day you see emptiness directly if you're on a bodhisattva track; what they call bodhisattva bhumis, okay. There's ten different stages that you have to get through to become a Buddha, okay. Those begin the day you see emptiness directly. So the person who's at stage number two which is the second bodhisattva bhumi, the second bodhisattva level, they obviously have a much more advanced state of mind than the people at the first level. Are these people advanced? Yeah, like one in a zillion, maybe, okay. They've seen emptiness directly but, when you get to bodhisattva level number two, you actually outshine the people at bodhisattva level number one, okay. If a person at bodhisattva level number two sees emptiness directly is it any different from the perception of, of direct perception of emptiness by somebody at bodhisattva level number one? No. No difference at all. You either see it or you don't. If you see it directly that's it. There's nothing more to say about it but the rest of their mind is much more advanced, you know. Their experience of the six perfections is much more advanced and, specifically, they have gained certain mastery over the perfection of giving for example, okay. They've, they've like, their, their understanding or their practice of generosity is much higher than the practice of generosity of a person at the first bodhisattva level, and it goes like that. Okay. So if the homework says [laughter] - this is how I get people to pay attention, does everybody see it the same? Yes. Does that mean all their mind states are the same? Not at all. Okay. A first day arya's mind level and a Buddha's mind level are totally different, okay, but their experience of emptiness is the same. So they say, in Buddhist philosophy, and Master Shantideva and Gyaltsab Je in these readings will be describing how each one puts down the one below it. Each experience, in a sense, disproves the experience below it. For example, the lower schools of Buddhism, there's a school called those people who think that things that work exist truly and the beliefs that they have are disproved by people belonging to the Madhyamika or Middle Way school. And, inside the Middle Way school, those who've seen emptiness directly their lives disproves the lives of others.

They call it 'disproves', okay. It just means it shines ten zillion times stronger than the people below them. And then, those on the second bodhisattva level, their lives or their states of mind are totally out shine those on the first level and like that.

So there's this pecking order and Master Shantideva and Gyaltsab Je they get

into the pecking order. Why? The people at the bottom of the pecking order don't understand emptiness. The beliefs that the people at the bottom [cut] okay, and a lot of what we're going to do now, starting now, is describing a bunch of wrong ideas about emptiness. And then we'll get to, if I can describe to you successfully why they're wrong, you won't have that mistake and then you can see emptiness faster, okay. You can skip that stupid idea and go to the next one. What's the stupidest idea you can imagine? Oh, emptiness means nothing, you know. Emptiness and black space are the same. Close my eyes, imagine black space – that's emptiness. That's stupid idea number one. We're not even going to talk about it, [laughter] okay.

Stupid idea, number two: emptiness is the absence of all things. You know, I'll just close my eyes and pretend that my boss, my wife, my house, my city, the subways, Mayor Giuliani, and everything else don't exist, [laughter] you know, and that's emptiness. No, you will do it you know. In your meditation when you try to imagine emptiness you'll start doing something like that. And that's not emptiness.

How about ultimate lousy emptiness meditation, the worst one? Okay. The worst of the worse alright. Oh, everything's empty so I can do whatever I want. There's no morality, there's no good deeds, there's no bad deeds. I'm above all that. I saw emptiness directly. I'm a tantrika, you know, I can do all those bad deeds. I'll convert them into goodness you know. I'll, I'll, I'll do any kind of weird bad deed and it'll be okay you know 'cos I'm a tantrika. I understand emptiness you know. This is like, Je Tsongkhapa says that's like going to Kansas and destroying every, all the corn in Kansas and then putting some kind of toxic waste on the ground that made sure it could never grow again, you know. He said those beliefs are very similar to that, you know. To think that there's no good deeds and no bad deeds because everything is empty is the ultimate stupid idea. We'll get into that one a little bit tonight, okay, but these are all like, these don't even count in the pecking order. These are like down here. I think they're kind of like American or western or, or, you know, some people in Tibet have that too. Very few, but it did come in Tibet you know, these really stupid ideas about emptiness. So don't, we won't even, don't, they don't even deserve to be talked about seriously okay. We'll just leave them alright.

What do you call the people, let's get some more sophisticated wrong ideas.

Say {ngupo}[repeat]{mawa}[repeat]{ngupo}[repeat]{mawa}[repeat]. Got it? Not yet. {ngupo} means, generally speaking it means 'a thing'; more specifically in Buddhist philosophy it means 'a thing that does anything'. Is this a {ngupo}?

Yeah. Why? You can write with it, okay. Is a car a {ngupo}? Yeah. Is the pew a {ngupo}? Yeah, you can sit on it, you know. Are my fingers {ngupo}? Yeah, they do something, you know. Is fire a {ngupo}? Yeah, you can burn your toast

with it, you know. Like that. Okay. I mean that proves they're {ngupos}. They do something. Anything that does something is a {ngupo}. {Ngupor} means, I'll get to the {ra} later; {mawa} means they, they perfect something about {ngupos}. They say something about {ngupos}. You can call them {ngupo}-ists, okay. [laughs] I call them functionalists, okay. I call them functionalists. They believe something about things that do things, okay. They say something about things that do things. What do they say? {ngupo} here means a thing that does something. Like a car, a toaster, your fingers, your eyes, your nose, your shoes, the chair, okay, most of the objects in your world do something, okay. {ngupo}. {denpa, denpar} means 'exist truly'.

They really exist, really. {druppa} means 'exist'. What do these guys go around saying? By the way, these poor guys are at the bottom of the pecking order, okay. They are Buddhists but they got it all wrong about emptiness, okay. They're down here.

There were four great schools of Buddhism in ancient India. The Abhidharma Schools, which we call, Detailists; the Logic Schools which are called, Sutrists and then the Mind Only School and then the Middle Way School, okay. The three bottom schools, all together, are called {ngupo mawa}, okay. The three lower schools, they all get dumped together as Functionalists. Why this big name? What do they believe? It's very simple. They say, look, don't tell me this camera's not real. It does something. Okay. It works, okay. Anything that works is real. So why do you guys go around talking about emptiness: things are not real, things are like an illusion? What are you talking about? Why are you telling me this camera's not real? You know, he turns it on, it does something, then we have a video tape comes out of it. It does something. It works. So why are you telling me it's not real? They say, basically, because things work they must be real, okay, and that's a wrong idea. Okay. Now, why, we've got to talk about it. Okay. Why, it's a different thing, but they say come on your Madhyamika guys, come on you emptiness guys, it works. What do you mean it isn't real? You, you emptiness guys, you Middle Way School, you Madhyamika guys, you go stand out in front of a New York cab, you know, a functional entity, a thing that does something that you say is unreal, and see if it runs you over or not. And then, you know, when you get out of hospital, come back and tell me that it's not real or you know. They say that because you can get to point A and point B in a New York taxicab and because it can smash your leg if it runs into you, it's real okay. It sounds reasonable, right? I mean they are Buddhists and they're not stupid, okay. I mean it's a very profound school the Mind Only School. Mainly, this is the Mind Only School.

Gyaltseb Je and Master Shantideva spend a lot of the sixth chapter, ninth chapter, trying to explain why they're wrong but it sounds good doesn't it? I mean be

honest. You can pretend to be a Madhyamika [laughter] but, you know, Khedrup Je would say tell me in five minutes or less, you know, why they're wrong and I'll give you a medal, you know. You can't, you know. Why is it wrong to say the thing works so it's real, you know? It seems pretty reasonable. So they're called the thing works school, okay, {ngupo, ngupo mawa}, alright. Really. You can call them Functionalists if you want to make a university length word but it just means these guys say if the thing does something it's real, okay. Yeah?

[student]

say again.

[student]

Oh, the {ra} means 'as being true', you see? Now we see that this little {ra} here stands for {denpar}, those of you who care about the Tibetan, okay. That little 'r' translates to {denpar}, okay. And that's not very obvious and you'd have trouble with that if you didn't know Tibetan well and you didn't have good training about it, okay.

Did they just assert the existence of things that work? No. They assert that things that work are real. And, sounds good to me, okay.

By the way, I'll write the names of the three schools in English, okay. It would be the, I like to call them, Detailists, which, if you know, is the Abhidharma Schools, okay. School number one: lowest school, which is called {... mawa} in Tibetan and Vaibashika in Sanskrit. Sutrists.

I'm not, this is not on your homework. It's just for your FYI - for your information. I had a student who asked me to give them three words a day and I had all these FYIs and it came up to nineteen words a day but anyway.

Sutrists means {do depa}, means Sautrantika, which is not the same as Svatantrika, which has nothing to do with tantra, okay, and that's school number two.

And then the Mind Only. These three schools together are called the guys who think that things that work must be real. Sounds okay to me, right? Alright?

Maybe that's a good place to give you a break so you can think about it; if those cookies and stuff are real [laughter] when they fill your stomach, you know? I mean they perform a function, right? So, examine, no I'm serious, when you're eating them

and drinking the functional refreshments there, think about whether they're real or not and get back to me when you come back in about ten minutes, okay.

I have a couple of other announcements. [announcements]

What's the opposite of a {ngupo mawa}? What's the opposite of these three lower schools who say, oh anything that works is real? The opposite of them is called, I'm going to write it here, okay, forget - I'm going to write it right here.

It, it didn't get on the transparency. Say, {umapa}[repeat]{umapa}[repeat]; {umapa} means Madhyamika, means Middle Way School, Middle Way, Middle Way; middle-way between what, halfway between what and what? Halfway between the two wrong ideas of think either nothing exists or everything exists the way you thought it did, okay. They're halfway between those two ideas. I'll state them again. They're halfway between the wrong idea that nothings exists at all and the other wrong idea of thinking that everything exists the way you thought it did or the way it looks, okay. They are in the middle of those two ideas. Well, what do they believe? It's right here. This is very important. Say, {chu}[repeat]. Did everybody write it yet? If you didn't write it, write it okay. Now we're talking about this line right here. Scratch this. Say, chu}[repeat]{tamche}[repeat]{rangshin kyi}[repeat]{ma druppa}[repeat], okay; {chu} means dharma, means thing, okay, thing, dharma, existing thing, okay; {tamche} means all of them and then, since this sentence is a negative sentence, we can say, none of them, okay. No thing in the world, no thing in the universe, so far okay, {chu tamche, rangshin kyi ma druppa} means has any nature of its own. Nothing in the universe has any nature of its own. No object in the universe has any nature of its own. {Rangshin} means nature, {ma druppa} means they don't have in this case, okay. No object in the universe has any nature of its own. What does that mean? Okay. What does that mean? We got two people going to punch it out in the next few weeks okay. Who are they? These people who say if it works, it's real and these people who say nothing in the universe has any nature of its own. And, somehow, there's a big fight between them, okay. Somehow, they're saying the opposite thing. They're saying things are not real the way you thought they were although they do exist and these people are saying things are real because they work. And there's going to be this big shoot-out between these two parties, okay. These are {ngupo mawa}, these are the people who say things that work really exist, and then these people here, who say nothing has any nature of its own. What's that mean?

Nothing has any nature of its own. Let's go back to the pot. You're standing there watching the pot, okay. You're standing there watching the pot. What are you really looking at?

[student]

Some colours and shapes. Your eye cannot see 'pot'. Your eye only sees colours and shapes. That's what the eyeball does, okay. That's the job of the eyeball. What do the hands do? They can feel the hardness of the steel. They can feel the roundness in a sense you know what I mean? They can feel the plastic handle but they can't tell it's a handle. That takes the mind. The mind has to interpret it, okay. So your eye, all the eye, can pick up is colours and shapes, okay. That's all the mind, the eye can do. So, do those colours and shapes have the nature of

being a pot? That's the sixty-four thousand dollar question. Okay. Do those colours and shapes, from their side only, have any nature of being anything like a pot? And the answer is no, okay. No.

Okay. They suggest pot. They hint pot. They're, like, indicating pot but they are not 'pot' and those colours and those shapes don't have any nature of being a pot themselves. Their 'pot-ness' comes from your mind. It's your mind that organises those colours and shapes and says, oh, that's a pot. Let's call it a pot, okay. They do not, from their side, have any nature of being a pot. The 'pot-ness' is being supplied from [student] your mind.

What if you were a roach climbing up the stove at that very moment, okay? I love roaches you know. [laughter] Rinpoche says they're my people [laughter] [laughs] okay. Okay, so this roach is climbing up the side of the stove. You know, he makes contact with the same colours and shapes, right? He's making contact with the same colours and shapes but what he [cut].... just like a hell realm, you know. Hell realm. In the hells the floor is made of steel and it's just red-hot and you're just running with no place else to go. So, for him, it's just a hell realm. Is it a pot for the roach? Does it function in any way as a pot for the roach? No. Is it the same colours and shapes?

But his mind, or her mind, is interpreting the same colours and shapes in a different way, right? Like, for some reason, they're interpreting those colours and shapes as a horrible insurmountable obstacle – dangerous, life-threatening obstacle - and my mind is interpreting it as the source of a nice jolly warm cup of tea, you know. For me it's like a pleasant thing, for them it's like the worst thing they can imagine. What is it in their mind that is making them see it that way? And what is it in my mind that makes me see it the other way? Karma. Okay. Karma. Your past deeds. Your past deeds, okay. Your own, what you've said in the past, what you thought in the past, what you did in the past is absolutely dictating to you, it's forcing you, to organise these colours and shapes in a different way. You don't have any choice, okay. You can stand there all day and say this is a red-hot mountain hell floor, you know, but you can't experience it that way. And a roach can sit there all day and say I'd like a nice cup of tea [laughter] but it's not going to happen, you know. Your karma is merciless. Your karma is relentless. Your karma cannot be avoided, you know. Your karma is calling the shots. And, your karma and your mind says, today, these colours and these shapes are going to be called, 'pot'. And you think of them as 'pot' and karma makes you have that image of 'pot' in your mind, okay. There is no nature of 'pot' in those colours and shapes. There's no such thing as a pot the way you used to think, okay. It's very interesting. And when the pot tips over, you know, the roach is running for its life. It's a tidal wave now, you know. [laughs] When the pot tips over, did a pot tip over on the stove? No. Your

perception's changed. Why? Your karma changed.
Did you lose a cup of tea? Yes. Was the karma good or bad? Bad. Okay.
Nothing tipped over out there. There is no pot that tipped over. Your karma
screwed up. Like, you, you started to make tea for somebody twenty years ago
and then you changed your mind, okay. Seriously. It's very profound. Those
things don't exist out there. They do not have a nature of their own.

The Madhyamika, the Middle Way, people are right and things are not real the
way you thought they were and these guys, where were they? These guys are
wrong. Okay. Which one were they?

Anyway, the people who say because things work they are real, were wrong.
Okay. Does a pot work? Yes. Is it real in the sense that you can get a cup of tea
out of it? Yes. But, is it real the way you thought it was? No. Is it, necessarily, a
pot from its side? No. Why not? Roach. Okay. You have to get used to that.
You have to get used to that. If you understand this thing and you understand
emptiness you can reach nirvana and if you don't understand it you can't reach
nirvana so you've got to work hard on that, okay. I'll say it again. Middle Way,
this is the big shoot-out it's going to happen [cut] [end side A]

[side B]

[cut] forced on you by karma, you know. The way it's organised is forced on
you by your past karma. That's why you want to do good karma, okay, which
makes sense. Buddha spent half his life talking about doing good things for
other people. He spent the other half of his life talking about emptiness. I
wonder if there's a connection? Daah. Okay. [laughter] You know what I mean?
Okay? Really.

Because things are empty you must do good deeds, you must help other people.
And then, over here is the people who say, because it works it must be real.
These people say, no, because it works it's unreal and it's empty and I can change
it, okay, if I change my karma. It's very profound. Okay, that's going to be the
fight. You've got to get used to it alright?

Yeah?

[student]

John asked if the, I think what John is asking is, when the pot tips over, do the
colours and shapes change? [student] Whatever's out there. [laughter] It's, it's
a very profound question. We're going to get to it. It's called the emptiness of
the parts of the parts. Okay. [laughter] And we'll get there. The basic answer,
just so you're happy about it, is that as soon as you're focussing on the parts,
when you go down one level, it's again your mind interpreting the parts from
parts of the parts and it's endless, okay, but we – lot of blank stares on that one,
okay. [laughter]

Yeah? [student]

But, does the data change, self-existently, from its side whether or not ..? No. And, how does that happen? We'll get into it. Okay. It's as empty as the pot. The colours and shapes of the pot are as empty as the pot.

[student]

The Buddha would say, no answer because you stared with a falsity. You said, 'something out there'. The Buddha had fourteen questions he refused to answer because everybody started out with, ah, that something out there. He said, oh, I don't want to hear about it [laughter] you know. [laughs] Okay, be careful. Emptiness is like a greased-pig, okay. [laughs] [laughter]

Yeah?

[student]

[unclear], okay, the other ones.

[student]

She said, why not get into electron physics rather than talk about roaches and humans? You know, I've read physics books that said you're never stepping on the floor. You never touch the floor. Seriously. You know, you never make contact with any reality and stuff like that. That's true but they don't go the extra step of explaining why am I seeing the floor, you know. Admitted that it's just a bunch of atoms, they don't go the extra step of saying why am I experiencing those random atoms as the floor, which is, karma. You have to bring in karma. That's where western science falls down, okay. Yeah, I agree that AIDS is caused by a certain virus but why did that virus happen? You know, and why me, you know?

I'm going to go on just a bit and if you're really serious we'll do it after class, okay, so that people who need to go can go 'cos we've got a lot to go alright. We're, like, on the second question or something. I shouldn't depress you maybe, okay.

So, you can kind of see that people who have the viewpoint of the Madhyamika's are going to get to be arya's. See? They're going to see emptiness. And the people who have the viewpoint of those other guys are going to stay {so-so kyewos} for a while. They're going to be regular people for a while. As long as you hold that, their viewpoint that everything is just the way it looks like, you're not going to get there. You have to go over to the Madhyamikas. You have to go to Middle Way. You have to start seeing this thing doesn't exist out there the way it seems, something else is going on. It may take you a while and a few hours of these classes to figure out what's going on but at least get ready to become a madhyamika, okay. Say to yourself, something's going on, you know. I have to figure out how things work, you know. Why is my life so crappy, you know? Why is it that no matter what kind

of exercise I get and no matter how I rearrange my occupation, and no matter how many spouses I go through, I just can't find happiness? You know what I mean? Why is that? You know, I don't understand how to make things happen. You know, what really causes dollars? What is the true cause of dollars? Like, everyone in the world, in America, in New York City is seeking the true cause of dollars, you know. Is it working hard? No. Lazy people get rich sometimes. [laughter] Is it being smart? No. Stupid people get rich sometimes. [laughter] Is it being risky with your investments? Cautious people get rich sometimes. Well, then it's being cautious? No. Risky people get rich sometimes. No, it should be being nice? No but nice people, lots of poor nice students in this class, you know. [laughter]

So, what is it that makes money? You know, what is the real cause of things? You haven't figured it out yet. It's deeply related to emptiness, okay. That's why we're here. We're not just talking about emptiness because it sounds, like, cool to talk about it while you're dying and getting old, you know. It's not that. It has profound effects on your life. When you figure out emptiness you can pretty much make whatever you want happen, happen, and that's cool. You see what I mean? That would be very interesting, you know. You could, finally, get all those things you really wanted, you know, so we'll talk about it. Okay.

Let me see if I did all the homework questions; just a couple of easy homework questions after that. That's a hard one. Did that. Did that. I think [unclear] [comment to student]

Copy that. There was lady in New Jersey, her grader was, should I tell them Mandy? No. [laughter] [laughs] She demanded her certificate even though she had done none of the work and you've got to work for it, okay. Okay, punch-out starts now; the shoot-out between the two schools. It's the three lower schools against the higher school; three to one, okay, not very fair. These guys believes if something works it must be real. These guys say nothing has any nature of its own. And that's a big fight. These guys make the opening salvo, okay. These guys take the first shot. They swing the first punch. What's the first punch is right here.

{ngupo} means things that do something, right? {ngupo} means a pen, your shoes, car, house, your nose, things that do something.

{Rangshin gyi me na} means if they don't have any nature of their own, if they don't have any nature of their own, {ye me du gyur} means they must not exist at all; {ye me du gyur} means they must not exist at all. This is their first punch, okay. This is their first attack. I'll say it again. If things don't have any nature of their own then they can't exist at all. Okay. If that white colour, silvery colour and the round shape and the black thing, don't have any 'pot-ness' about them,

then they must not exist at all. There must be no pot at all, okay. You've got to 'cook it' alright, as Rinpoche would say alright. I'll state it again. They're complaining to the Middle Way guys saying, look, if those colours don't have anything 'pot' about them from their side without me thinking anything then no pot exists at all, okay. Then there's no pot at all. Which is wrong, okay. Is there a pot the way you thought it used to be? The way you used to think it was? No. Is there a pot out there on its own side? No. Are those round colours, round shapes, white colour, black thing – are they 'pot' from their side? No. If they were the roach would be having a cup of tea, okay. So are they non-existent at all? Is there no pot at all? Of course there's a pot. I'm making tea. I'm going to drink the tea. Okay. Where is the pot? It's a bunch of colours that my mind is organising in a certain way and that's fine. I can use that. It works. That's the important thing. That's the whole lesson tonight, okay.

Does the thing exist the way you thought it did? No. Does it exist out there on the stove by itself? No. Does it exist without me organising it in a certain way? No.

So, it doesn't exist at all, right? No, stupid, I'm making a cup of tea. I've been drinking tea a lot, you know. It must work. I'm evidence of it, you know. I've got these yellow teeth from drinking Tibetan tea all my whole life, you know. It's proof that there's Tibetan tea. It's proof that I drank it, you know. It must exist. It must have some existence, you know. It does. It does have existence. Is it the way you thought it was? No. Does it have a nature of its own? No. Well, does it have a nature of being forced on you by your karma and make you see this thing as a pot? Yes. Can you make tea with that? Of course, okay, no problem. Okay. But they make the mistake of saying if it doesn't exist, from its side, as a pot, it can't be a pot.

And we say that's stupid. We've been drinking tea all, all these years okay.

That's their first mistake. Second mistake: {yuna}[repeat], {shing} means 'and'] by the way. {yuna} means if it existed, if the pot exists, {yuna} if the pot exists, {rangshin gyi yu gu}, it must have a nature. It must have a nature. So there's two different punches. They're doing, I don't know what you'd call it, you know, like a jab and a, and a hook, you know. First they try a jab and then they try a hook. What was the jab? The jab was if it doesn't have a nature it can't exist at all and then the hook is if, and then we say, come on, it exists. So then they say, so it must have a nature, right? And we say, no. Okay. That's their two shots. They take two shots at the madhyamika. First one: if it doesn't have a nature it can't exist at all. Come on stupid, what do you think we're drinking? Well if it exists it must have a nature of its own. Oh, so I guess every bug that crawls on the stove is having a cup of tea? Okay. And that's all. Those are the two big mistakes they make. All the other debates that we're going to have

tonight in the rest of the class is based on this stupid idea. So you've got to appreciate this one and you have to learn it. And it's a little bit long and don't worry about it. It makes all the other ones shorter, okay.

What's the two stupid ideas they have? If it doesn't have a nature of being a pot from its own side it can't exist at all. Wrong. I've been drinking out of it all these years. Well then, if it does exist, it must have a nature of its own. No it doesn't. If it had its own nature of being a pot then every kind of being that entered this room would have to enjoy it and use it exactly the way a human does, which is not true. Okay.

That's all. By the way, that's proof that it doesn't have any 'pot-ness' about it. That a, that a roach can't use it as a pot, okay, frankly, but you've got to get used to that, alright. What's that got to do with me? I don't care if it really has its own nature or not. All I want's a cup of tea. Why should I come to these bullshit classes and talking about whether or not it has its own nature? I've been using it to have tea all this time, no problem. Why are you getting into all stuff? It's very profound. It's very profound. I can teach you the method to see that stuff as the nectar of immortality, forever, because it's empty. If it had a nature of its own, if it was tea from its own side, we're stuck in this shitty reality, okay. But, because it's empty, if you improve your karma by learning what's good deeds or bad deeds, and taking all these vows - tantric vows, bodhisattva vows - and keeping a nice book about them, then, because that thing doesn't have a nature of being a pot of tea, it will turn into a pot of the nectar of immortality. Seriously. No joke. Okay. If it had its own nature this is not possible but because it doesn't have its own nature everything's possible. Everyone in this room can enter a Buddha paradise in this lifetime. Which is cool, okay. That's why we're talking about emptiness. Emptiness is not just some, like, mental masturbation, okay. It has a point that if you understand emptiness then you can manipulate your reality and you can create a Buddha paradise. And that would be amazing. And you can't even dream what it's like. You can even dream right now what it would be like, you know. If you really did all this stuff, if you really kept your bodhisattva vows and your monk's vows and your tantric vows perfectly or pretty good, you know, and keep your book during the day and do all this meditation stuff, then you can't even imagine what it would be like to enter that reality, you know. You can't even picture it now. You can't even guess what it would be like, what would be in the pot, you know. You can't, you can't know, imagine it, okay, what would happen and how your life would be. But it's all possible because this thing is empty. So you have to study emptiness. You have to understand its emptiness. It has every [cut] must be from Brooklyn or something, okay. Sorry Drolma [laughter] [laughs]. If it works, it's real, you know. And then these [unclear] say, no, it doesn't have

any nature of its own. It's unreal. It's illusory, okay, but leave it like that. Okay. So that's, that's question number five. Question number five is kind of fuzzy - just answer it like this, you know. It says, 'explain why good and bad deeds are like an illusion but they still function perfectly well.' It means that, okay, when you come up here and make offerings to the Buddhas and you put out water-bowls, okay, is everything there, is it a water-bowl from its own side? No. Okay.

When you wrap up a nice gift for your mom on Mother's Day and present it to her, which is extremely powerful karma, good karma, and give it to her, is that a pleasant gift from its own side? No. She might find it repulsive, okay. Seriously. It doesn't have any nature of its own, okay. So, how can something like that get you to nirvana, you know? How can you have good deeds from things that don't have any nature of their own? You know, you're offering something to something, something to somebody that doesn't have any nature of its own, how can it be, how can it give you good karma to offer something that doesn't have any nature of its own? This school is trying to take another, it's like upper-cut, okay. Like, I don't know, they have a jab and then they have a, I don't know, a hook right. Now they're going this way, you know. You madhyamika people, how the hell are you going to get to Buddhahood? You're offering things that don't have any nature, you know. When you're offering these nice water-bowls and you're offering these nice candles and these flowers - they don't have any nature of being a flower - so how can you get good karma out of it? That's a little tough, okay, but your mind is perceiving it as a flower. Your mind is forcing you to see those colours as a flower and that's good enough. It works, okay. And, if you offer that thing that's giving you a picture of a flower in your mind, you do collect good karma. And, by the way, you never did anything else, okay. That's all that ever was happening. Master Shantideva says, and Gyaltsab Je says, by the way, they work just as good as they did before I told you about all this stuff. Think of it that way he says. When you offer a flower, when you offered a flower before this class happened and you thought I'm going to get some good karma out of this, well, what you thought was going to happen is exactly what does happen but it don't happen for the reason that you thought, okay. So, Gyaltsab Je's answer and Master Shantideva's answer, at this point, is good karma works just the way you thought it did but not for the reason you thought it did, okay. And you've got to cook it, okay, you've got to cook it. That's why you can offer a flower, that's not a flower from its own side, and you still get good, good karma out of it. In fact, I should rather say, it's only because it has no nature that you can get good karma out of it and you've got to cook that. It's only because it's not a flower from its own side that you can get good karma from it. You've got to think about it, okay.

You've got to think about it. Are flowers pleasant? Ask Khen Rinpoche, you know. You get a bunch of flowers near him, he can't breathe. He's got these allergies to flowers. To him a flower is a very unpleasant object. People offer him flowers all the time, you know. He's, like, thanks, could you take it over there. [laughter] [laughs] Right? It's not self-existent. It doesn't have a nature of being pleasant on its own, okay. If it had a nature of being pleasant everybody would find it pleasant. The pleasant-ness is not coming from the flower. It's coming from your mind. Well, let's think of everything as pleasant. I have to go to the dentist, like, next week. I'll just think of it as pleasant, you know. It don't work that way. It's forced on you by your past karma, okay. It is imputed. It is made up by your mind but you don't have a choice right now. You can set the good karma in motion now and, and eat your dessert later, but you can't do it in the moment, okay. Next question. They're taking another punch, okay. I don't know, what do you call this? I don't know if there's a word for it. Maybe it's just kicking him, okay. [laughs] Low-blow, okay. They say, hey, Gyaltsab Je, you know, hey, Master Shantideva, if beings, if you and me are like an illusion, you know, if you and me have no nature of being Michael Roach or Winston or Tessie or anything else, how can you take rebirth? Who's taking rebirth, you know? There must not be any rebirth. If I'm not Michael Roach, from my side, you know, then who takes rebirth? So, Gyaltsab Je says, listen, let's talk about it. Let's talk about, I don't know, we'll pick on somebody. Brooks. [laughs] Anyway, is he himself from his own side? No.

Is he being forced by his mind to see those colours and shapes as himself? Yes. Am I being forced to see the same thing? Yes. Okay. Can that person that we're being forced to see that way take rebirth and become another person that we're being forced to see that way? Of course, no problem, okay. He says what are you talking about rebirth? What's the big problem about rebirth? Rebirth is the mind shifting. You don't take rebirth. There's nothing out there taking rebirth. Colours and shapes are being interpreted by the mind as a change to another body. This arm, with different karma, I could see as an antennae, okay. It's not that the arm changed into an antennae; my karma shifted, and my perception shifted, and I'm forced to see the same colours and shapes as an antennae. It's very interesting. You don't take a rebirth. Your mind goes through the thoughts of a rebirth, which is the same thing as taking a rebirth, okay. So I don't have to do the Heart Sutra. That's the whole thing, okay. You don't take a rebirth. Your mind sees yourself taking a rebirth and so you do take a rebirth, see what I mean? That's what taking a rebirth is. It's just shifts in your perception, okay. So Gyaltsab Je says, get this. If you can be forced by your karma to see yourself as a human sitting here right now then what's the big deal about being forced to see yourself as a different being a hundred years from

now? What's the big deal? Why do you have a problem with rebirth, you know? If you understand what I'm saying about you now it applies to the other guy. It's the same thing. He's just farther down the road, okay. And Gyaltsab Je gives an example, okay. In India, if you've ever been in India and seen them do their magic, it's pretty amazing. They have what they call a [unclear], means it's a little stick like that. And they say, these people crowd around, you always know there's a magician in town in a village in India 'cos there's a big crowd. And you're, like, got to force your way in, you know. And in the middle there's some guy and making, like, phallic jokes about the [?] and stuff and then he says, okay, watch this [?]. And he throws it on the ground and, suddenly, you see a horse, you know. And it's like an illusion. It's like some amazing thing that they do, you know. Because he set it up in your mind; they do certain things in your mind. You see some kind of animal or something and then he, he, like, snaps his fingers and then there's just a stick there, you know. This is a thing that they can do. It's pretty cool. Does that horse have a mind? No. Is it a living being? No. It's just an illusion that you have, okay. So Gyaltsab Je says, well you think it's such a big deal? You're asking a stupid question. How could a person who's empty, who has no nature take a rebirth? That's like asking how come the stick can't be a cow? Okay. You've got to cook it alright.

The guy could have made a cow if he wants to make a cow. He will make a cow later on, okay. The same colours and shapes with different kinds of karma you could see as another person later. No problem. The same stick can have the illusion of being a horse and then being a cow. No problem. You've got to cook it, okay. That's his answer. The basic point is this: anything that can happen once can happen twice, in a different format, okay. It's all right. It's all right. You can take rebirth. You will take rebirth unless you get out now.

Yeah? Quick.

[student]

[unclear] same thing, exactly same thing. You're asking me can I make it a donkey, come on. Okay. [laughs]

[student] Huh?

[student] It's another shift of course. Everything's another shift. Everything's another shift. Nothing exists. Okay.

Last thing. Okay.

[student]

Have I ever, personally, seen it happen? I've seen them do amazing things. I've never seen them, to be honest, I've never seen them throw a stick down and see an elephant. But I've seen them do things you couldn't believe, you know.

[student]

Yeah, well I guess in ancient days the magicians were better or something.

[laughter] Yeah, it doesn't, it doesn't mean that that particular magic trick has to exist for this to be a good argument. It's any kind of illusion. You could say a movie and it's the same thing. A movie is just really a lot of shapes and colours. It's a bunch of actors acting like the Dalai Lama and, you know, if you saw "Seven Years in Tibet". It's an illusion, you know. They pay these guys seventy million dollars and came out with this illusion, you know. It's not real. That's the same thing. It's the same example. They could have been playing civil war characters, you see. Shatideva says, you know, don't ask me stupid questions, you know. Why is it, could, could these same characters play another role? Of course. Given different costumes, given different conditions – meaning, different karma from your mind – of course, they could have been civil war movie, you know. And they probably will play a civil war movie next year, you know. That's no problem. If you can accept that "Seven Years in Tibet" is an illusion, in the sense that it's not the real attack of Tibet, it's players playing it, actors playing it, if you can accept that about the present movie, then why are you giving me a hard time about next year's movie, you know? Why are you making this big deal about reincarnation? Of course there'll be another being there. Of course those same actors will play another play and it will be just as unreal as the ones playing today. Why is it unreal? Because they don't have the nature of being the Dalai Lama and His friends, okay. It's being supplied by the, by the guy, by the director and by the advertising and by the costumes and everything else. But they are not the Dalai Lama and His friends. It's the same thing. Okay. It's the conditions, which are creating the illusion of the Dalai Lama and His friends, but nobody would say, oh, that's the Dalai Lama, you know. Okay?

Same thing. Is the pot a pot from its own side? Oh, is the guy who plays the Dalai Lama the Dalai Lama? Same question. No. Does he look like the Dalai Lama? Yes. Well, him because he's got the right costume and the right hairdo and everything else or lack of hairdo. And, and the other guy, and the pot, why? Because my karma is supplying all this stuff; my karma is forcing me to see these pictures, these colours and shapes, as a, What I'm trying to say is, it doesn't matter that people don't do that nowadays. It's just an example for an illusion. They also use the example of a dream or a drama, you know, a theatre, a theatrical performance. It doesn't matter. Just any kind of example to show the idea of an illusion and "Seven Years in Tibet" is a good example, okay. Same thing.

Last question. This is the last point. I'll get you home, out of here, by nine-thirty, okay. It looks like emptiness classes take half an hour longer even though they have no nature of their own. [laughter]

Say, {rangshin gyi} [repeat] {nyangde} [repeat] {rangshin gyi} [repeat] {nyangde} [repeat]. This {rangshin} also means nature, okay, nature. Here, it means

natural, {rangshin gyi} means natural; {nyangde} means nirvana. It's the Tibetan word for nirvana, {rangshin gyi nyangde}. It's called natural nirvana. The first thing you have to say about natural nirvana is that it's not nirvana. [laughs] Okay. By the way, this nature and the other nature are totally different, okay. When I say does a pot have a nature of its own you have to say no. But this is the nature like in 'natural beauty' or 'natural trees' or something like that, okay. It's a different natural, alright. Don't get confused. This {rangshin} means natural, natural nirvana. It's the nirvana that all things have already, okay. It's the nirvana that all things have already. I saw this wrong view repeated in a magazine today. Like, another magazine about Buddhism came out today and, and it said, it was some stupid idea. What was it? Mmmmm. Oh, we're all Buddhas and we just have to uncover it, you know. It's not true. We all do have a Buddha-nature and you have to develop it or, or you have to utilise it, but that's another story. Natural nirvana is the same thing. Natural nirvana is defined as the emptiness of all objects, okay. It's right here. I'm going to cut this, okay. {Chu} means thing here, dharma, thing; {tamche} is all, {tamche} means all; {rangshin gyi tongpa} means they are void of any nature of their own. They don't have any nature of their own. That's a synonym for? Emptiness. That's what emptiness means, okay. The emptiness of everything in this room, the fact that nothing in this room has any nature of its own.

By the way, everything you're looking at is just a bunch of colours and shapes. Why are you seeing Marvin and the rest of us? Your karma. Good or bad? Well, [laughter] are you enjoying it or not, okay? Are you enjoying it or not? If you're enjoying it it's the result of good karma. If you're not enjoying it it's the result of bad karma. If you don't care much about it it's the result of some kind of dim ignorance in your past, okay. It's called neutral karma.

So there's a thing called natural nirvana. Every object has it. It's the fact that that particular object doesn't have any nature of its own. And that's its natural nirvana, okay. That's a little tricky. The emptiness of each object in this room is called natural nirvana. Is it nirvana? What is nirvana? It's getting rid of all your bad emotions forever, all your negative emotions forever. That's nirvana. Does that chair have nirvana? No. It never had any bad emotions anyway. Like, congratulations, you know, you [laughs] you overcame, you've got nirvana cos you don't have any bad emotions anymore. It's not like that. Okay. He never had it, never will have it. It's a piece of wood, okay. Does it have natural nirvana? Yes. Why? It's empty. It has emptiness. Is its natural nirvana in any way a kind of nirvana? No. Why? 'Cos it never had a mind. It never had a dirty mind. It never had to work with Buddhist practice – meditation, studying, thinking, going to all these stupid classes to get rid of this anger, okay. He didn't have to do that 'cos he never had any so he can't reach nirvana. So does he have

nirvana? No. Could he ever have nirvana? No. Does he have natural nirvana? Yes, because that's a totally different thing called emptiness. Why did I bring this up? Okay. [laughs] It happens to be the next thing in the text, okay. And here, the, the, these guys, the Functionalists, are doing a really trick on Shantideva, on Master Shantideva. They'll, like, trying to trip him when he's walking back to his corner or something, okay. It's like they're trying to push him. He's already walking back. The madhyamika's already walking back to their corner and this guy comes up and punches him in the back, okay, with this low stupid blow. You know, oh you madhyamika guys, you think the Buddha is still suffering, okay. You think the Buddha is still suffering. And the madhyamika guy, you know, he's like, you know, why, what are you talking about? He says, 'cos you think the Buddha, how to say it, is still in samsara. Is still in the cycle of suffering. You think the Buddha is still in the world of suffering. And the madhyamika's say what are you talking about? I don't know what you're talking about. And they say, well, because you think that nirvana and samsara are the same thing, you know. You think that this world in which you and I have to put up with our lousy bosses and our lousy New York City negative things and other stuff, you think that's nirvana. So you think the Buddha's still wandering around in New York having to get on dirty subways, you know, having people push him on the sidewalks, having to see bad things happen, having people yell at him, like your [unclear] as I got on the way [laughter], you know. You say the Buddha's still wandering around New York City like that. Why do you say that? Because you say that samsara and nirvana are all mixed up together. And madhyamika says I have no idea what you're talking about, [laughter] you know. He says, yes you do, because you think samsara has natural nirvana. Okay. You think that all the suffering in the world has natural nirvana, right? It's just a low blow, right. Natural nirvana's got nothing to do with nirvana. Natural nirvana is what? Emptiness. Does suffering have natural nirvana? It better or else we can't change it, okay. It, it better have emptiness or else we're in trouble, okay. So he's, he's purposely cheating. It's like a low blow. He's cheating. He's saying, you think that suffering and nirvana are mixed up. Why do you say that? Because you think that suffering has its own emptiness. Of course we think suffering has its own emptiness or you couldn't change it into the pleasure of a Buddha paradise. Well, well then you think suffering has its own nirvana right? No, I didn't say anything like that. Well, isn't emptiness natural nirvana? Okay. He's just mixing, he's just, what is it, semantic thing, okay. We call emptiness natural nirvana and of course, everything has natural nirvana, you know. Like, getting the flu has natural nirvana. That doesn't mean that everyone who ever entered nirvana has the flu, alright? That's all. Flu has its own emptiness so the flu has its natural nirvana but that doesn't mean that every dude who's

wandering around in nirvana has the flu, okay. And that's just a, it's just a game that they're playing. They're trying one last desperate thing, which you do see in the debate ground in the monastery, you know. Like, you're walking away and the guy got demolished, you know, and he's like, yeah but, you know, and he comes up with some stupid thing, you know. [laughs] This is like the last gasp of this school for tonight, okay. That's their last argument. Let me see if there's anything else.

By the way, this is the other kind of nirvana and you should know its proper name. And then we're done. Then you will have the projection of leaving, okay. Say, {lo bur} [repeat] {namdak} [repeat] {gi} [repeat] {nyangde}, {lo bur} [repeat] {namdak} [repeat] {gi} [repeat] {nyangde} [repeat]. This is the real nirvana, okay. This is the nirvana that we usually talk about, okay. {Lo bur} is a very unusual word. {lo bur} normally means suddenly, okay. It normally means suddenly. Here it means through some kind of circumstances. What circumstances? You practice your ass off. That's the {lo bur} here. You worked really hard. That's the {lo bur}, you know. Something's going to happen but only because you worked at the path for a long time. It's called {lam komba}, you know, you worked at the path for a long time. So something is going to happen. {lo bur} means it wasn't that way before and now it changed. By the way, what about the other kind of nirvana, that natural nirvana? Is it {lo bur}? Was it one way before and then got a different way? Forget it. Emptiness has always been emptiness. Does it get more or less empty? No. I mean you're either empty or you're not. Okay. Is there a two-headed six foot pink full-sized elephant in this room? No. Could it be sixty percent not in this room? No. It just never was, okay. Emptiness is the same, okay. There never was a pot that had a nature of its own. And there never has been and there never will be. So that's a hundred percent empty all the time, okay. But there's another kind of nirvana where you're getting rid of your mental afflictions. Did you have them before? Yes. Did you get rid of them later? Yes. There's a change. That's {lo bur}, okay, {lo bur} means that. {Namdak} means purity, purity. Is there a kind of purity to emptiness? Yes. In what way is it pure? It's pure of that non-existent self-existent pot. The pot that never was. It's pure in that sense. What are we talking about here? What kind of purity are we talking about here? Of your mental afflictions. No more anger, no more jealousy, no more hatred, no more being upset, in a little tiny bit being upset, nothing. Perfectly happy all the time, okay, {namdak}, pure. {Namdak gi nyangde} means nirvana, okay. Nirvana, where you are pure because you worked at it, and that's a description of the other kind of nirvana, okay.

Are there any masochists here? It is the village after all. I'm going to put up the full description of that, okay. It's on your homework. Forget it, okay. You

don't have to do it. I'll put it up here. Tibetan people can do it. Put the general description on your homework. What's the homework say? Describe it briefly. Describe the second kind of nirvana briefly. That's okay. It's the permanent ending of your mental afflictions. Why? Because you saw emptiness directly. That's part of the definition of nirvana, {...} you stopped your mental afflictions permanently because you were able to see emptiness directly. How long? Twenty minutes. That's a very important twenty minutes to get to, okay. The full thing is here for those monks over there and people like that, okay.

And I'm not going to ask you to put that on your homework, okay. For your information, it says, {... korwa kor}, you have been circling around in this kind of life, being born and dying, in an endless stream, {...}. This kind of nirvana comes from cutting off that stream, okay. {...}, this is a kind of nirvana you get by practising the path and by suddenly, or at some point, getting rid of your mental afflictions forever, okay. I mean that's the full description of nirvana. Everybody's eyes are glazed over. [laughter] You don't have to memorise that, okay. [laughs] Alright. So what do we have so far? You've got these two ideas about existence. These guys say, if it works it must be real. These guys say, come on, it doesn't have any nature of its own, and therefore, everything is possible. We can reach a Buddha paradise. Therefore, every object can become paradisaical, you know. And that's very profound and that's the whole point of studying emptiness: how to turn that pot of water into the nectar of immortality, which it can become. It will become, okay. That's the whole point.

So that the shoot-out is between these two guys. These people saying, no if it works it's real and that's the only way it can ever be. A pot is a pot. It can only be a pot, you know. It could never be anything else, okay. Pot is pot. It's out there. It's a pot. You can wish whatever you want. You can do whatever karma you want. You ain't going to change it. It's a pot, okay. They think that 'cos it works like a pot, for me. I mean it's a real parochial view, right? Doesn't even account for roaches. And then, these people are saying, it doesn't have any nature of its own and, therefore, we can turn it into a Buddha paradise. Okay. How? Change your karma, okay, do good deeds and help other people. Like that. Be compassionate, okay. Like that. Okay. We'll go straight into the prayers.

[prayer: mandala]

[prayer: dedication]

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ACI Course XII: Guide to the Bodhisattva's Way of Life, Part III

Class Three: The Meaning of Illusion

October 21, 1997

First part up to p. 18 (side one of audio tape) transcribed by: Christine Trotter

Second part p. 18-31 (side two of audio tape) transcribed by Roy K. Yoshimoto

[short mandala prayer]

[unclear]

[refuge prayer]

I'm sorry we're late tonight. You're up to 4 a.m. doing the reading and up til 7:20 doing the homework (laughs)... okay, so (laughs)... but, it's finished. (laughs) We're on the subject of the two truths, which you know means the two realities, right? There's ultimate reality, that almost defined us, if you could come into contact with it directly for like twenty minutes in your whole life, you could eventually reach nirvana and Buddhahood. And if you don't come in contact with that in this life, you have obviously no hope of reaching Buddhahood and no hope of nirvana also, which means that you'll never be able to get rid of your bad emotions. You'll always have anger, you'll always have jealousy, and those will make you unhappy for the rest of your life. So basically, if you don't see emptiness directly in this life, if you don't make contact with ultimate reality, higher reality in this life, you're doomed to be unhappy in this life. You can't be happy. It's impossible, okay. That's the nature of ultimate reality. Then there's a deceptive reality that's around us, deceptive in the sense that it looks to be one way, but it really is a different way. And as long as you live in that kind of reality, and as long as that's all that you know about, you'll be unhappy. Okay? Period. Not only unhappy, but your unhappiness will cause you to do certain bad deeds that will cause you to continue to have a body like this, and you'll suffer. So, it comes down to, if you see emptiness directly you don't have to suffer anymore. If you don't, you will have to suffer. You'll be unhappy for sure. And obviously you'll continue to have a body like this... and continue to have possessions that run away from you, and hopes and desires that run away from you, and health that runs away from you, and beauty that runs away from you, and everything else. Everything is caused by your inability to see, to make contact with ultimate reality. Tonight we're gonna talk about... more about the fight between Buddhist schools of ancient India that were complaining about our

explanation of ultimate reality: "What is ultimate reality like?" And there was two big divisions in the Buddhist schools of ancient India about what does ultimate reality mean, what is it like? Whenever there's a big fight between two Buddhist schools, you have to remember that the Buddha taught both of them. Okay? The Buddha taught the ones that are wrong, and the Buddha taught the ones that are right. Okay, so why would the Buddha go around teaching three schools that are wrong? And then... three and a half really... and then teaching half a school that is right? Why would he do that? He was anticipating people in 1997 having certain wrong ideas about emptiness, you know. And he has no problem two and a half thousand years ago... he sees 1997 as well as he sees 500 B.C. For him, today and two and a half thousand years from now look exactly the same. So he has no problem looking into the future and saying, "Okay, people in America in 1997 in New York City in the Quaker House, they're gonna be having these wrong ideas about emptiness. I'd better teach four schools, you know. And three of them will be wrong. And then that guy'll get to stand up and give an explanation of them, and then they'll understand emptiness better," you know? So really he did teach all four ideas. Three of them... three lower schools have a certain idea about emptiness, and the higher school has a different idea about emptiness. What's the lower schools say? They complain about the higher school. The higher school says nothing is real. Nothing is true. Nothing has a nature of its own. If you were here Friday, we did the pen, right? And I'll do it really quick, okay? First, just look at this pen, just look at it, okay? {[unclear]} means "Don't think about its ultimate reality", you know? Just look at it. {[unclear]} means "You're not worried about its ultimate reality." You're just looking at a pen, okay? Now we'll start getting into its ultimate reality, but first we'll start with "Now just see it." Shift your mind, shift your mode of perception, and just see it as a stick that's black and white. Don't think of it as a pen. Just look at it as a stick that's black and white. Pretend you didn't know it's a pen. It's not hard to think of it as a black and white stick, right? It's not too hard. I mean, you just kinda pretend it's just a black and white stick, and it's... for your mind to shift to perceiving black and white stick is not difficult, okay? Now go back to seeing it as a pen. Concentrate on it as a pen. So, if you think about it, the only thing that's reaching your eye, the power of your eye, your sense consciousness, the only thing your eye can see is shapes and colors, okay? All your eye sees is a black and white cylinder. I'll call it stick, okay, but really it's a cylinder, okay? Your eye cannot see "pen." Without your mind's participation, your eye by itself can only see colors and shapes. That's all the eyeball does. The eyeball doesn't make decisions about, is this a pen or not, okay? That's the mind. But the eye doesn't make decisions like that. Really, the only information you're getting from the side of this thing... I'm not gonna call it a pen, right?... and the only

information you're getting is cylinder, black and white, okay? The decision that it's a pen, you know, deciding that it's a pen, is coming from somewhere else. Where? It's from your own mind. Cause you can turn it off, and... you can turn it on and turn it off, right? You can turn it off and say, "I'm just looking at a black and white stick." When you turn it on, you can say, "I'm looking at a pen." So thinking of it as a pen is not coming from its side, it's coming from your side. That's what it means when you say the pen has no nature. This black and white stick has no nature of being a pen until what?... Until you think of it as a pen, okay? Until you decide of it as a pen. It's just a black and white stick, until you decide to think of it as a pen. How did I prove it? Because you can turn it on and off. You can decide to see it as a black and white stick, and then you can decide to see it as a pen. So it's not coming from this thing's side. If the pen-ness was coming from this thing, you would say, "Uh, wait a minute, Michael, I can't, uh, I can't think of it as a black and white stick. Every time I look at it, I think pen. I can't think of it as a black and white stick." But you can. So the pen-ness is not coming from this, it's coming from your mind, okay? The idea that it's a pen is coming from your mind. That's all we mean when we say it has no nature, okay? It does not have a nature of being a pen. Its pen-ness is imputed, or laid on it, it's a trip that you're laying on it. The poor thing from its side, as [Serge] would say, the poor thing is just a black and white stick, you know [laughter] and you're making it a pen, you're forcing it to be a pen, okay? It's not a pen from its side, until you think of it as a pen from your side, because your eye cannot see pen. All your eye can see is color and shapes, okay? That's what we mean when it has no nature. Now the lower schools come along and say... oh, by the way, [unclear] says, "Okay, this pen is like an illusion. This pen is like magic, it's like a trick, it's unreal in a way." Why? Because your mind grasps so strongly that that's a pen out there, from its side. But the reality is, it's just a black and white stick, until your mind makes it a pen. But your mind thinks, when I put this up, you didn't think black and white stick, you thought pen. And you thought everyone that ever came in this room should see a pen. But an Ala... a guy, an Eskimo, or an Aborigine who comes in and sees me holding up this thing, he just thinks, "Wow, that's a really cool black and white stick. It's like really smooth and it's not at all like the ones we have in Australia, you know? [laughter] You know, he doesn't think pen. If pen was coming from this, he would think pen the minute he saw it. But he doesn't. He sees the two, two kinds of colors and he sees a cylinder. For him, that's all it is, okay? The pen-ness comes from you, okay? If it was a pen from its own side, if it was a pen by itself, if it had the nature of a pen, then any kind of animal, a bird, a dog, a cat, a roach that walked in here would see a pen. They'd say, "Oh, a pen", you know. But they don't, you know. They'd see it as a life-threatening thing, or a thing that

pokes them, or something like that. They don't see it as a pen, okay? They don't have the karma to see it as a pen. That karma is coming from your side. It's not coming from the side of this black and white cylinder. So it's like an illusion, but your mind says, "Oh, it's a pen. It really is a pen", you know. And that's ignorance. The illusion is that, it looks like it's a pen from its side, but the truth is that it's not a pen from its side, okay. So the higher school says, "illusion," okay? We're gonna study tonight illusion, the idea of illusion. Say {geema} [repeat] {geema} [repeat]. In Sanskrit I believe it's {maya}, I think it's the name of the Buddhist mother also. It means illusion, okay? Illusion, okay?

Illusion. By the way, if you wanna be convenient, you can think of a movie as an illusion, okay. Seven Years In Tibet is a {geema}, okay? It's just a bunch of Tibetans from New York City and other places that went to Argentina and put on these costumes and they're just playing the Dalai Lama, and they're just playing the Dalai Lama's ministers and the Chinese people are playing these guys, nasty guys with machine guns, and they're probably all from, you know, some diners in New York and stuff [laughter] and everybody like eats the same lunch together, the Tibetan guys and the German guys, this American guy, and it's all a {geema}, okay? It's all an illusion. There's not really any war going on there, there's not really anything like that. It's a {geema}, okay? What is it that makes a {geema} a {geema}? Say {[Nangsul dang nehtsul mitumba]}. [repeat] {Nang} means "appear." {Nangsul} means the way something appears... the way that something appears. {Nangsul} {Dang} means "and". {Nehtsul} means "the way that the thing really is." In this case, {neh} means "to exist" or "to be" or "really is", okay? {Mitumba} means [hums]... how do you call it... "inconsistent"... I had a good translation for it. "Inconsistent... the way it appears and the way it really is are inconsistent with each other, not the same, okay? Yeh?

[student: unclear question]

Excuse me?

[student: unclear question]

Well, we'll talk about what {namsul} and {nehtsul} mean, okay? There's a point... do you remember that guy standing in front of the stove and there was a pot of water, right?... just before he found emptiness directly, okay, July 1975? And the guy is standing there and he's looking at this pot, okay? And he's thinking... and then suddenly he sees that he's not looking at a pot. He's looking at some colors, he's looking at a round thing, and a white thing, and a shiny thing, and a long stick black thing. Because that's all the eye can see, okay? And then he's aware

that he's making a little pot in his mind, you know, that the mind is synthesizing this nice little pot, and that pot is perfect. You know that's the pot you always thought was there. It's nice and round, it's whole, when you look at the left side, you can also see the right side, when you look at the right side, you can also see the left side... like it's impossible, right? But it's this nice, perfect, whole little pot, and it's like this big, and it's in the back of his mind somewhere. And then he realizes he's never been looking at a pot in his whole life. It's impossible to look at a pot, c'mon. You can't see a whole pot. It's impossible, okay?. If you see the left side, you can't see the right side. If you see the right side, you can't see the left side. That's why your eye is going... you know, you look at somebody's eyeball, it's going like this. It's picking up clues. But somebody else is lying and saying, "Oh, it's this nice little pot, you know? You can even see the back from the front, you know?" [laughter] And stuff like that, you know? It's got this nice little pot in your mind, okay? It looks like the minute before... five minutes before, when you looked at the pot, it looked like there was a pot out there, on the stove. And now suddenly, this thing is just a bunch of colors and shapes, and there's another pot that's a little picture in the back of your mind, okay? The {neetsul} is that, the way things really are, dependent origination, the ultimate meaning of dependent origination. The meaning of dependent origination is that all you're really seeing is some colors and shapes and your mind is making this nice little picture and you've been watching these pictures your whole life, okay, and mistaking them for the pot. That's dependent origination. That's the {nehtsul}. {Nehtsul} means "that's the way things really are." What's the {namsul}? Oh, that was five minutes before. The way it looked was it was out there on the pot by itself, I mean, on the stove by itself. The pot was out there on the stove by itself. What's the {namsul} of this pen? You think I'm holding a pen in my hand. What's the {nehtsul} of this pen? I'm holding a stick that's black and white. Your mind is laying a trip on it, and saying pen. And you think that anybody who came in here would also say pen, but that's... you know that's not true. If this thing was pen from its own side, then any schmuck who walked in here, even if he's an Aborigine from Australia from five hundred years ago, should see pen. But they don't. They see a black and white stick, okay? It is not from its own side... it is not something [unclear] pen. But that's how it looks. So we have an illusion going on here, okay. That's the meaning of illusion in this case, the way it really is, which is a bunch of colors that your mind is organizing into a pen, and the way it looks... oh, there's a pen out there... are not consistent with each other. They're different, okay? And that's the meaning of illusion. Yes?

[student: unclear question]

I'm sorry, what?

[student: unclear question]

Oh, that's another... we're gonna get to that in a later class, okay? We will get to that. They are, but that's another story. Okay? So that's the meaning of {geema}, okay, that's the basic meaning of {geema}. The more profound meaning of {geema}, okay, just so you know, is really after you see emptiness directly. There's the big illusion going on then. You came down out of the direct experience of emptiness, you know... you... by the way, you just came out of the direct perception of ultimate reality, you came down, and now again you're seeing normal reality, deceptive reality, and you get this understanding that every single thought you ever had before that was mistaken, it was fooled by the deception, deceptive reality, it was fooled by de... deceptive reality is called deceptive reality because of the state of mind that sees it is deceived, okay? And then you realize that you never had a correct perception in your whole life, okay? But there's something weird going on now. When you come down out of the direct perception of emptiness, you start seeing that thing that way again, you start seeing things exactly that way again. So then your life becomes very weird. Why? You know you're wrong. All day long, you're seeing things as existing from their side, and you know you're wrong. Can you stop it? No. The day you stop it, but...is the day you become...you reach Nirvana, okay. Stopping that...that is the most subtle and the final bad emotion that you'll ever overcome, okay? Before that, you get rid of anger, jealousy, desire, but the most subtle one is thinking that those things exist there out on their own, and it's the one you were born with, you can't stop it easily. The day you stop it is the day you reach Nirvana. It's very interesting. So it's very... that's a real illusion, to go through your whole life, after seeing emptiness directly, and to know that every, every perception that you have is wrong, but you know it, okay? That's a real illusion. Then you're aware of the illusion, okay? Let's go back to... to the state of mind where you saw the illusion, okay? You're standing in front of the pot and suddenly it dawns on you that you're not looking at a pot, okay? Why do you think you see a pot? What's making you organize those colors and shapes into a pot?

[student: unclear answer]

Yeah. Your karma, okay? Your own karma, okay. If you see a nice pot, if you see a pot with your nice tea in it, and you like the pot, it's the result of good

karma or bad karma? Good karma, okay? If you see a nice pot that's helpful to you making you a nice cup of tea, then it's good karma. If you're like angry that you have to stand there and make tea for somebody cause you'd rather be off doing your practice, those same colors and shapes are being organized by the mind into something unpleasant, and therefore that pot is a result of bad karma, okay? The same pot can be the result of bad karma and good karma. By the way, this is the reason we study emptiness in the first place, okay? That pot has no nature of being a pot, and it has no nature of being a good pot or a bad pot. That's coming from your mind. If you wanna live in a world of lousy pots, collect bad karma. If you wanna live in a world of nice pots, collect good karma. If you wanna live in a world where all the pots are filled with the nectar of immortality and if you drink it you'll never die again or ever be unhappy again, then study compassion, {bodhichitta}, ultimate good deeds, and it'll be that way later. That's the whole point of studying emptiness, is to create your Buddha Paradise, okay. You create it and then you move in, you can move out of your apartment, get rid of all that stuff, move over there [laughs]... it's really possible, because things are empty, okay? It really is possible, because things are empty. Yeah?

[student: unclear question]

Yeah.

{student: unclear question}

He said, "You're enjoying looking at the pot, and you're anticipating that good tea you're gonna have and you're thinking, 'Okay, this is gonna be nice tea,' and you reach out and, say, you spill the water on your hand and you burn your hand very badly, and suddenly this pot is very painful." You tell me what happens.

[student: unclear answer]

The good karma wore out... seriously, and there's a prioritization system, it's like airplanes waiting on a runway... seriously, your karmas are waiting there like airplanes waiting on a runway. You can move some up, and you can move others back, and you can divert some off that will never go off, they run...they'll never fly. That's the idea of the four powers of confession. If you do a good purification, you can move some of those bad karma airplanes off to a... a hanger somewhere and they'll just sit there. They will never ripen. Or they will

ripen as a very... they'll, like, do a little hop and come back down or something. [laughter] Seriously, okay? That's purification. But otherwise you've got all these good and bad karmas lined up in priority, sequence. Which one's gonna ripen first the more powerful? How is something more powerful? You did it towards a more powerful object? Or you had a more powerful mental affliction. Or you had more powerful compassion. Or whatever. So what happened in this case was two planes took off right behind each other, okay? Like the... the karma for having a nice cup of tea took off first, and then suddenly landed, you know? And then the karma for having [laughs] it burn you took off behind it. And that's still flying, [laughter] you know? And really. And then that will wear out. All planes come to it land. They either crash or they land, right? I mean, they all wear out. All karmic seeds wear out. And that's responsible for your life. If you're tired of it going like that, then stop it, you know? Stop doing that. That's responsible for the ups and downs of life. That's why everything you get that's good turns screwy. And that's why when... just when you think things are un... are hopeless, then something good happens. Because it's just the karmas are... are taking off and landing. Yeah?

[student: unclear question]

Yeah, yeah, yeah. It ripened first.

[student: unclear comment]

Yeah, yeah, yeah. Okay. Tonight we're getting into... oh, by the way, so these people over here say, "Things are an illusion because they don't have any nature of their own. For... for example, the pen is not a pen from its own side. It does not have a nature of being a pen. So it's unreal, okay? Now all these other three schools say, "Oh, Mr. Madhyamika, Mr. Middle-Way. That's crazy, you know? Things are real." And Madhyamika people say, "Why?" And they say, "Oh, it's really a pen cause it writes." Okay? "It writes. You know, you can make these little things with it, you know?" "If it functions, it's real," so we call them Functionalists, okay? But where did the functioning come from? Your karma. Okay, I mean, why we called it unreal and why they're saying it's real are two different things, okay? They say it's real because it works. We say it's unreal because it works. Or, it works because it's unreal, how's that? I'll say it again. They say, "Oh, Mr. Madhyamika, it's not unreal, it's real. It works." And we say, "Because it's unreal, it works." Got it? Is that too much on a Tuesday night... I'll do one more tonight [laughs], okay? These people complain and say, "Don't say this pen's not real. It's real, I can write with it." And then Madhyamika comes

along and says, "Well, it only writes because it's unreal." So what does unreal mean? Well, it looks like it's not coming from your karma, but it is coming from your karma. And that's what unreal means, okay? It's coming from your karma.

[student: unclear question]

Yeah. Because it looks like it's not coming from your karma. There's... there's an illusion here, okay? Okay? If I said, everything around you is a production of your own mind, your mind... karma seeds in your mind are ripening and creating this whole room. It's not real. Then it's like, wow! It's not real. Does it work? Yes. Are there people sitting around you? Yes. Do they eat, sleep, poopoo? Yes. Okay, no problem. But they're unreal, they're not what you expected. They're not what you thought they were. They are all... everyone in this room is a production of your karma, okay? If you like them, it's a production of your good karma. If you don't like them, it's a production of your bad karma. Most minds have about thirty-three, thirty-three, thirty-three. Any... any room you walk into, the human mind will say... eventually will say, "I like a third of these people, I hate a third of these people, and I don't care about a third of these people," you know? It's not a function of the people. This is why people who change companies always find that the same people are waiting for them at the next [laughs] company, [laughter] you know? Really. You always find a third of the people that you like, a third that you don't, a third you don't care about, cause it's not coming from them. They are not self-existent. It's imputed from your side. You're carrying the same karma in your mind that you had at your last job to your new job. Eventually you'll find someone you don't like, eventually you'll find someone you do like, and eventually you'll find a whole group of people you could care less about. That's a function of your own mind. That's another proof of emptiness, by the way. So remember that when you quit your next job. Tonight we're gonna talk about a particular one of these three schools who's trying to complain about the Madhya-...Madhyamika. And they're called the Mind-Only School, okay. The Mind-Only School. Say {semsang} [repeat] {semsang} [repeat]. {Semsang} means "mind only," okay? I'm gonna tell you briefly why they're called mind only, but we'll get into it in more detail later. It's gonna be a long class tonight, and it's a very nasty class and, sorry, and I hope some people come back for the next class, which is not as hard [laughter], okay? This is in the monastery where we lose a lot of the monks. We usually start with sixty in a class and my class ended up with three people graduating, so, anyway, this is the one that does it for a lot of people. Okay. It's not that they believe that everything in the world is mind, okay?

They don't think that when you sit on a chair you're sitting on your mind, okay? I mean, many people say that's what they believe, and it's dumb. Of course they don't believe that, alright? What they do believe is that when I look at that chair, or that pew, my eye... my eye and my eye consciousness, the fact that Michael Roach is standing here, and the fact that he has a mind, and the fact that he can even be aware of those colors and shapes, is coming from a karmic seed, right? There's a karmic seed ripening and therefore I have an eye, and I can see things. If I didn't have that karmic seed, I would be blind, okay? And people do get blind, which means that airplane also comes down, eventually. You either die or you go blind, but either way you lose your eye. Seriously. All karmas come back. All karmas come back to the ground. They all wear out, okay? It's a temporary, nice condition that I can see things, okay? The karmic seed that created my eyes and the karmic seed that created that bench are the same thing. It's called {zehchik}. They are one thing, one substance, one karmic seed. Like helping people who had eye problems is ripening into my eye and that pew at the same time. So that's really the result of same karma, okay? Is the pew my mind? No. Okay? Is it like an extension of my mind? In a way. It's also ripening out of one of my consciousnesses, okay? It's also coming from the same seed that created my mind, okay? And in that sense, everything is mind only. But they don't think that when you're sitting on a cushion, you're sitting on your head, okay? They don't think that, alright? That's the meaning of mind only. Now they're gonna complain to the Madhyamika. They're gonna say something, and here's the basic gist of it. They say to the Madhyamika, "Can you see the illusion, okay? Can you see the illusion? Can you see (a) the pen, (b) can you see that the pen is really just colors and shapes, that you're thinking of as a pen. Is it possible to see that illusion?" Of course. Especially when you see the pot, just before you see emptiness directly, the morning you see emptiness directly. You will see that you're seeing an illusion, okay? You will see it. So is it possible to see the illusion? Yes. And they say, "No." The mind only school. They're complaining to the Madhyamika School, okay. We're getting a little subtle tonight, and then we'll go back to a little more comfortable stuff, alright? You gotta hang in there, alright? No, because it has... no nature of its own. Check this out. When the guy's standing there, and he figures out that the pot is really just a picture in his mind, he's seeing that the pot is an illusion, right? That the pot that he thought was out there is an illusion. Is everything an illusion like that? According to these guys, yeh. Every normal thing in deceptive reality is an illusion, like that, okay? In deceptive reality, everything is like an illusion. It looks one way, but that's not the way it really is. So it's illusion. How does it look? It looks like it exists out there on its own. Why is it an illusion? Because that's not the way it really is. It's your mind making it that way, okay? Now

suppose one day you figure that out? What about the mind that figures it out? Is that illusion? Yeah, cause it exists. It's deceptive reality. Deceptive means it's illusion, it fools you. Even while you're seeing that the pot is unreal, the mind that sees that is just as unreal. Got it? Okay [laughs]. The mind that sees the pot is as unreal as the pot was, because it's deceptive reality. Why? Well, simple. It's not emptiness, okay, it's not ultimate reality. If my mind was ultimate reality, I would've been out of here at age two, you know, because I'm aware of my mind all the time. My mind is also in that big group of things that are the lie, the illusion, okay? Me, everything about me is there except for my... emptiness, okay? There's only one thing about me which is not a lie. There's only one thing about me that if you see it directly, the way it looks, and the way it really is, it's exactly the... same. And that's emptiness. Emptiness is the only thing that looks and is exactly the same. Everything else lies. Everything else looks like it's coming from its own side, but it's not really coming from its own side, okay? Now, Mind-Only people school, they like to talk about the mind, right? They're gonna get subtle. They'll say, "Okay." So when you recognize this stuff... like you're sitting in this class right now, you know, you didn't understand a hell of a lot of what I said, but some of it, okay, that understanding, is that an illusion also? Think about your understanding. Is that an illusion? Yeah. Because it looks like it's coming from its own side, but it's not. If you have really good karma tonight, that understanding is really clear. If you don't have such a good karma tonight, that understanding is very fuzzy. If you have even worse karma, you're bored to death, and you're waiting to see if you can get out of here. [laughter] You know, okay? [laughs] That understanding of the illusion is not itself self-existent. It is also a result of your karma, okay? If you have really good karma, that karma is forcing you to understand what I say tonight. If you have [unclear] karma, then it's like letting you understand half of what I'm saying. If you have lousy karma, you're like really bored. If you have excellent, excellent karma, they say, when I get to this subject, you should get chills up your spine. That's a sign of a real Madhyamika student. Seriously. Opening lines of Chandrakirti...Master Chandrakirti. If you really have a {bakchak}, if you really have the {kyelwa}, the good virtue in your heart to see emptiness directly, when I start talking about all this stuff, ooh, man [laughs] [laughter], you know? It says...Master Chandrakirti says that. It's like, more, tell me more, okay? So that understanding of, of the illusion, and that understanding of the emptiness itself, is also a projection. It's also just your karma going off in your mind. If you have good karma, it's clear. If you have medium karma, it's fuzzy. If you have lousy karma, you're bored to death, you didn't understand anything I said, and you're hoping the homework won't be too hard [laughs], okay, okay? So it's also like an illusion. So these guys say to the Madhyamika people, "Hey,

what about that understanding of emptiness? Is that something... is that an illusion?" Yeah, we have to say, yeah. It's like everything else. It's a projection. Will they say, "Well, then, there's no illusion?" Okay?

They can't see any illusion. Because they think that if something is like an illusion, it can't be true, and then it can't work, okay? Got it? Boy, real quiet. [laughs] [laughter] They say, if something works, it's for real, okay? If a pen works, it's for real, okay? And if you Madhyamika people say this pen is unreal, then that means it doesn't work, okay? Now is the mind that understands emptiness itself real or not? No, it's not real. Also, it doesn't work. So there is no emptiness and there's no illusion. That's what they say, okay? That's what they say. Got it? I'll do it one more time [laughs], okay? The illusion... understanding the illusion... the state of mind that understands the illusion is also illusory. It also doesn't have any existence from its own side. You are creating it. Your karma is creating it. I can prove it. There's like eighty-five people in this room, and there's eighty-five different understandings of emptiness going on right now, I think [laughs], okay? [laughter] Or something approaching, okay? That proves that that understanding is coming from you, and not from me, or something like that... not from my words. Nagarjuna went into this long thing of why words are not self-existent either. What you understand from these noises I'm making is totally up to your karma. And if you're like autistic, it just sounds like [goworworwor], you know? Because they don't have the karma to hear the words have any meaning. You see what I mean? It's very interesting. So, to repeat...

[student: unclear question]

After class, okay, cause I know you're gonna have a lot, okay? Come up to me after class and we'll do that [debating hand-clap], okay? So this person complains to the Madhyamikan people, okay, we'll do it this way. The pen is unreal, right? Right. Why? Doesn't it write? No, stupid, it writes, okay? [laughter] Well, if it writes, how come it's unreal? Well, because the fact that it even exists as a pen is coming from your mind and your karma. It doesn't exist out there on its own, okay? Oh, well, in that case, is your... is your understanding of the pen's unrealness unreal or real? Like everything else, it's unreal. Okay? Well, in that case, it...it can't work, right? I didn't say that. Oh, and because it doesn't work, it doesn't exist at all. I didn't say that. Well then there's no illusion at all. And you're all wrong, you know, okay, and it's like that. That's the whole debate, alright? That's the whole debate. That's all they say. Now how does Madhyamika respond to them, okay? How does Madhyamika respond? And it's very cool, okay? Like sorry if anybody gets lost, alright? Just have some

cookies, you'll feel better, okay. They come up to them and say, "Look, Mister... we'll do it this way, Mr. Mind Only, do you understand what illusion means?" And they say, "Yeah, we understand what illusion means. It means that it looks like it's one way, but it's really a different way." "Well, do you have any illusions in your philosophy system, you know, do you... do you believe in the things... are there any illusions that you talk about?" "Yeah, we got a real serious one, you know." "Well, what is it, you know?" "Oh, we think that when you're looking at the bench, it looks like it's not coming from the same karmic seed as your mind, as your eyeball, you know? It looks like it's out there, as an external object, but it's not, because it's like you're looking at your toes. That's really your own mind seed growing over there. So in a way, you're seeing your own mind, but nobody knows, cause it's like an illusion. It doesn't look like that pew is part of my own mind, it doesn't look like my mind is creating that pew, and that my eye is looking at a piece of my own mind, okay? So they say, "Oh, that's what... in your system, that's what illusion means." "Yeah, so we do have an illusion," Okay? "Well, so I guess then you can never see the illusion." "Why do they say that?" You know? [laughs] [laughter] "Because you complain about us, that when we're looking at our illusion, the mind itself must not exist, because the illusion does exist." You cannot have a subject mind without an object, okay? That's principle of Buddhism. You have to understand that, okay? There's no pen that can't be a perception of the pen. Forget it, okay? There's no pen that can't be a perception of the pen. So we say to them, "Well, then I guess you can't see a pew." "Why do you say that?" "Because the pew's not there the way you thought it was." "What's that got to do with it?" "If there's no object, there can be no subject, there's no mind to see the pew. Same as you said to us." Okay, that's how Madhyamika fights the Mind Only. Alright? I'll do it one more time, okay? [laughs] [laughter] How does... first we'll start with the Mind Only guy, okay? He's complaining to the Madhyamika guy, alright? "You say things are unreal, right?" "Yeah, that's what we say." "So this pen is unreal, right?" "Yeah, that's what we say." "Well, first of all, I think you're stupid cause it is real, I can write with it, okay?" "That's not what we mean when we say unreal. When we say unreal, it means, whether you can write with it or not, it looks to be existing from its side, but it's not. It exists because your karma is going off in your head and making you see it as a pen." "Why so?" "Because any idiot can see that if a bug walks in here, or a dog, or a cat, or...or an Aborigine from two hundred years ago in Australia, all that they're gonna see is a black and white stick. They're not gonna see a pen. So pen is not coming from this thing. It's coming from your karma." "Yeah, okay, sounds good, but I still think it's real cause it can write, okay." Like, he insists, okay? So he says, "How do you prove that the thing is an illusion?" "We see it's an illusion, stupid." "Well, how do you see it's an

illusion?" "We understand we're standing at the pot, and suddenly we catch ourselves understanding that there's no pot out there, there's just some colors and shapes of a pot, and our mind is making us see a pot. So it's like an illusion." "Oh, right, right, right." "There's this real neat experience called {chuchok}, {jorlam chuchok}, you know, last moments before you see emptiness directly, and... and you see that the pot is... is not real, right?" "Right." "So, if the pot's not real, then the mind seeing is not real either, right?" "Right. The mind is not real." "Why is the understanding of the pot's nature not real?" "Because it's also just forced on me by my past karma, okay? It's not just coming up in my mind for no reason at all. I'm seeing my mind think like that because of my past karma, and that's why it's unreal, okay? That's the illusion." "Don't you guys accept an illusion?" Be careful now, okay, it's gonna get harder. [laughs] "Oh, we do have an illusion, we do accept some kind of illusion, okay?" "Well, tell me about your kind of illusion. Is it the same as ours?" "No, no, we... we believe in a different kind of illusion, okay?" "Well, what kind of illusion?" "Oh, we believe that that pew out there that John's sitting on is really being created by a seed which is in my mind, although it doesn't look that way, okay?" "Tell me more." "Well, the eye that's seeing that pew and the pew itself are coming from the very same karma, okay?" "So why is that an illusion?" "Because if you just look at the pew, you're not gonna stand there and think, 'Oh, look, my mind is... a seed in my mind's going off and making that pew that John's sitting on... I'm glad it's doing that or John'd be on the floor, you know, okay?' Your mind doesn't think like that. Your mind just sees the pew. Your mind is not thinking, 'Oh, that's good, that's a seed going off in my mind, and my eye is also a seed going off in my mind, and they're both coming from the same seed. Isn't it cool? You know, one karma is creating the chair, and my eye to see the chair, that's cool.' You don't think like that. You just look at a chair, so there's an illusion going on, the way it really is and the way it looks are different. So we also have an illusion." Okay, got it? Is the illusion real? No, it's not, it's not real. That's an illusion. So when I look at the chair, am I seeing something real or an illusion? You're seeing an illusion. So my mind that looks at the chair is not looking at anything real, right? Yeah, that's what I said. So that state of mind doesn't exist at all because it's looking at something that doesn't exist, okay? You cannot have a mind without its... something for it to see, okay? There's no such thing in the universe, okay? You cannot have an eye consciousness, you can't be aware of any colors and shapes if there's no colors and shapes. So if there's no pew out there that's really a pew, how can you ever understand that? How can you ever see a pew? You guys are as crazy as we are. [laughs] Okay? Alright, that's the basic argument. Is it more comfortable? Questions?

[student: unclear question]

Yeah, according to the Mind Only School.

[student: unclear]

You could say that also, but that's not what they emphasize. They emphasize that, if the pew is unreal, then how could you have a subject mind that's holding it because unreal things don't exist.

[student: unclear]

Sure.

[student: unclear]

Yeah, yeah, okay? If the mind was standing here and saying, "Oh, look, John's sitting on a pew that's created by my own karma, which is also creating my eyeball, that exists, that pew exists," but it's... that's not what that mind is thinking. That mind is thinking, "John's sitting on a pew, which is created by wood, paint, factory, anything but my own karma," okay, and that pew doesn't exist. So what is your mind seeing? You guys are as bad as us, okay?"

[student: unclear]

Yeah, Madhyamika is arguing back to the Mind Only School. You are making this complaint to us. Well, we make it to you. How did you ever see something that was an illusion, because it doesn't even exist, so how could that state of mind exist? Okay? By the way, what does the Madhyamika really say about illusion? You can watch a movie. C'mon, you can enjoy "Seven Years In Tibet." It functions. You eat popcorn, you drink Coke, and you feel nice, you know, you're seeing this very compassionate little Dalai Lama guy, and everything is really cool, you know? You can have emotions from a movie, you can watch a movie, you can enjoy movie, as long as you don't... no, as long as you don't rip it apart and say, "Oh, look, you can see the frame going. It's not really Tibet, it's Argentina, I know that guy [laughter], he's the [laughs], you know, he's the waiter at Tsampa Restaurant, you know, you know, he's not a... he's not His Holiness's attendant, you know. I mean, that's {matak machepa}. If you leave it alone, you can live in the world. We talked about the taxi and all that, you know, but if you start investigating what's its real nature, it's no fun anymore. You

know, it won't be a movie anymore. Can you watch a movie? Yes. Does a movie function? Of course. It entertains you. Is a movie real? No. Okay? That doesn't mean you can't watch it, okay? That's how Madhyamika would respond. Can a movie function to make you feel entertained and happy? Of course. Is it an illusion? Yes. Do illusions function? Yes, no problem. Can you stand out in front of an illusory New York City taxi cab barreling down the street and it'll break your illusory legs? Yes, you know. [laughs] Is it real in the way that you thought it was? Should you get angry at the taxi driver? No. Who broke your leg? You broke your legs, okay. You made the taxi. Where did you think it came from? Some sadistic creator God? We, we wiped him out in the last class, okay? [laughter] Where did you think [laughs]... where did you think the taxi came from, you know? Oh, it's just random? You know, it was bad luck that you were walking across the street? It's just random that some people get hit and some people don't get hit? C'mon, you know. Everything has a cause. There's a cause for breaking your leg, and there's a reason why you stepped off the curb at that moment, okay? Everything has a cause. Be a scientist, don't be a voodooist, okay? Yeah?

[student: unclear]

They didn't win yet really. Okay? All they said was that if... "If you're... you're complaining to us that if everything's an illusion, then no state of mind is for real either." "Well, we can say the same thing to you."

[student: unclear]

Oh, oh. Jim said, "Why can you say that a mind can exist without an object?" In Buddhist perceptual theory, the object actually perceives the mind and helps create the state of mind which perceives it. The object triggers the awareness of the object, okay? The object helps create the awareness of the object. Until you have a banana, you can't have a perception of a banana. A banana comes a millisecond before the awareness of a banana, and it's always like that. According to Buddhism, the object helps create the perception which is perceiving it by being there to be perceived. And it triggers the awareness of the banana, okay. Let's...

[student: unclear]

I'm sorry, what again?

[student: unclear]

It can... by the way, the whole point of talking about illusion is... is a very good picture of a banana or a very good wax banana from a distance can make your stomach growl, yeah. Can it fill your stomach? No. And the whole point of... of emptiness theory is that even though all those things have none of the existence you think they have, you still struggle to get the things you want, you still struggle to avoid the things you don't like, and you still hurt people to do that, and then you're gonna have more problems, okay? They're not real, and the way you relate to them is false also, you know? You're gonna sue the taxi driver, you should sue yourself [laughter], okay? You're the one that created the bad karma, you know, you're the one that created the taxi driver, you know? A real good Buddhist should sue themselves at that point. [laughter] Okay? Yeah?

[student: unclear]

Would they disagree to the fact of the illusion? No, right? The fact of the illusion is... is a reality. The fact that the "Seven Years In Tibet" is not real is itself a kind of reality, right? It is a kind of truth. It's true that that movie is not real. Now would they have a problem with that? Don't forget that Madhyamika said that every state of mind is mistaken, and they also said that every perception of an external object is mistaken, okay? Mistaken.

[student: unclear]

We're getting... We're gonna... We're about to come to that. We're about to come to that. You're right, you're right in a way, it's coming. It's coming, okay?

[student: unclear]

You can say that.

[student: unclear]

Yeah, this pen exists as a conceptualization of the mind. It does not exist out there on its own without that conceptualization. You can say that.

[student: unclear]

You can say that, yeah. That's the Madhyamika viewpoint.

[student: unclear]

Oh, they don't even talk about it. You see, their... their idea of illusion is something totally different. And by the way, according to them, emptiness would be what?

[students: unclear]

What would ultimate truth be? What would the real truth be about the pew in my eyes? That they... well, let's make it easier. According to them, what would dependent origination be? That that pew and my eyes come from the same karmic seed? What would emptiness be? Nothing is any other way. Okay, in their system, what would be dependent origination? The fact that that pew and my mind depend on one karmic seed for their existence. That's dependent origination. And emptiness is always the opposite, right? What is emptiness? It's the fact that nothing ever comes any other way, okay? Very subtle, okay? Any other way. Double negative. There ain't nothing that don't happen that way, okay? [laughter] Seriously. That's the emptiness. There ain't nothing that don't happen that way. That's emptiness, according to their school. After class... [laughter] after class... No, it's cause I'm gonna go til ten and I don't wanna make these people suffer more [laughs], okay? Not really, nine-thirty, probably.

[students: unclear]

Okay, when I'm like this, I'm a Mind Only. When I'm like this, I'm a Madhyamika, okay, Middle Way, Middle Way, okay? So, hey, do you guys have any idea of what dependent origination is? Of course, we're Buddhists, aren't we? [laughter] Well, what is dependent origination? It's the fact that that pew that John's sitting on and my eyeballs and my eye consciousness are produced by the same karmic seed. They depend for their originating on the same karmic seed. Oh, that's your idea of dependent origination, right? Yeah. {Duh} yeh, in Tibetan. So, so what do you think emptiness is... it's the opposite of that, right? Right. What would that be like? It's not true that any pew could ever exist any other way. Double negative, okay? There ain't no pew that's any other way, and that's the emptiness of the pew, okay, in their system, okay? Got it? How 'bout you guys? What's dependent origination in your system? You know, like they met on a subway somewhere, right? Oh, we got our own dependent origination. Oh, what's that like? Now this is the real one, right, this is the system of the Buddha, Nagarjuna, Tsongkapa, Khen Rinpoche, the Dalai Lama,

everybody else, okay, this is the real system. Oh, dependent origination means the existence of this pen depends on karma forcing me to organize that black and white color into a pen. The pen has originated depending on my perception of it as a pen, which is forced on me by my past karma, okay? Oh, then, what is emptiness according to you guys? Oh, we got emptiness. It's the fact that the pen is empty of any other way of existing. The pen is devoid of any other way of existing. The pen ain't got no any other way of existing. That's its emptiness. Emptiness is always negative. Emptiness is an absence of something, okay? Everyone sufficiently confused? Alright. I think we'd better take a break. [laughs] Alright, take like a ten minute break and come back, okay?

[cut]

...through the homework questions one by one, okay? [laughs] [laughter] Number one, summarize the argument of the Mind Only School when they object to the position of the Middle Way School about deceptive and ultimate truth or deceptive and ultimate reality, right? And the answer is, "If you Madhyamika guys say that nothing has any nature of its own, then the mind that sees things can't exist either, because it doesn't have any nature of its own." They think if it has no nature of its own, it doesn't exist. Is that true? No. Does the pen have a nature of its own? No. Does it really exist? Yes. Can you use it to write? Yes. Okay, so already they're in trouble, but they say wrongly, "If you Madhyamika guys say that the mind which sees things doesn't exist... is an illusion, then it doesn't exist. If that mind didn't exist, there would be no subject that it saw. And then nothing would be anything, okay, so you're wrong." Okay? Basically, they're back in their same old problem of thinking that if something doesn't have its own nature, it cannot exist at all. But that's not true. The pen doesn't have its own nature. Its nature is coming from where?

[students: unclear]

Your mind. Why? Why did you choose pen and not stick? Your karma's forcing you to see it. Was it good karma or bad karma? It depends how you feel about this class, okay? [laughter] [laughs] Seriously, I mean, some people in this class could be cursing this pen right now. [laughter] In that case, it's a bad karma. Okay? If you like this class, then you say, oh, that pen is a good karma. Okay, but either way it's a karma, and in that sense the pen is an illusion. It doesn't... it doesn't look like it's coming from your karma, but it is. So I'll say the answer one more time. Mind Only School is complaining to the Madhyamika School, "How can you know anything, cause your mind is illusion also, it doesn't have any

nature of its own?" So it can't work, they think. "If it can't work, how can you ever talk about an illusion, cause who could see the illusion?" Okay? "Who could see the illusion? If your mind is an illusion, it doesn't work; if it doesn't work, how can it see the illusion? Can't be an illusion. So you can never know, you can never have that experience of the pot on the stove, because the mind that had that experience is an illusion also. And it doesn't exist, and it doesn't work, and it's not seeing anything at all," which is not what we said in the first place, but this is what they're complaining about, okay? Now let's get them back. How? Let's use the same gun that they used to shoot us to shoot them, okay? What's that? Question number two. It's also on the quiz. How does the Middle Way School answer this objection? They say, "Look, your same argument applies to yourself. Do you guys believe in any illusion?" They say, "We do. What's your illusion like?" "That chair and my eye look like they are separate things and that there's no connection between them in particular except that I'm watching the chair. But in reality they are both created by the same karma. I helped somebody put their rear-end on a chair in my past life. And that's creating that chair, and that's creating my eye, at the same time." "But it doesn't look that way." So there's an illusion going on. So then we say, "When you look at the chair then you really don't see what you thought you saw, right?" They say, "Right." "So the perception of the chair doesn't exist right?" "Why do you say that?" "Cause the thing it's looking at is not there. You're the same, you're just as bad as we are. Don't complain to us. You got the same idea running around in your head. You think that things are an illusion; therefore, nothing could see it because illusions are not real. So the state of mind seeing the illusion is also unreal. It's not true."

[Cut]

[End of Side One]

[Side Two]

...say, "When you look at the chair, then, you don't really see what you thought you saw, right?" They say, "Right." "So, the perception of chair doesn't exist, right?" "Why do you say that?" "Cause the thing it's looking at is not there. You're the same, you're just as bad a we are. Don't complain to us. You got the same idea running around in your head. You think that things are an illusion, and therefore nothing could see it because illusions are not real. So the state of mind seeing the illusion is also unreal. So it's not true." When you went into the movie theater, Sony Theater on eleventh and second, third...okay, did you see

Tibet and His Holiness the Dalai Lama? No. So was there a state of mind which was perceiving Tibet and His Holiness the Dalai Lama? No. Was there a state of mind which was perceiving the illusion of Tibet and the illusion of His Holiness. Yes. That's all. Okay. There's no state of mind which is perceiving Tibet and the real Dalai Lama because they weren't in the Sony Theater. So that subject mind cannot be there. That's all. Okay, don't get confused. Don't worry about it. Alright? There cannot be a perception of a pen according to you because there's no pen there. It's just a piece of your mind that looks like a pen. Alright? How's that? Okay? Did the Dalai Lama and Tibet go to the Sony Theater last week? No. Did you have a perception of His Holiness and Tibet? No. Did you have a perception of something that looked like His Holiness and looked like Tibet. Yes. Is that an illusion? Yes. Did it function? Yes, I had a good time. It made me cry, you know. So can illusions function? Yes. Is the pen illusory? Yes. Can I still write with it? Yes. Okay, no problem. Okay? Easy. Huuh... [laughs]

Question number three. The graders are gonna have a really good time on these two questions. Okay. Be liberal. [laughs] I hardly understand it myself. Number three: state the meaning of illusion. What's the essence of an illusion? By the way, Tibetan people have to do it in Tibetan track. {Nangsul dang netsul mitumba}. The way it looks and the way it is ain't the same. Okay? The way it looks to be and the way it really is is not the same. Why? It looks as if it's a pen out there in my hand. But what's it really? It's my mind organizing some colors and shapes. Why is my mind choosing to make it a pen? My karma. Because of my karma forcing me to do that. What the hell has that got to do with my happiness? Hey, if you could collect only good karma, you'd be having only good, good objects in your life. Everybody in New York City would be friendly to you. Every subway would run on time. There wouldn't be any garbage on the street. Okay? And if you really worked on it, it would be a Buddha paradise. That's the point. You wouldn't even have to die. The Buddha didn't say, "I'll make you feel good." The Buddha said, "I will protect you and I will save you from death, old age, and sickness. You can do it because things are empty. That's what it's got to do with your life. Why should you listen up here to some guy discussing two schools of thirteen hundred years ago arguing about some stupid thing...it just seems to be, you know, philosophy and plain old stuff. It's not like that. If you get it, you can not die, okay? And that would be nice. I think everybody in this room would like to do that. And not get old, and not get stupid, and not get blind, and everything, okay. That's the point. We're not just fooling around. These are very important questions. By thinking about these points you will see emptiness faster. That's the whole point. Twenty minutes with good old emptiness: you're outta here. Alright? Seriously. The definition of ultimate reality. I'm not kidding and I'm not being facetious. This is why

we're talking about all this stuff. Master Shantideva who spent hundreds of pages teaching you about patience, kindness, compassion, morality, concentration, giving...he's not gonna waste your time at the end of the book, okay? There's some connection between this stuff. Okay? Alright. Question number four. Oh, by the way, question number three also says, "What, according to the Mind Only School, is like an illusion?" It's me, and John's pew, and my eyeball, right? How do we say it in Tibetan? Here you go. I stayed up until four. Okay, you guys get to stay up later, I think. Okay, say {suk} [repeat] {dang} [repeat] {suktzin} [repeat] {gi} [repeat] {tsemma} [repeat] {tze} [repeat] {shinki} [repeat] {trulpa} [repeat]. It's like a mantra in the monastery. When you get to the Mind Only School this is like a mantra. You debate for day after day after day. You debate and you use this: {suk dang suktzin gi tsemma tze shinki donwa...tze shinki trulpa}. Like that. It just becomes like a mantra. This is the belief of the Mind Only School about the illusion that that pew and my eyes seem to be coming from separate causes. That that's not true. That's just an illusion. They are coming from the same causes. What? I was nice to somebody who needed a needed a place to sit in my past life. That created my eyes to see that chair. And it's creating the chair itself. One seed, one cause, is creating both. The illusion is that it seems to be that they're coming...it seems to be that they're coming...it seems to be that my mommy and my daddy and the Cheerios I eat every morning are creating my eye and some factory made that chair. Is that true? Yes. Why did I eat those Cheerios? Why did I have those mommy and daddy? Why did that factory make the chair? They were creating by one karmic seed, okay, in my mind. Okay, kinda cool. Yeh?

[Student: [unclear]]

Once they ripen into the...

[Jim: [unclear]]

Jim asked, once that seed ripens do those two things happen independently? We would say that they're independent of each other. But in the sense that they both depend on the cause, they're not independent. But after they've ripened, and the seed has, what, by definition disappeared, they are...they do exist those as separate objects, okay? But the, but the Mind Only School would say, that is not an external object. They don't like the word external. Okay? They would also say that. By the way--I'm surprised nobody brought it up yet--when we got to this point in the monastery I interrupted my teacher for the one and only time in eighteen years. And I said, "What's the problem with that? It sounds great to

me." You know? "How, how, how come we don't accept that? Isn't it true that everything in my world and everything about me which is experiencing it have come from my karma?" You know? "What's wrong with the Mind Only School?" He says, "You got it. There's nothing wrong with them." Then what's the problem with the Mind Only School? They think there's a separate part of your brain where those seeds have to stay and that's not true. But the principle is right. No problem, okay? Is that the ultimate meaning of emptiness? Pretty close. Okay? So don't think it's a stupid idea. It's a great idea. And you should have objected by now. Anyway, yeh?

[Student: [unclear]]

Yeh, the whole problem of the Mind Only presentation stems from their believe that the seeds themselves and the mind itself is self-existent. But that...I'm not...that's not why we're here tonight. We're not gonna talk about that tonight. Yeh?

[Student: [unclear]]

Okay, he says if there's a homeless person outside and I help him with some money to get some food, am I interfering with any karma or anything like that? She created karma which is forcing her to see you give her money. You created karma which is giving you the predilection or the enjoyment of giving charity to other people. And so they're both the result of karma, and if at the last moment you decide not to, or if the coin drops into a grating and she can't reach it, then her good karma has just shifted into a bad karma. The good karma has worn out...it's like tea that burned your hand, okay? So everything is within the laws of karma. Nothing breaks the laws of karma, ever. Okay. So I think that covers question number...that's the illusion according to the Mind Only School, okay? Now, in the Mind Only School, how do you catch yourself seeing the illusion? By the way, our tradition is Dalai Lama's tradition, Gelukpa...when we get to the hard part we slow down and we spend more time on it. I mean that's our...that's our tradition. I'm not saying the other schools don't. But I'm saying we really enjoy it, so we're really gonna slow down and covers these carefully. Alright? Say {rangrik} [repeat] {rangrik} [repeat]. Roll the "r" even though I can't do it so well. {Rangrik}. {Rang} means "myself...self." {Rik} means "to know." {Rangrik} means "self-perception of the mind." They're gonna get to the point of asking us, "How do you...you have this state of mind that was watching the mind. You caught the illusion, finally, after countless lifetimes. You caught yourself in the act of watching an illusion. But how did you do that if the mind itself is an

illusion? How can a screwy state of mind catch a screwy state of affairs?" Okay? And we say, "Well how about you, how do you think you're gonna catch your illusion?" "Ah, we got something: {rangrik}." Okay? The mind sees itself. The mind watches itself. Self-awareness, okay? When I am looking...I got it, it's okay...when I am looking at the color blue, for example, there's a part of my mind watching myself seeing the color blue. Got it? When I see blue, when I see something blue, there's two states of my mind going on in my mind at the same time. Half my mind is perceiving blue. The other half of my mind is watching my mind perceiving blue. Got it? Okay. The second one is called {rangrik}, the mind watching itself, okay? They say, very conveniently, the mind separates into two parts: one part is watching the pew, the other part is watching myself watch the pew. Prove it! I can remember myself watching the pew. Alright? Got it? I'll go through it again. Maybe this is too much for one class. Anyway, Mind Only School...how do you catch yourself seeing the illusion? The way you catch yourself doing anything else. Well, how's that? There's two parts of your mind going on at the same time all the time. When you're watching the pew, there's another part of your mind watching you watching the pew. Okay? Prove it! Hey, tomorrow morning you're gonna remember that you saw the pew. Well, you're also gonna remember that it was you seeing the pew. You must have had an awareness of yourself. You must have been aware of yourself watching the pew. 'Cause the next morning you remember yourself that you were watching the pew. You say, what? I saw the pew. Who...how did you know I was there. 'Cause part of your mind was watching "I" and part of your mind was watching the pew, they say, okay? Is this true? No. Okay, we'll get into why not. Alright? I think we kinda believe this in America, also. Alright? They believe that that little part of your mind that's watching yourself watch the pew is called {rangrik}: knowledge of itself, the mind's knowledge of itself, in the moment, in the present moment. It's not a memory. It's a simultaneous awareness of the chair and awareness of the awareness of the chair. Got it? Everyone's asleep. Yeh?

[Student: [unclear]]

Yeh, something like that. Yeh, I think for [unclear].

[Student: [unclear]]

They're just now every...each school is getting into the question of how do you catch yourself, watching the illusion? That's all. Okay. But for them illusion only refers to outside things, things that look to be outside, okay? Yeh.

[Student: [unclear]]

[Laughs] Yeh, we do. We do talk about...Nancy said, but what about like when you're watching your morality? You're keeping your book every two hours. And then there's this...back of the mind, there's this awareness of "what am I doing, what am I saying, what am I thinking?" According to Madhyamika, those would be alternating. They would not be going on at the same time. Okay? Alternating quickly in the case of an ethical person. Alternating very slowly in the case of [laughs] other people...tens minutes later, "Oh, I shouldn't have said that," you know. [Laughs] By the way, that's the point of {tundruk}, and that's the point of your book. It's to lower the time gap, down to zero. You, you don't say the bad thing as you're trying to say it. You get kinda schizophrenic if you're a good Buddhist, you know, like "Uh, uu, dzuh," trying to search for something good to say. Okay? Alright. So what state of...now question number four, what state of mind according to the Mind Only School confirms the existence of your seeing the illusion, and in fact, every state of mind. It's {rangrik}. It's that mind that watches the mind. Okay? Since it's early tonight...in the night, I'll give you the full philosophical definition of {rangrik}. Okay. This is also a mantra, mantra in the monastery. This happens to be the answer to question seven. And we're almost done, right. {Ka}, {na}...{kanala}. We have to memorize this at the winter debates over and over again, so...by the way this class is for fanatics, okay? I gave you two easy classes this year. Now you get one real one, okay? Did everybody see [film: GI Jane]? That was an assignment, right? Don't ring the bell, okay? "Ring the bell" means I chickened out. I'm gonna go to the Friday night class. I think I'll switch over to English track. Be a tough guy. The more you...the more pain, the more you gain, right? Really. This is not unimportant. This is your death we're talking about, okay? You gotta put some effort into it. I'm trying to force you to put some time into it. Okay? Somebody asked me today, "Should I sleep, meditate, or prepare for the quiz?" And my answer was, "All three!"

[Student: [unclear]]

Not at all. Not at all. Okay? Very typical in Buddhism, you can use someone else's screwy logic to screw up their logic. Okay? No problem. It's called {rikpa gosung}. It's a logical method. It's a recognized method. As long as they accept it, it's, it's legal. Okay? The test of trueness in Buddhist logic is not so much reality, it's, it's what does the opponent, what will, what will the opponent accept. You see what I mean? It's a long story. Okay. Say {kanang} [repeat]. By the

way, scream. In the spring, February, we're gonna do a class on Buddhist logic and we're gonna debate. Half the class will be debating in English, or in Tibetan, but we're gonna break into small circles like in the monastery, half the class, and we'll just go at it. It's a lot of fun. You know, you saw that guy dancing in [Time Magazine], right? That was really a debate, okay? It's a lot of fun and you learn like a rocket ship. You can learn ten times faster, and, and, and you learn how to debate a question. And then forever after you can pick any question you want and decide it quickly, and you also become very stubborn, okay? 'Cause you can defend anything whether it's logical or not, okay? As those people who work with me know. Okay? {Kanang kona la chok}. Say {kanang} [repeat], {konala} [repeat], {chok} [repeat]. {Kanang konala chok} means...{kanang} means "inwardly," it faces inward, it's introspective: {kanang}. {Kona}: it only faces inwardly, it never checks out the pew...it's never looking at the pew, it's always looking at what? Me looking at the pew, okay? This is the definition of the self-perception of the mind. Okay? The first quality is that it's always turned inward. {Kanang}, only, {kanang konala}, {chok} means to be directed inward, so it's always inwardly directed. {Kanang konala chok shing}. {Shing} here means "and." {Ninang tamche dang drelway}. Say {ninang} [repeat], {tamche dang} [repeat] [repeat], {drelway} [repeat]. {Ninang} means "duality," "duality." Okay? A sense of two separate things. Okay? A sense of two separate things. In Buddhism that has different meanings. Okay? Tonight it's going to mean a separate knower and a separate knowee. Tonight, two separate things it's gonna refer to: a separate knower, and a separate thing known. Okay? The knower and the known. The knower and the thing it knows. How's that? Okay. Here in this case, in this definition, which is not always the case, duality means a separate knower and a separate thing which is known. {Tamche} means all of those. {Dang drelway} is an idiom meaning it ain't got those things. It doesn't have those things. There is no sense of duality. There is no sense of I am knowing or I am known. Okay? There can't be...this is a very convenient part of the definition...for the, for the Mind Only School. They're lucky they threw this in. Because otherwise they're in big trouble. Why? How could the mind at one moment be knowing itself and be knowing itself? It's like this Fireside Theater thing back in the...I'm not gonna say the year. [laughter] You know, how can you be in two places at once where you're nowhere at all. So how can you be the thing that's out there that you're knowing, and simultaneously be the guy who's looking at the thing? It's stupid, it's impossible. They say, "Oh, it's all, like, void at that time." You know, forget the distinction between the person who's knowing and the thing that's known, okay? How could your mind split into two parts and half of it is looking at the other half while the other half is looking at the pew. Come on, you're either a knower or the thing that's known, but you

can't be both at the same time. Okay? They say, "Ohhh, it's all those...it's neither. All duality is gone." Okay? They have to say that. By the way, the Buddha then says...this is question number five...the Buddha complains about the Mind Only School. Who invented the Mind Only School?

[Student: The Buddha.]

Okay. Anyway, he takes a knife...he say...he holds up a knife, 'cause...imagine this is a knife, okay? Do you have karma to imagine it as a knife? Yes. Okay. Imagine it as a knife. This is the blade of the knife, right? Can the blade of the knife cut itself? You like...when you're using a knife, do you have to be careful not to cut the knife? It's crazy, it's stupid. The Buddha said, "Your, your {rangrik} is the same. How can the mind see itself, while it's seeing itself, while it's seeing something else? How can the mind be the thing which is seeing and the thing which is seen at the same time? That's like, you have to be careful while you cut bread because you might cut the knife, okay? It's silly, it's impossible. Okay? By the way, that's the answer to number five. The Buddha said, "The mind is the same as the blade of a sword which could never cut itself." Direct quotation from the Buddha, and Master Shantideva rips it off and puts it in his book. How could a, a knife be in danger of cutting the knife? How could the mind watch the mind and be the thing watched by the mind at the same time? It's impossible. Okay? Yeh?

[Student: [unclear]]

Why?

[Student: [unclear]]

No, okay? Alright. Yeh?

[Student: [unclear]]

I will. When we finish I'll give you the gist of the whole thing. {Tamche dang trelway}, we're up to {dzunam}, okay? {Dzunam} means it's a subject, it's in the subject mode as opposed the object mode. Can your mind ever be in the object mode? Can your mind ever be the object of another state of mind? Yeh? When? When the Buddha reads your mind, okay? When the Buddha is reading your mind, your mind is in object mode. {Dzunam} means subject mode. Selfperception of the mind is always in subject mode. {Dzunam} means subject

mode. If there's anyone I didn't loose yet, please raise your hand. No, okay? Alright. {Yengarwa}. Say {yengarwa} [repeat]. {Yengarwa} means it's a whole separate compartment of your mind. {Yengarwa} means isolated, separated...it's a very rare word, okay? {Yengarwa} means separate. So, I'm gonna wrap it up for you. In a nutshell, their idea of self-perception...why am I talking about selfperception? Why did this come up? Who can catch yourself seeing the illusion? You know? When you're seeing the illusion, how do you know you're doing it, if your mind is illusory also? Okay? "Oh, there's this other part of your mind." "Oh, what's it like?" It's {yengarwa}. It's a separate part of your mind, which is always only a subject, it doesn't have any quality of being the thing which knows or the thing which is known; all of those distinctions are gone at that moment. And it's only focusing upon the mind itself. It's only focusing inwardly. And we call that thing the self-perception of the mind. In, in psychology it's called apperception, if you care, okay? Got it? Okay. One more time. The Mind Only has to come up with this stupid idea that's not real because they have to explain how do you catch yourself in the illusion. Is that important? Goddam, yes it is. You have to catch yourself about an hour before you see emptiness directly. You must be able to catch yourself seeing the illusion. You must catch yourself making a mental pot where there's only a few colors and shapes. You must be able to see dependent origination. That is dependent origination. You catch yourself doing it and then about an hour later you see emptiness directly. About an hour after that, you never have to worry about suffering in any major way for the rest of your existence. That's pretty cool. What's it like? Okay. They say, the state of mind that catches the illusion is a separate part of your mind, it's a subject part of the mind, there's no distinction there anymore of someone who's knowing or someone who's known, and it's only focused inwardly. It's only watching what? The mind watching the chair. Is it ever focused on the chair? No, it's only inwardly focusing. Can it distinguish between the thing known and the thing knowing? It better not or you're gonna have some kind of real schizophrenia. Okay? Because it happens to be two opposite things at the same time. Let's drop that. Okay? Where is it located? Separate compartment in your mind. Okay? Alright? That's their definition. Let's see if we got anything else. Last thing, almost. We got this debate again. Who's over here? Mind Only. Who's over here? Middle Way. Okay? Mind Only says, "Well, you explain how you remember that you saw the pew. What are you saying Mr. Madhyamika? The next morning...just tell me what you say?" "We say, 'I saw the pew.'" "Ah hah, you say, 'pew,' and you say 'I' right?" "Right." "So you must have had an awareness of the pew, and you must have had an awareness of 'I,' because you say two things; you say 'I' saw the pew." "Right." "So at the moment that you saw the pew, you must have been aware of

your mind, right?" "Not necessarily." "Well, we say you are; we say there's this thing called self-perception of the mind, and that's why the next morning you could say, 'I saw the pew' because the same mind at the same moment is seeing the pew and watching you see the pew, and that's proven by the next morning you can say, 'I saw the pew.' You can remember 'I' and you can remember 'pew.' And if there hadn't been one state of mind catching both of them at the same time, how could you say I saw the pew?" "We have a different explanation." Okay? [Laughs] "What's that?" "You don't remember the example of the rat?" Okay? Okay? This is called the example of the rat bite. It's very famous, in Madhyamika philosophy. What's the example? There's a bear hibernating...where are they hibernating?...I don't know where they hibernate, in some cave I guess, okay? And he's in a state of like half-asleep. It's winter time. Okay? He's in hibernation. Okay? Some mouse comes up and bites him on the butt. Okay? [Gnarl, gnarl.] And he like turns over in his sleep, he's like, "Ouch," you know, and he turns over, okay? But he doesn't wake up. Alright. Then according to Tibetan and Indian philosophy, springtime comes with its April showers, and what happens? There's thunder. There's a big boom of thunder. And the bear goes, "Woo, what was that?" And he wakes up. The thunder wakes him up, okay? It's called {drup dra dreba}. He hears the thunder and he wakes up. And then he goes, what? "Ouch, man, what was that?" You know, and he, and he, and he remembers, you know, rolling over like I like remember some kind of sharp pain, December, it was around Christmas time, you know, and I got this sharp pain in my butt and I rolled over and went...I didn't quite wake up, you know, and then he looks and it's all infected. He sees this pus, okay, and he says, "Uh oh, that rat must have had rabies." Or something like that, okay? That rat must have had...they're called {shiway dhup}...it means there's some kind of poison in the rat's mouth, okay? It must have had some ra-...call it rabies, okay? He must have had rabies, 'cause now look it's all infected, it's not just like a scar. It's all puffy and everything else, okay? This is how Master Shantideva and by...and, and the great philosophers in India explain why I can say, what? I saw the pew. Okay? And there's five parts to this analogy: that's the homework question. Okay? There's five parts to the analogy. This explains why you can remember why something happened, and you can remember yourself in the event even though there's no such thing as this idea of self-perception of the mind. By the way, to summarize I'll give it to you easy, and then we'll break it down into the parts. Whad'yah have for dinner? I mean think of the thing you had for lunch or, you know, okay? I had, of course, the nectar of the gods, Two Boots Pizza, okay? I've been waiting, okay? Was I in the pizza parlor? Yes. I ate pizza. Alright? So I must have been in the pizza parlor. Why? According to the Madhyamika, because I remember

the pizza. Okay? That's all. That's all you need. I remember the pizza. And it's a deduction, and not a direct memory to say, Michael Roach must have been there, okay? Got it? The, the pizza, I saw directly. But the Michael Roach, I'm just assuming was there. Why? I remember the taste. Okay? This guy standing here remembers the taste. So this guy must have been there, okay? Was there a direct perception of me at that moment, at the very moment that I was focusing on the pizza? No. It's impossible, okay? Then how can you say you ate the pizza? Well, I remember the taste of the pizza, I must have been there. Okay? By the way, you can have this thought a millisecond after you bite the pizza, right? It's not like it would have to be the next night or something like that, okay? How do you prove that there was a mind there tasting pizza? Because I remember the taste of the pizza. So I must have been there, okay? You don't have to say there's this half of your mind hanging over there, it's watching your mind eat the pizza, okay? You don't need that. All you have to say is that I remember the pizza, so I must have been there, okay? It's just like the bear that got bit in the butt, okay? Now what is the full analogy? Here we go. Then you can wake up and go home. Okay. [Laughs] Being bitten by the rat is like eating the pizza, okay? Being bitten by the rat is like eating the pizza, okay? Did it happen this afternoon? Yes. Did it happen around Christmas? Yes. Okay? You got bit by the rat. The pizza got bit by me. Okay? Alright. Did poison enter the body at the time that the rat bit the bear. Did some poison enter the body? Yes. That's an analogy for...there must have been...I mean, how to say? The fact that I have a nice full tummy now proves that I was there in the pizza parlor. How's that? Okay? The, the fact of the poison proves that there was somebody there. The fact of a full stomach now, and the remembrance of the pizza proves that I was there. Okay? The fact that there's infection now proves that there was poison in the rat's mouth. Okay? Number three: was the bear aware of the poison at Christmas time...that the poison was entering its body? No. Okay? Was there an experience of Michael Roach at the very moment I bit into the two bites, the Two Boots Pizza? No. Okay? Same thing, alright? You're not aware of yourself at the very moment that you're focusing on that outside object, okay? No, it's the fact that you cannot focus on two widely different things at the same moment. The human mind can't do that. It appears to do that because it, you know, [fingersnap] sixty-five seconds of perception [two fingersnaps]...per sixty-five [fingersnap] moments of [fingersnap] perception in that much time. It's actually alternating between objects. Okay. Remembering the bite later on, right, in April. He remembers, "Oh yeh, I remember that." It's like remembering the object later on...the original object, okay? I remember the pizza. It's like remembering the bite. Okay? Remembering the bite is like remembering the pizza. Okay? Tasting the pizza,

biting the pizza. And the fact that we understand that there was poison in the rat's mouth is what? A deduction. And I can also deduce that I must have been sitting in the pizza parlor. Okay? I can, I can understand that I must have been there. So, the bear saying to himself, that rat must have had rabies when he bit me, is the same as me saying, I must have been in the pizza parlor, because I remember the pizza. And he remembers the bite, and he sees the later effects, the full tummy, nice feeling, of the pizza. Okay? Wow! I think that's about it. Yeh, number four was, remembering the bite later on is the same as remembering the experience of the pizza. Okay? Your remembering the bite is an analogy for "I remember biting into the pizza." Okay? Yeh.

[Student: [unclear]]

Yeh, exactly. Especially, it's a theory of "how can you remember the subject in a former perception?"

[Student: [unclear]]

Yeh, you can say that. That's a deduction. It is the same thing.

[Student: [unclear]]

Oh, deduction...you don't sit there all day and say, "Gee, I wonder if I was in that pizza parlor?" You know? Like your mind calculates it instantly, right? I know I was in the Two Boots Pizza Parlor. Why? I can remember the Two Boots Pizza, I must have been there. Okay, that's all. What's this got to do with my happiness? Okay? Okay? What's this got to do with my happiness? It's very important. How can I get to that point where I'm standing in front of the stove and I finally see after countless lifetimes, that I am making that pot with my karma. You know, and now all things are possible. I can enter a Buddha Paradise in this life. I can see tantric angels standing around me in this life if I'm good enough. Why? Cause it's empty. Okay? How do you prove it? How do you know it? When you, when you remember seeing the real nature of the pot, you know you must have been there. Okay? That's all. Anyway, we're trying to get to that. Definitely the last thing. I covered all the questions except one. Okay?

[Silence]

You don't have to write this. This is in your reading, okay? You don't have to

worry about it. It's in your reading. Write the first few words and you'll know where it is, okay? {Marme sawa}. Okay? {Marme sawa}. It's a dying gasp of the...Mind Only School. By the way, after tonight you can say goodbye to them. They don't come back. Okay? You can rejoice...that by next class we'll be back on a normal subject. Alright? And I promise we will, okay? No more heavy stuff. But I don't want to leave it out, you know? You should understand it, you should know it, okay? This is the hardest class, I think, of all the classes we've had, in history, okay? So you can be proud that you made it through the class. Next class it gets easier. And this is their dying gasp, okay? This is their final word on the subject, okay? They say your mind is just like a lamp. Why? They...by the way, they're trying to defend, what? Their last attempt to defend, what? {Rangrik}. The idea that the mind could know itself at the very instant that it's knowing something else...that the mind could watch itself work. Watch who? Itself. And be the person being watched at the same time? Right? Oh come on, you know? Oh no, no, it's just like a butter lamp, {marme}, okay? See {marme}? It's just like a butter lamp? What are you talking about? Oh, a butter lamp lights up all the things around it. Oh we can handle that. Your mind see's the pew right? I mean you're talking about the mind seeing the pew. Right, right. The mind sees the pew in the same way that the light from a butter lamp lights up all the things in the room. Okay, we have no problem with that. And then they say something really stupid. And, but first the lamp has to light up itself. Okay? Or else it would be dark, you know? [Laughter] Right? I mean the dumb electric bulb has to light up itself, has to make itself light before it can light up all the stuff in this room, okay? Why? When you look at it it's all lit up. Okay? Alright? They say, that's how {rangrik} works. That's how the mind sees itself. First you have to see yourself and then you can see other stuff. Okay? The mind in one moment, is watching itself and watching itself watch the other stuff at the same time. Okay? It's watching itself and it's also seeing the pew at the same time. Why? Because a butter lamp lights up the whole room and itself. At the same time. Okay? No problem. Okay? So Madhyamika gives a really cute answer, okay? Finally you get something light, alright? They say, well when you turn off the lights it must be bright as hell in your room. [Laughter] Okay? [Laughs] And then the Mind Only School says, "What are you talking about?" You know. And they say, "Well, you know, it's like this. First, darkness makes all the things dark. First darkness covers up all the other stuff." "That's all right. And then according to you, it covers up itself, right?" "Uh, I guess?" "And then everything gets light because the darkness is covered, right?" [Laughter] Got it? I'll do it one more time. "We say there must be a mind that watches the mind while the mind looks at other stuff." "That's really stupid. I mean how could the mind be looking at itself and be the thing that it's looking at at the same time."

"Oh, it's just like a butter lamp, you know? It lights up all the other stuff, you know, but first it has to light up itself." "Oh, I get it. So it's just like darkness, right?" "I don't know what you're talking about." "Well, darkness covers up everything else first, right?" "Yeh, that's right." "And then it covers itself up, right?" "Well, I guess you're right." "And since the darkness is all covered up, everything is bright, right?" [Laughs] Okay? It's like a joke. Get it? Okay. [Laughs] [Laughter] By the way, that joke was used by someone named Nagarjuna, in his, in his [Root Wisdom], in his most famous book, okay, the Arya Nagarjuna, the...Nagarjuna, the being who saw emptiness, directly, uses that example to defeat this idea, okay? So what's the whole point? To summarize, and then you can go home. The point is that there will come a day just before you see emptiness directly that you catch yourself watching the illusion. Okay? Is the state of mind that catches yourself watching the illusion also an illusion? Yes. So how can it be valid, how can it be true, how do you know what you're seeing is right, if that mind is screwy? That's not what screwy means. Okay? Well, what does screwy mean? It doesn't mean it doesn't work right. Screwy means it looks like it's not your projection but it is your projection. That's all. Got it? Okay? So an illusory mind can recognize illusion. No problem. Okay? Your mind, which is an illusion, can catch yourself in a world of illusion. Okay? No problem. Why? Because illusion doesn't mean screwy, it just means that that state of mind is also a projection of yours. Where did it come from? Your karma. What kind of karma? Countless years of good karma, to have that one minute of perception, you know? Countless, countless good deeds, helping thousands and thousands and thousands of people, you know? Being good for entire lifetimes. And then, maybe, you'll have a two minute perception of yourself watching the illusion. Okay? Is that a projection? Yes. Is it like an illusion? Yes. Is it dysfunctional? Wrong. Inaccurate, screwed up? No, that's not what illusion means. Don't think like that. That's the bottom line. Did you have a question? Loud. Loud.

[Linda: [unclear]]

Yeh, good question. So Linda said, "Okay, so you catch yourself doing an illusion thing, an illusion trip with the pot, right?" Yeh, you do. In the next moment could that same state of mind focus on itself of the moment before please? Okay? And say, "Oh, my mind was also an illusion at that point." Yeh, of...it could. But only focusing on the mind of the moment before. Not focusing on itself. Because you can't stand here and look at John and then be John at the same moment. You can't be the looker and the looked at the same time. That's crazy. But, yeh, you can focus on the mind of the previous moment. Do you

happen to do that? No, okay? But you could. Alright? Okay? Anybody still awake? Alright. One more.

[Eric: [unclear]]

Yeh, Eric said, "When you're having a direct perception of emptiness, how does your mind know this is not an illusion?" It can only know it in an illusory way about ten minutes after you've finished seeing emptiness directly. Okay? Because while you're seeing emptiness directly, you cannot be focusing on an illusion. Why? Because the meaning of an illusion is the way it looks and the way it is are not the same. But when you're focusing on emptiness it's the first and the only time that the way it looks and the way it is is exactly the same. Okay? There's no illusion there. Okay? But it happens to be an illusory state of mind that remembers that. [Laughs] Okay? Oh, you sure, you're gonna make these...torture these poor people? Okay, one more question, then we're gonna leave the Mind Only, okay? You can like take the Mind Only and throw them in the river, you know? Yeh?

[Student: [unclear]]

Yeh, good, go ahead. Okay, alright. He asked like this: so you see emptiness directly and you come down out of it and then you're aware that the way you're now seeing things is an illusion, that it's wrong. You know that you're wrong. So what's to say that a year fr-...now, from then, after seeing emptiness directly, you're not gonna have some better perception? And maybe that was wrong. Okay? Something like that, but that was an illusion. It's like a dream within a dream, right? So you wake up from one dream and you dream but you're still in the dream but you thought you woke up from the dream and you did wake up from the dream but you're still dreaming 'cause you're in another dream. Okay, something like that. But how do we know the dreams aren't endless. Ultimate truth is ultimate reality. Ultimate is ultimate. Period. The day you see it you know there's nothing else. It's a direct, absolute {tsemma}, [pramana] means... [pramana] means inviolable perception. You know, you know it is ultimate reality and there is no higher reality than that. And you perceive that. You perceive that fact, directly. And it cannot be disproven by any other state of consciousness. And you see that directly. Also, incidently, until you get there, the Buddha said, there's no more illusions after that. I mean, that is ultimate real-...ultimate means ultimate. Ultimate means nothing higher than...really, honestly, the day you see it you won't ask this question. You won't ask this question. You see everything directly, period. You know, you see your future

lives, you see emptiness, you know you saw emptiness, you see the day of your enlightenment, and you see that that's the ultimate way of being. And there's nothing else to do. Really. It's fine, it's alright, no problem. Sure Sky? Okay, let's for real suffering.

[Sky: [unclear]]

Yeh, what's a practical application for this thing, you know, what's a practical application for this thing? Frankly you have to be very careful. Okay? Seriously. We're not allowed to teach, and I have not taught you the final steps of this, of this analysis. You teach it to people privately, honestly. Okay, like what we did last Friday was cool, but there's still a few more steps to that, you know? And you can't fool around with it, and it's very, very inappropriate, because you might get some weird idea, and then might break your morality or something like that. If, if it ever gets to you that emptiness and morality are not [break]

[End of Side Two]

Course XII, Part III, class 4
Transcribed by Brian Smith.

[prayer]

Did everybody recover from the Mind Only school? [laughs] I thought it would clear out a little bit, but, pretty good. Uh, any few questions about that any more? No? No, I mean, any. . . nope. My lama would say, oh, you all understood it perfectly. Yeah?

[student: inaudible]

Yeah, right, that's a pretty good point. Uh, Leon said. . .

[student: inaudible]

Excuse me?

[student: inaudible]

Yeah, yeah. Leon said, uh, if you assume that the, that the object helps cause the awareness of it, it's called a {mikya} in Buddhist philosophy. It means, uh, a perceptual condition, meaning that uh, you know, when you hold a pen up and the awareness of the pen happens a minute later, a millisecond later, the pen has to precede the perception of it. And, and I was talking about that because it was one of the reasons why there's no subject without a corresponding object. That's a tenet of Buddhism, that, you know, if there's no object to be seen then you can't have a subject, OK? Subject's state of mind. Um, so it does sound like if the pen existed a millisecond before you saw it, then it's not true that it's a projection, because the projection should come later, right? The projection is a creation of the mind. So it seems to me contradictory. Um, you can say that the data, the colors and shapes, uh, are projected a millisecond before the projection of the pen, OK? Something like that. Alright? So you're projecting. . . There's a {dakshi}, which means the data, the raw data, and then there's a {dogche}, which means the mind that organizes the data into an object, and then a second later there's a {dakchu}, which means an organized object such as the pen. So that {dakshi} is the colors and shapes. Uh, the {dogche} is the state of mind that projects onto it, or which, uh, I thought of a good word the other day. Umm. It imputes or lays onto it, but there's another word. Umm. Can't remember. Anyway, it imputes or lays onto it the idea of pen. And then a millisecond. . .

You can say ascribe. I, I, ascribe to me means this text is ascribed to Asanga but we really know it's by Nagarjuna, you know. So ascribe means, you know, falsely imputed. This is {tsema}, {tsema} means it's a reasonable ascription, you see? Uh, it's {tsema}, {tsema} means reasonable if not accurate. OK? I used to try to convince my boss of the difference between, uh, a reasonable decision and a correct decision. You know what I mean? [laughs] Based on what I knew I made a correct decision that happened to be, worked out wrong later on, but based on what I knew that's all I could come up with. I, I made the best decision possible, even though later it turned out to lose the company a lot of money. Uh, you know, because according to all I knew at that time that was reasonable. So {tsema} is "reasonable." So to me ascribed means, you know, that there's no reason to ascribe it to Asanga, it's really by Nagarjuna. But anyway, it's {dog}, {dog} means "to label," to put something, impose. I like the word "impose." You're imposing "pen" upon those, that data. OK? All you really see is colors and shapes. So colors and shapes precede the perception of colors and shapes, and they help create the perception of colors and shapes, and then they're interpreted by the mind as a pen, and then a moment later, uh, a thing called a pen exists, and then a moment later the perception of the pen exists. How's that? OK? So you get data, perception of data, organization of data, uh, you know, imposed object, and then awareness of the imposed object. How's that? Yeah?

[student: inaudible]

Oh, by the way, so Leon said, well, you know, on a one by one basis here all the stuff you talk about sounds reasonable. But why is that suddenly eight-five people in this room would all collectively perceive this thing as a pen. Um, that's just the result of common karma, what we call common karma. You know, and it's true that, generally speaking, uh, the big division is by the five {rk dorye duk} or the five or six classes of beings. The big divisions are between them. Like, bugs. The animal realm does not perceive things at all like the human realm does. And that's the only two realms that we accept in America. But hell realm people and {pretas}, hungry ghosts, would perceive the same objects in a much, much different way. But you can accept at least that an animal and a human perceive the same object in a much different way. Uh, if we all happen to see a pen, all the people in this room, it's because we all had a similar karmic cause to see the pen. And that's, in fact, if you think about it carefully, that's why there's six kinds of beings. It's not the other way around. The fact that there's six kinds of beings is not self-existent. The reason we're all called humans is that we're all having similar karmic ripenings in our minds, and that puts us all in the same boat. It's very interesting. It's not that there's a class of things called humans

independent of that fact. It's the fact that we all see things in a similar way because we all collected similar karma is why we're called humans. You see? It's very delicate. Think about like that. But, but Master Shantideva would say, look, that's similar to the argument that, oh, this has been going on so long then shouldn't it be self-existent, you know? I've been perceiving this so long that it must have some reality. And then he says, look, you know, it's all a dream. It doesn't matter whether the dream. . . In a dream, you can dream something for, that you, you can remember a day's passing in a dream, or hundreds of years passing in a dream, or a whole lifetime passing in a dream. But when you wake up, the argument that one is more true because it's been going on longer in your dream is not valid. And the fact that more people are seeing something as something doesn't make it more self-existingly that way. I think he would argue the same way. He does that about time, you know. So I would think he'd say that about the number of people seeing things. We know it's possible for large masses of people to misperceive something like Hitler. You know, we know it's possible for millions of people to follow this crazy guy, because they're all having same karma at the same time to think he's a great guy, or something like that. It doesn't make it right that. . . Or, you know, abortion. It doesn't make it right that many people think that way. Uh, see what I mean? It doesn't make it more right. In fact, you know, Buddhist are such a tiny minority and happen to be completely right, and. . . [laughs]. Yeah?

[student: inaudible]

Yeah. I mean, yeah, assuming, uh, no two people are the emanation of one being. Seriously, OK? Which is possible. It's possible there's eighty-four emanations in here being projected by one Buddha and I'm the only non-Buddha here, you know, seriously. [laughter] You know, yeah. But if there's not, then there's eight-five mindstreams going on in here. And they will never mix together, because . .

[student: inaudible]

Oh, yeah, yeah, yeah. Generally perceiving the same thing. You know, generally, you can all say you're seeing me. You're seeing my shapes and colors. You know, and apparently you all have the karma to see me as Michael Roach or something.

[student: inaudible]

Excuse me? Because of the ripening of karma is an individual thing. It's very interesting, you know?

[student: inaudible]

Yeah, you are the sum total of the ripening of your karmic seeds. You see? Even David Sax, for David Sax, is the sum total of the ripening of David Sax's karmic seeds, and it will always be that way. It's funny. You think you're a person, and you're right, just because so many seeds are going off at the same time, they make you think like that. It will always be like that. Yeah?

[student: inaudible]

Uh, you're talking about the pieces of the, the parts of the parts. Yeah, we're gonna get to that later on. I've been carefully avoiding it, because Master Shantideva gets into it later. We will talk, I promise we'll talk about it. If I keep promising you some tidbits, you might come back, you know? Yeah?

[student: inaudible]

Um, we're saying, the Madhyamika says the stuff is not there in the way you thought it was, but it is there. How is it there? It's there because you're projecting on to it what you see. OK? It's not coming from its side the way it looks like it is. That's all. But it still functions. You can still get run over by a car, even though it's your projection, OK? One more question, and then we gotta start, cause you guys will be here all night [laughs].

[student: inaudible]

Yeah. Who? No, they would say the same thing. They would say the same thing. Uh, every school, even down to the lowest school. The Vaibhashika, second chapter, Abhidharmakosha, sets forth five conditions, and that's one of them. Every Buddhist school accepts that the mind is a, one of the conditions for the arising of a state of mind is the presence of its object, so, you know.

[student: inaudible]

Uh, they say it comes from the same karmic seed, but I think they would say that that one maybe comes a moment before, or something like that. How's that? You know, the same karmic seed makes that pew occur a millisecond

before my awareness of it, OK? Like, it's not outside the law of karma that the same karmic seed causes that a millisecond before it causes my perception of it. Like that, OK? How's that? We'd better get. . . Uh, in the debate ground they teaches us when to change the subject. [laughs] OK. Uh, we're through with the Mind Only school, now they're going on to different proofs for the existence of emptiness and for the importance of emptiness. But no we start out with an argument, mostly by two groups called "the listeners" and "the self-made Buddhas." These are two hinayana groups. These are two lower, I call them lower way, {hina} means, {memba} in Tibetan means "lower," {yana} means "way." Does it mean that they're stupid? No, they're brilliant. Does it mean that we should reject them? No, we're not allowed to reject them. That's a bodhisattva vow. Uh, does it mean that some of their explanations are wrong? Yes. OK? Are all the people that are called Theravadins or hinayana not concerned about saving all sentient beings? I doubt it. OK? Of course they're concerned about saving all sentient beings. So, so hinayana is a theoretical group of people who are theoretically not interested in saving all sentient beings. They would like to reach happiness themselves. And they're not so concerned about spreading it to other people. So this is a theoretical group of people that Master Shantideva's attacking. Probably they're were people living in his time who said that it was important to reach your individual nirvana but not to help all other living beings, OK? Um, if you read the Abhidharmakosha, which is supposed to be one of their books, it's full of helping all sentient beings, so. . . OK, so we're talking about a theoretical thing, and I'm not putting down all the Theravada or hinayana schools in the world. Yeah?

[student: inaudible]

No. The Mind Only school is a Mahayana school, and the other two schools, uh, the Vaibhashika and Sautrantika, are hinayana schools, OK? Uh, so anyway. There's some hinayanists, OK, theoretical hinayanists, who come to Master Shantideva, and they say, look, uh, you can start trying to prove emptiness to us, but, uh why? What's the use of it? You don't need to see emptiness to get to nirvana and Buddhahood. OK? They say that. Not necessary. So then Master Shantideva says, well what do you have to see to get to nirvana and Buddhahood? And they say. . .

[student: Is that a "K"?]

Yeah, it's not self-existent, cause I see it as a "K" but you don't. OK? Say {midok sop chudup, midok sop chudup} [class repeats] {midok} means "impermanent"

or “changing,” OK? Changing. {sop} means “et cetera.” {Chudup} means “sixteen.” {Chudup} means “sixteen.” The number sixteen, OK? These are known as the sixteen aspects of the four so-called noble truths, OK? The four, the four noble truths. The way it really happens is like this. I’ve mentioned it before, but I’ll go through it again. Uh, I’ll start with staring at the pot on the stove, which we’ve been talking about, right? So you’re standing there staring at the pot on the stove, and suddenly you, you get it that you’re not watching a pot, you’re watching a bunch of colors and shapes. And that there never was a pot out there. And what’s making it a pot is your own mind. And your own mind, forced by you past karma, is seeing, is organizing those colors and shapes into a perfect little picture of a pot, which is only about that big, and is somewhere back here, OK? It’s not there on the stove. All these years you’ve only been watching pictures of pots in your mind. Your eye never saw a pot. Your eye can only see colors and shapes. We got that out already. You go into the temple an hour later, you go into a deep state of meditation, and you see emptiness directly for like about twenty minutes. You come down out of that meditation, and it’s like a physical sensation of coming down from another realm, because, that state of meditation is related to the form realm, OK? Uh, and there’s a physical sensation of coming down out of the meditation. Um, then you’re back to seeing normal things again. And you begin to have a series of extraordinary experiences for the rest of the day, like even up to the evening. And you realize, you have deep spiritual realizations which are not the perception of emptiness, OK?, uh, throughout the whole day. Uh, the moment you see emptiness, the first instant of the twenty minutes, you are already a, an Arya, {papa} in Tibetan, meaning “you are a person who has seen emptiness directly,” OK? So from the very first instant, from the first millisecond of seeing emptiness directly, you have changed status. You are now a different kind of being. You are now what we call a realized being, OK? Um, the word {arya} can be translated as “noble,” OK? “Noble one” or, it literally means “higher one,” OK? Not “noble.” Noble to me means virtuous or self-sacrificing or like that. It has nothing to do with that in the direct perception of emptiness. You are a higher being now. You are a different kind of being. You are one in a billion, you know, you are one in maybe a billion, or more, OK? You are one of those people who has seen emptiness directly. After living countless lifetimes, within typically seven lifetimes you will now be enlightened. So you’re a totally different kind of being. That’s what {arya} means. It doesn’t mean “noble,” OK? Uh, all those ideas that you get, all those great spiritual perceptions that you get after that, after you come down out of emptiness, for the rest of the day, OK?, some of them sitting still on your meditation seat and other ones happening while you’re walking around afterwards, all of those things are called “the four

arya truths," the four truths that are seen by a person who has just seen emptiness directly, OK? So I don't think that they should be called "noble." That's a mistranslation that came from some earlier Western translations, and hopefully we can stamp it out, but it looks like we might get stuck with it. They're the four arya truths, OK? Uh, typically they can be grouped into like sixteen different great ideas that you get, and these are the sixteen aspects of impermanence et cetera, OK? You can divide all of those experiences into four big groups. Oh, I finally understood suffering, I finally understood where it's coming from, I finally understood that you could shut it off, I finally understood that, how you could shut it off. And those are the four arya truths. And then inside of each of them is four different ideas happening, OK? Now the lowest schools, for example the Abhidharma schools, they, they got mixed up, OK? They think that you perceive, for example, fifteen of those sixteen aspects during the direct perception of emptiness. They think that there's nothing more to the path of seeing than seeing those sixteen aspects or those fifteen aspects, OK? They think that, and they think each one takes a moment, or something like that. They believe the whole path of seeing is over in fifteen or sixteen seconds and that during each one of those you see one aspect of the four noble truths. So somebody from that school would say, you don't have to see emptiness directly. All you have to do is understand those four noble truths and you can get rid of your mental afflictions, OK? Um, they've confused what we call {je tobyeshe} with {tong ye mung se topa}, they've confused the period of when you're seeing emptiness directly with what we call "subsequent knowledge," which is what happens to you following the perception, the direct perception of emptiness, after you come out, after you've come down. OK, they've confused those two. So they say to Master Shantideva, why do you have to see emptiness directly? If you understand these fifteen or sixteen aspects of the four arya truths, everything's OK, OK? You can get rid of your mental afflictions. And anyone, uh, I'm not sure they would say this, but generally they're saying that anyone, whether they've seen emptiness directly or not, if they understand these, impermanence and other spiritual, great spiritual ideas, then they can get rid of their mental afflictions, OK? And they can get to be an arhat, which means reaching nirvana. They can reach nirvana, OK? Uh, let me get your homework out to make sure. But by the way it is true that during the time that you're understanding the sixteen aspects deeply, by the way, you never understand them directly until after you've seen emptiness directly, OK? You never really understand suffering, the way it really is, until you've seen emptiness directly, until right after that. You really don't understand impermanence directly until after you come out of the direct perception of emptiness, OK? Uh, but they would say . . . Let me put it up on the board for you. It is true that you can, if

you have those great ideas, you can repress your mental afflictions temporarily, OK? And this whole book by Master Shantideva so far has been explaining to you how you can repress your mental afflictions, OK? Which mental afflictions? There's two kinds of mental afflictions. And you have to know that to do this. Say {lungyerwa} and {baklanyelwa}, {lungyerwa}, {baklanyelwa} [class repeats]. OK. These are the two kinds of mental afflictions. I mean there's many ways to divide mental afflictions, like "root" and "secondary," et cetera. But these, these are important in our discussion tonight. {lunyerwa} means "manifest," I'd translate it as "manifest." Manifest means "it's in your mind right now," OK? It's upfront in your mind right now. For example, when the boss is screaming at you and you're angry, that's called {lungyerwa}, OK? That's a, manifested in your mind. What would you say? It's directly existing in your mind, or it's appearing in your mind actively. Like, you're angry. So that would be {lungyerwa}. The mental affliction of anger would be present in your mind in a manifest form. {baklanyelwa} means "you're not angry right now, but you have the bakchak," OK, {bakchak} means "a potential in your mind," it's an energy in your mind. {Bakchak} can be shortened to {bak}, and {nirwa}, those who know the {kirim, kirim ba chupchik no nyel dundun dutinon}, {nyel} means? {nyel}, {nyel dundun dutinon}. What's the first {kirim}? Sleeping, OK? So {baklanyelwa} means "it's sleeping as a potential," OK? It's sleeping, it's dormant. How about "dormant," OK? {baklanyelwa} means "dormant," and {lungyerwa}'s the opposite, like "active in your mind," OK? The concept is this, you know. Uh, you can't say that you've eliminated anger from your mind just because you're not mad right now, this moment, OK? Because you have tons of anger {baklanyelwa}, dormant in your mind. The capacity for anger you've not got rid of yet, OK? You can go test it, you know, go to work, screw up some major task that your boss gave you, and check if you have any {baklanyelwa} anger. Uh, you know what I mean? And by the way, that's the concept of the monastery, you know, I mean, the first stage of treating your mental affliction disease, for, if you can't control yourself, is to remove yourself from the things that might incite it, you know, it's to remove yourself from the things that might trigger it. So, so if you can't get rid of your anger any other way with a particular person, Buddhism says, avoid them. It's the worst remedy. It's the lowest level remedy. But at least it keeps you from collecting a lot of bad karma. You know, there are times when the best antidote, if you just can't handle that mental affliction, whether it's jealousy, desire, or anger or whatever, is to just not get into that person's way. You know, just avoid seeing that person, or don't exposure yourself to that object that you desire, OK? And that's, it's a very low level of method to get rid of, to stop that mental affliction. But are you stopping that mental affliction? That's my question. You're stopping the {lungyerwa},

OK? You're stopping the direct manifestation of that mental affliction. But {baklanyelwa}? It's still there, it's still dormant. And until you can get rid of the {bakchak}, you know, the affliction in its dormant form, you can't say that you've reached nirvana, OK? Nirvana is eliminating manifest mental afflictions and also the dormant ones. Cause what's the point? I mean you could just go lock yourself in a room somewhere and try not to think of your enemy, OK, and you wouldn't get angry. Right? And that is the basic concept of the monastery, you know, it has to be so many fathoms from the nearest town. You just won't see anything you desire or anything that makes you very angry, you know. That's the basic concept, is to just lock yourself out of the things that might. . . But eventually you have to face it. Eventually you have to get rid of the potential, or the seed in your mind, and you have to be able to stand there in front of the person you most hate and not get angry at all. Uh, OK? And that's the difference. Now, Master Shantideva admits to the hinayana guys, I admit that if you see those sixteen aspects, like if you, if your mother dies, you know, and suddenly you're thrust into this temporary realization of impermanence, it's very hard to be angry at the funereal, you know? It's very angry to think of that girl's legs at the funereal of your mother, you know? So, I mean, during the temporary state of the understanding of impermanence, you know, it's very difficult to have a strong mental affliction. But does it last? No. OK, it will come back. What have you removed for the period that it's lasting, you know, during your grief, you know, for the two or three days during your grief, what have you removed? The manifestation, OK? You're not going to have extreme anger or extreme desire come up active in your mind, but you haven't done anything to the seeds, he says. So he's complaining to the hinayana people, look, you can have a deep understanding of the sixteen aspects, OK, but that ain't gonna affect the dormant mental afflictions, the seed for the mental afflictions, the potential for the mental afflictions. You can't say that that's enough. You must, what? See emptiness directly, OK? You must see emptiness directly. And by the way, you don't really see those sixteen aspects until, you know, five minutes after you see emptiness directly, OK? After you come out, you start seeing them directly. So Master Shantideva says, look, your argument is dumb. Don't tell me you don't have to see emptiness because you can see impermanence and those other things, OK? I admit that they help for a while. But you can't get rid of the seeds of them in your mind unless you see emptiness directly. By the way, if you ever read Nagarjuna, uh, Arya Nagarjuna as he's called, his favorite, uh, name, uh . . . We translated a commentary on one of his works by Je Tsongkapa's teacher, named [book: The Sakyarendowa]. And, uh, it's an interesting book. It's called "Letter to a Friend," "Friendly Letter," {sorlekha} in Sanskrit. And, uh, the first, uh, half of it is all these tricks about how not to get desire. It's written for monks

and kings, you know, how not to get angry. It's all these great advices, like think of the lady as your sister and you won't get desire, you know. Think of the enemy as your friend and you won't feel angry. And then about half way through, he says, by the way, none of this stuff works. [laughs] And then somebody says, well, what works, you know. And then he says, seeing emptiness of course, directly. And then they say, well how do you do that. And then the rest of the book is really cool. It's about, you know, it's about seeing emptiness directly.

[student: inaudible]

Uh, it gives you the ammunition to get rid of the seeds, OK? And we'll talk about how, uh, before this night is over, alright? But you have to understand this distinction: What they claim, that if you understood impermanence, you know, during that what we call "goosebump renunciation," because it doesn't last much longer, after your mother dies, you're a very good Buddhist for like a week, or a month, or six months, you know, because you really feel suffering, and then it starts to wear off, OK? And so he says, he says that's not enough. It won't get rid of the {bakchaks} of mental afflictions. It won't get rid of mental afflictions which are deep inside of you. You have to be able to stand in front of the thing that most triggers your mental afflictions and just have totally joy standing in front of them. And then you can say that you got rid of your mental afflictions, OK? And it should last forever. It's not like because your mother died, or someone's very ill, or you just heard that you have AIDS or something, that you're compassionate towards everybody for like a week, OK? It doesn't happen like that. OK? Yeah?

[student: inaudible]

Uh, a little bit, little bit. But, uh, again it's just temporary. That's the problem. It's just temporary. You don't want a temporary solution to your mental afflictions. Why? They'll continue to create bad karma for you, and your world will continue to be terrible as long as you do. OK, let me go on a little bit, OK? Um, so that's Master Shantideva's answer to those guys. By the way, he then gets into, look, anyway, sutra says, the Buddha said you have to see emptiness directly, even to get to nirvana, much less Buddhahood. To get to nirvana, you must see emptiness directly. And the hinayana people say, where does it say that? Where did he say that? Show us. So Master Shantideva pulls out {yungidowa}, OK? Uh. . . What the {yung} in {yubying}? {yubying} is like "male/female," right? And the {yung} means the "woman part," the "mother

part," it's called "mother." If you see "Seven Years in Tibet," it's the honorific, by the way, so His Holiness's mother, every Dalai Lama's mother is called "the {yung}" of the country, you know, she's the big {yung}. When you talk about your lama's mother you say {yung}. You don't say {amma} or {ma}, OK? You say {yung}, alright? Uh, {yungido}, {do} means "sutra." The "mother sutras" or "the mother sutra" are the sutras on the perfection of wisdom. OK? Why? Huh?

[students: inaudible]

Yeah. They give birth to Buddhas, OK? The perfection of wisdom's like a big mommy that, uh, whose child or baby, you know, it's always going around pregnant and always producing enlightened beings, OK? That's why we call it the mommy, the mother, the {yung}, OK? Wisdom is called the {yung}, OK? Even at the beginning of the Heart Sutra, uh, {bhagavati}, you know, "the female Buddha." Why? Always giving kids. What kids? Enlightened beings, Aryas and other enlightened beings, OK? Alright, so it's called the mother. Alright. The trick here is, and I ask you a question, is that mahayana sutra or a hinayana sutra?

[students: inaudible]

It's mahayana. It's "bigger way," OK? So is it a good argument to give to these guys, the Buddha said so in the {yungido}? Huh? It's not. What do they think of the mahayana? They reject it completely, OK? They say, all those mahayana books are false, you know. They were not spoken by the Buddha, we don't admit that they were spoken by the Buddha. And whoever spoke them, they're not correct anyway. OK? That's what they say. All those books are wrong. So here's Master Shantideva trying to convince a bunch of hinayana people that he's right when he says, what? You have to see emptiness even to reach nirvana. OK. Even to reach nirvana. Which, by the way, is their main goal, right? Not Buddhahood. He says, you have to see emptiness directly to reach nirvana, even the nirvana that you guys want to reach. And they say, why? He says, the Buddha said so. Where? In the Mother Sutras. That's your books, not our books, OK? That's a mahayana book, that's not a hinayana book. We don't even accept it's true, OK? That's a cool argument, it starts off this cool argument. So Master Shantideva says, well, uh, are your books true? What books? The hinayana sutras, OK, the hinayana texts. What are the main three hinayana groups? I mean, you can say {dulwa}, which is what? Vinaya, OK? The monastic vows. Vowed morality. OK? Which is [unclear] morality. And then

what's another one? Abhidharma. OK? Which mainly treats wisdom, uh, higher knowledge. And then sutra in the sense of the hinayana sutras, OK. {goingsak} and then there's other ones, OK? So these three groups are accepted by the hinayana people to be great books. The Buddha spoke them. So Master Shantideva say, um, why are your books true and ours aren't? And they start off by saying, well, you accept that they're true, and we accept that they're true, so they're true. OK? Both of us. Two of us accept they're true, so they must be true, right? Because the people who are in mahayana, including everybody in this room, we also accepted that the hinayana sutras are the speech of the Buddha. They are the word of the Buddha. And they're true. So the first argument to Master Shantideva is, well, we both agree they're true, so they must be true. If two people agree they're true, they must be true, you know. Uh, then he says, well, I guess the Rg Veda is true, the Vedas. What's the Vedas? The Vedas are the holy books of ancient India, the ancient Indians, Hindus, which are not accepted by any Buddhist school as being true. And, they say, why do you say that? He says, well you can find two people that think they're true, OK? [laughs] If it's just that you and me agree that it's true makes it true, which means anything that's made true by consensus doesn't mean that it's true, OK? Just saying consensus says, if a group of people say it's true is a stupid argument to say that your books are true, OK? You can always find a group of people who will think anything is true, and it's not. For example, the Vedas. According to Buddhism, they're not true. So just saying that you can find two folks, walking down the street, who say something is true, or any kind of consensus, doesn't make something true. Can you come up with something better to prove that your hinayana books are true? And then they say something like, oh, our lamas told us that they were true, OK? And also they fit in with our three groups of our scripture, you know, the ideas are OK. The Buddha said in a certain book that you can check if something is my speech or not if teaches about the three trainings: morality, concentration, and wisdom. If a book covers morality, concentration, and wisdom, in a Buddhist way, if it talks about the subject matter of the Vinaya, the Abhidharma, and the Sutra, of the three groups of scriptures that we accept, then we can say it's the word of the Buddha. And Master Shantideva just steps back and says, lemme ask you a question, you know? When you were born, when you were five years old, did you accept the hinayana sutras? And they say, no, I didn't know anything about the hinayana sutras. I was five years old. What do you want? OK? So he says, at some point in your life you decided that they were OK, right? You know, at some point in your life you decided that your books were true. And they say, yeah, we did. And he says, how did you do it? And they say, well, we studied them, and we checked them with our own experience and we found that they

were logical. We checked them with our own experience and we found them to be true. We checked them totally and we couldn't find any inconsistencies in them. You know, we think they're true. They fit the test that the Buddha spoke that a book should be true. They talk about morality, concentration and wisdom in a Buddhist way, the three trainings. Therefore they're true. So Master Shantideva says, well, then, the Sutra of the Mother is true. And they say, why? And he says, same thing. You know, it wasn't like when you were born, when we were born we thought they were true. We came to a point in our lives where we checked them against our own experience, which is what you're doing now, right? You're here because you've checked it against your own experience. You may not be able to accept everything I've said in these classes, but I don't think you can challenge any of it directly, you see what I mean? Like you don't have to accept everything I say, but there hasn't been anything that rubbed you so bad that you left yet. OK, I mean, it all seemed to be partly logically at least, OK? And hopefully I haven't said anything that contradicts something I've said at another time, you know what I mean? Hopefully what I've said is internally consistent, OK? It checks out with your experiences and it's internally logical. So you're still here. You're still here. So they say, look, we use the same test you used. It wasn't like when we were kids we automatically believed in all these books. We checked them against our own experience. We checked to see if they taught Buddhist principles of morality, concentration, and wisdom, and we decided that they were true. So we're using the same test you're using. So you have to accept our sutras, you know. Check them. Test them. You'll find the same thing. You're just believing what you believe because mommy and daddy said that, OK? I always call it the Mrs. Melvin syndrome, OK? Mrs. Melvin was my first grade teacher. Uh, recently I went to my elementary school. I saw the room where she used to . . . you know, I remember. And she had this, she was just like the thing on "The Far Side," she had this hair up like that, and she had those glasses like that, and I still remember. And, uh, she would tell us about reality. She was our teacher. So anything she said we believed. And then there was Mrs. Butts in the fifth grade. And I don't have to tell you what we called her. OK? And, and here's two ladies, they're just normal ladies, they don't know much more than anyone else. They play bridge with their friends on the weekend, you know, just normal ladies in Phoenix, Arizona, but they have, between them, determined my whole belief systems, you know. Two old ladies who, uh, had no more knowledge about reality than anybody else, just grew up in Phoenix, Arizona, and believed whatever their teachers told them, and their parents told them, my whole belief system's based on this. I mean, a great part of what I believed to be true came from Mrs. Melvin and Mrs. Butts, OK? [laughter] No, really, I'm not kidding. And so is it with you. It's the same thing.

Most of, like fifty percentage of what you believe, you don't have any better reason to believe except that your parents said so, or the New York Times said so, or Mrs. Butts said so, you know what I mean? And, and Master Shantideva is picking on the hinayana for acting like that, you know. Just because you ran into a teacher who was teaching hinayana, or your parents were hinayana, should you, should you reject the mahayana? Did you check it out? Did you test it against your own experiences? Did you check it to see if it was internally consistent? Did you check it to see if it works in your own life, you know? And don't believe anything else, you know. Check it. Otherwise it's like Santa Claus, you know, it's just like Santa Claus. OK, they talked about Santa Claus. At some point, it didn't match reality, you know. And most of what we believe is similar. Most of what you grew up with is similar. What he's saying is applicable on a wider scale. Don't believe what you believe in the West because Mrs. Butts said so, you know? Think about it. Uh, check out what Buddhism's teaching, and if it makes sense then follow it. If it doesn't make sense, then reject it. But that's his argument back to the hinayana, OK? Did you have a question?

[student: inaudible]

Uh. . .

[student: inaudible]

Um, he said, is that similar to the distinction between seeing emptiness directly and understanding it intellectually before that. Uh, according to Buddhism, a deductive understanding counts the same as a direct perception, OK? Do you see the pen? What's behind my back? Your perception of the pen now, according to Buddhism, is just as valid as that perception of the pen, OK? That's why we spend so much time on logic in Buddhism, OK? You didn't hear anything hit the floor, I was very obvious about it. According to Buddhism, if you can see the pen with the eyes of reasoning, you know, correct reasoning, it's the same as seeing it, it's as valid as seeing it directly, OK? That's a tenet of Buddhism, OK? Uh, does it mean that the intellectual understanding of emptiness is the same as the direct? Not at all. And does it have the same effect on you, of freeing you from your mental afflictions forever, no. OK? But it's still valid, OK? By the way you're still, at that point, you're seeing ultimate truth in a deceptive way, OK? You're not seeing ultimate truth. But that's a whole argument. I won't get into it. Um, let's see. I think we'll take a break there, because I want to do an important thing after that, OK? So take like a ten minute break, OK?

[pause]

. . .try, and you shouldn't. Uh, leave the root text as it is, and go find Gyeltsen Jeba to explain it to you, you see what I mean? So that's my approach, OK, so the root text is supposed to sound very, very short and almost crazy in places. Sometimes Gyeltsen Jeba will even put a negative, he'll change it 180 degrees around to get it to, to explain it the right way, and he's right, he's correct, OK? Uh, so, that's why the root text doesn't seem to match what you later find out it is, and that's a very good example. Of course you reach nirvana when you remove your mental afflictions. Master Shantideva says in the ninth chapter you don't reach nirvana when you remove your mental afflictions. He's talking about the way of removing your mental afflictions that those hinayana schools were talking about, because they thought that just by seeing impermanence you could remove your mental afflictions forever, but everybody knows you only remove your manifest mental afflictions temporarily, so don't pick on the root text, OK? Alright. Uh, Master Shantideva then sort of complains to the hinayana schools and says, look, I agree that you can get rid of your mental afflictions for a while if you understand impermanence, you know, if you, if you have a death in your family, you all know that you can be very compassionate for a while after something terrible happens to you. And then it wears off, doesn't it? And this is the verse where he explains how it wears off, so I'm just giving you this as an example, OK? These are two lines from the root text. OK, please say {dakpa layan kegyur ke}, there's a thumbtack here, uh {dushe mepe numjib shin} [class repeats]. That's really bad karma. No. Anyway. Uh, {dakpa} means "to stop something," OK? In this case, it refers to the idea of the hinayana people we've been talking about, who said, you know, if you really have a great awareness of impermanence you can stop your mental afflictions. So this is talking about that temporary stopping of the mental afflictions. Like if someone close to you dies, for two or three days you're kind to everybody, and then it wears off, OK? It's that kind of {dakpa}. Any mental affliction which is {dakpa} or stopped that way, {layan} means "once more," "once again." {layan} means "come back again," OK? {kegye} means "they will arise again to haunt you," OK? [laughs] OK? They will rise again. And you know that. Every time you thought you had overcome jealousy, uh, because you had a bad experience with it, and like a month later it came up again, OK? Because you didn't use emptiness to get rid of it, OK? It will always come back. That's the point, OK? You can have any kind of wonderful experience or terrible experience, you can think, I'm never gonna be jealous again, you know, I shot my girlfriend, it was really bad, uh. . . [laughter] And you can have all the resolutions you want. Until the day that you see emptiness

directly, it will raise its ugly head again, OK? Uh, you know, you get divorced again and you think, oh, I'll never go through that again, I'll never fall in love again, you know, and then, you know, two years later you do it over again, OK? Desire, right? And, uh, until the day that you see emptiness directly you'll continue to make the same mistakes, OK? They will come back, {layan kegyete}. {dushe mepe}, {dushe mepa}. {dushe} is one of the five {skandhas} or one of the five heaps. The poor word has been abused by all kinds of translators, uh, it just means "discrimination," OK? {dushe} means discrimination. In the Abhidharma, first chapter, it's the capacity of the mind to say, this is short, this is long, this is good, this is bad, this is red, this is blue, this my friend, this is my enemy. It's the ability to make distinction, OK? {dushe tsema zimbe lo}, that's the root text from the Abhidharmakosha, OK? It's the capacity to make distinctions, OK? {dushe mepa} means "you lose that capacity." You don't have that capacity. {mepa} means "don't have," {mepe}. {yungjuk} refers to a very deep state of meditation, {yungjuk}. I've translated just easily as "a deep state of meditation." The words mean "equilibrium," so some people call it "meditative equilibrium." I don't like to use words more than twelve syllables or so, OK? Uh, deep meditation. Why is it called equilibrium? You are in a very nice halfway state between thinking about too many things and falling asleep, OK? [laughs] And you are, you are balancing between those two. We call it like driving a car, right? You're constantly correcting, you know. And as long as you're not drunk and you're going down the New Jersey turnpike straight, we call it {yungjuk}, OK? Because you're driving a straight course between two extremes of dullness and restlessness. Uh, and by the way, when you're looking at a good movie you're there. It's just that. It's not some mystical thing, OK? It's that really good attention span, you know, that really high tuned, intense attention towards an object. And you have it when you're watching a movie you really like, or you're reading a book that you really like, OK? That's called {yungjuk}. {shin} means "it's like that," "it's like that." So Master Shantideva is comparing this temporary repression of your direct mental afflictions to what we call the deep meditation where you lose the capacity to discriminate, OK? There is a kind of meditation where for a short period of time, say like for an hour or a half an hour, you almost lose the ability to discriminate. And that meditation is called "the deep meditation where you do lose the ability to discriminate." And there's this huge debate in the monastery, you know. And I'll just tell you the end, OK? You can never turn off your discrimination totally. It just reaches a very, very subtle level, OK? But the name of the meditation is "the meditation where you lose the ability to discriminate." It's still there, and you are discriminating, or else you wouldn't have five {skandhas}, by the way. You're down to four right then. Uh, and anyway, it's just where the discrimination is down to such a subtle level that

it's almost nothing, OK? When you come out of that meditation, what happens to your ability to discriminate between things? It comes back with a violence, what do you call it? With a vengeance, OK? It's like, boom, you're back to discriminating just the same way you were before, maybe even worse. It's a very famous example in Buddhist scripture for, like, hibernating mentally. You see what I mean? You go into that meditation and then you almost, it's almost like being on heroin or something, you know? Your mind is like down to almost nothing. But then when you come out of it, you're right back where you were before. Master Shantideva accuses the hinayana of saying, he says, look, your idea of getting rid of mental afflictions is as bad as this meditation, you know. Big deal, you know. So somebody died in your family and for like two weeks you're a really nice guy, and then it wears off. It's the same thing as that meditation. It just comes back the same old way. What's the point? Of course you have to see emptiness. Don't give me this stuff you don't have to see emptiness because you can repress your mental afflictions for a while, OK? Not a good argument, OK? I think one more easy homework question. No, will do that one later. I think what question should come up in your mind now is, and it came up in my mind for ten or fifteen years, what's the connection between seeing emptiness and getting rid of my mental afflictions? OK? Like Master Shantideva's been arguing to them, you have to see emptiness to get rid of your mental afflictions. I used to say, why? What's the connection between twenty minutes, you know, off in outer space somewhere, and getting rid of my jealousy, which torments me, OK? I hate my jealousy, you know? It still comes all the time. I hate it. I write it in my book, you know, it's like a constant thing, you know. I hate it. I want to stop it. What's the connection between seeing emptiness and getting rid of my jealousy? I was very frustrated, uh, through years of Buddhist study, that even in this text it's not clearly explained, uh, the connection between seeing emptiness directly and getting rid of my jealousy. Cause I want to get rid of my jealousy. I don't care if enlightenment exists, I don't care if nirvana exists, it doesn't matter. I would really like not to have jealousy. What's the connection between seeing emptiness directly and not having jealousy? Uh, it comes in the Madhyamika textbooks of Sera Mey, uh, it's quoted from a certain dude named Maitreya, OK? If you haven't had secret teachings yet, he's a high, high, high bodhisattva. If you have had secret teachings and that initiation, he's a Buddha. Anyway, at least he's the next Buddha. At best, he's a Buddha already, OK? Pretty good resource, OK? [laughs] I don't think I've ever gone through this in this class formally. I've done it in the Friday night classes and, uh, other places, but to me this one of the holiest teachings of Buddhism, you know? So try to listen. I know it's late, I know you had a lot of work to do. I mean, you've been to work and you've

commuted and all that stuff. But try and catch this six steps that Maitreya puts forth in his Uttaratantra, called {gyilama} which means "the higher light." It's called a tantra. It's not a tantra, OK? It's one of the five books of Maitreya. But in that book, in the commentary to that book especially, it's clarified, the six steps of why if you don't see emptiness directly you can't get rid of your mental afflictions. And I loved that. To me, I was waiting my whole life to hear that. So here it is, OK? And I'll ask you to memorize this. It's important, OK? Your life depends on it, actually. Here's step number one. Now you gotta learn this, OK? [laughs] No, this one's important, OK? I appreciate it. That's the John Stilwell thing. Say {danzin nikye bakchak}, did you have time to write it? Sorry. OK go ahead. OK {danzin}, {danzin} is the tendency to see things as self-existent, OK? It's the tendency to believe that this is a pen from its own side, that its penness is not being imposed on it by your mind, OK? If you think about it, all this is is a black and white stick. It's your mind which is imposing penness on it. If that were not the case, then a dog who came in here would think, oh look, a nice magic marker, OK? If the penness were coming from its side. But it's being imposed by your mind, uh, due to your past karma. Your karma's forcing you to impose it on this, OK? {danzin} is the state of mind that believes that this thing has a nature of being a pen from its own side, OK? That tendency to see things as self-existent, {ni} means "two." There's two kinds. In this case, by the way, it's talking about the habit of thinking that Michael Roach is self-existent, and the habit of thinking that Michael Roach's parts, his fingers, his arms, and his thoughts, and everything else about him, is self-existent. That's what the two tendencies to see things as self-existent. What are they? One is aimed at me. By the way, "me" is neither your body nor your mind. It's some kind of idea that you've imposed upon your body and your mind, OK? But you believe that to be self-existent. You believe that Michael Roach is Michael Roach from his own side, independent of me imposing that idea on these two scraggly things. OK? Uh, I also hold each part to be that way. So those are the two kind of holding things to be self-existent. One is focussed on me, and one is focussed on my parts. Now how come they don't talk about my tendency to see that chair as self-existent? Because that tendency doesn't get me into trouble so much as thinking about myself as self-existent. This one is the first link of the twelve steps in samsara. This one, which is focussed on me, is the trouble maker. This is the one that is responsible for every form of suffering that mankind endures, OK? So this is the important one, OK? Those two tendencies to see things as self-existent. {bakchak} means "a potential in your mind to see it that way." Some kind of seed in your mind to see it that way. {yul} means "you got them," you have those two seeds. From where? It's the Buddhist original sin, OK? You carried it from your past life, OK? In your

mother's womb, at the moment of conception, you had them. Your mind, at the first instance of life in this realm had these two seeds in it. So don't blame yourself, OK? Your mind had these two seeds the moment you were conceived, OK? Too bad. That's the way it is, alright? You can't help it now. You had, when you're born in this realm, because you had them you're born here. Ergo, if you are born here you had them. Unless you're an emanation of some Buddha, and I don't know who's who, OK? That's the first step in the problem. Step number two.

[student: inaudible]

Excuse me? {yul} means "you had them." OK? {ki} is "of," and, I'll skip the {ki}s a lot because we don't need to say so many "ofs" in English, OK? The seed of those two tendencies, OK? {ki} means "of," OK? Yeah?

[student: inaudible]

Yeah, I call it "potential." I used to say "mental seed," and then today I saw a scripture that said "mental seeds" and "mental potentials" are not the same, so I'm fixing it immediately. Think of it as a mental seed, OK?

[student: inaudible]

Uh, you are born with the seeds of the two tendencies to see things as self-existent. You have the seed of seeing things as self-existent just by being born in this realm. Say {denzin}, I'm sorry {dungzin mi ke} {dangzin mi ke} [students repeat]. OK, {dungzin} means "that habit of seeing things as self-existent," OK? That tendency to see things as self-existent. {mi} means "those two." What are the two? One thinks that Michael Roach is self-existent. One thinks that Michael Roach's arms and legs and thoughts are self-existent, OK? {ke} means "they grow." Why? Why? You were born with the seeds, OK? You were born with the seeds. So they grow. OK? And you spend your whole life seeing things as self-existent. [break] Who, what? Me, and my parts, OK? And that's responsible for all your suffering. Why? We'll get to it, OK? Those two tendencies grow. By the way, even bugs have them. Even birds have them. Dogs have them. Your stupid boss has them. OK? Every being has this tendency, that when they look at something they think it's existing from its side, and not as something created by their own mind. Yeah?

[student: inaudible]

Yeah, yeah. OK? Good question. OK, step number three. It's kinda long but I did shorten them up as much as I could.

[student: inaudible]

Oh, good. He said what's the difference between one and two. Number one is just the seed for it, looking at things that way, and then number two is when the seed grows in your mind and you start really looking at things that way, OK? Say it, {ralane} [students repeat]. Are you done? No? I'll wait. I thought it was self-existently written on your paper. The rest are all shorter, I promise. OK, let's try again. {ralane dupe yerola dan ye niyom tu sumin nyiche ke} [students repeat] I'm not gonna go in the order of the words, so, you know, stay aware of where I am, OK? Let's work of {nyiche} first, OK? {nyiche} {nyiche} is a mental function called {yile jepa along se jepa} and it means "to focus on something," OK? "To focus on something." It means "to move the mind to an object," "to focus on something." OK? Focus on what? Let's go up to {yerola}. {ye} means "mind," "ola" means "calms." {yerola} means "pretty," OK? "Comes to your mind." It means it's "attractive," OK? You can think of "attractive," or "pleasant," OK? "Pleasant." "Nice." {yerola} means like something pretty or something attractive. It's called {yerola}. Steals your heart away, OK? We say "steals your heart away." In Tibetan they say "it calms your mind," OK? Steals your heart away. {dan} means "and." {yerola} is that {eola} only with a negative in it, so what's it mean? Unpleasant, unattractive, ugly, bad, gross, turns out. OK? {ye dumiwala, yimala}, OK? By the way, we are describing here the process by which your whole existence is screwed up, OK? I mean, the Christians say it was some mistake about a snake and an apple and all that stuff, OK? Or whatever. I'm not criticizing, I'm just saying. We say, these six steps are the way that all pain in the world comes from, OK? So it's very important. So far, what we have is, you see some things as pleasant, and you see other things as unpleasant. Is that a problem? Is that in any way wrong? Use logic. Don't try to guess what I'm trying to get you to say. If I stood up here and said, look, some things look nice and some things look bad, OK?, I'd rather have a protein shake here than a cup of pee-pee, OK? Can I say that one is nice and one is not so nice to drink, OK? Yes, OK? Nothing wrong about it. It's not a misperception, there's nothing crazy, I don't need Madhyamika to tell the difference, OK? No problem so far, no problem so far. But we have some other words that we didn't cover yet, OK? What are they? {sumin} {sumin} means "wrong way." It's looking at them the wrong way, OK? It's looking at the protein shake and, I dunno, what is it? Something you don't like to drink. Let's

not use the other one. Ummm. Like fruit juice or something. Sorry. [laughs] OK, how about. . . motor oil, OK? [laughs] Alright? So, it's looking at the cup of motor oil, and it's looking at the protein shake, but it's looking at them the wrong way, OK? One looks to be nice, the other one looks to be bad to drink, but it's looking at them in the wrong way. How so? That's the last words here. {meluma dupa} That's one big idiom in Buddhism, {muluma dupa}{mulume dupe}. {rao} means "it's own," {nu} means "side," {me dupa} means "it comes from its own side." {mulume dupe}, it should be like a mantra. If you wanna debate {mulume dupe, chi cha}, you know what I mean. It should come off your tongue like that, {mulume dupa}. OK? The pen comes from its own side. It's a magic marker on its own. The next roach that crawls around in the Quaker house here will see it as a pen, because it's a pen from its own side, independent of me imposing "pen" on it, OK? I don't like this pen, which exists from its own side as a pen. I like this pen, which exists from its own side as a pen. It looks good to me from its own side. It looks bad to me from its own side. It is good or bad independent of me, OK? It is self-existently good or bad. It is self-existently a nice pen or a bad pen. And it doesn't depend on what I think about it. It's coming from its own side. That's step number three. That's crucial, OK? What's it focussing on? The things you think are nice and the things you think are not so nice. And it's believing in the wrong way, it's focussing on them in the wrong way, and it's thinking, being nice or being bad is coming from its side, not from me. OK? That guy at work that I don't like is bad from his side, not from my side. Well, how come his wife likes him. She's crazy. You know what I mean? You really believe it's coming from him. Well, how come the guy next to you thinks he's a great boss? I dunno, sooner or later he'll agree with me. He'll come to see the truth. He's bad from his own side, not from me. I didn't do anything. OK? It's not that it's coming from me. He's bad from his own side. And you believe it, OK? You really hold it. That's essential. Things looks as though they're good or bad from their own side, OK, mistakenly, {sumin}. What's that. . . By the way, each of these builds on the next. Each one of these creates the next. It's a chain, it's a chain reaction. It takes about a second to happen. It takes about the time it takes for your boss to get like four nasty words out of his mouth before you've gone through all six steps. Seriously. Seriously. These six steps occur in the space of about less than five seconds, OK? What's number four? Say {dujop dan chedang ke}, {dujop dan chedang ke} [students repeat] {dujop} means "liking something." It's been translated as "desire," {chedang}'s been translated as "anger." That's not the point here. How often do you get desire? I mean, what I call desire, you know, Playboy magazine desire, you know, how, how [laughter]. If you're not that precise, how often do you get this attack of desire? You know, like what? Once a week,

once a day, something like that. We're not talking about that. OK? {dujop} is defined as "the wish not to be separated from an attractive object." How often do you have that? About once every second, OK? I mean, in very subtle ways, you know? I like this, I like this, I like this, you know. It's not like this desire attack, OK? You can call it "liking things," OK? I like to say "ignorantly." You're doing it all day long. You're doing it many, many times every minute of the day. You're constantly evaluating the things around you and saying, I like this, I don't like this, I like this, I don't like this, OK? Based on an ignorant perception of them as good or bad from their own side, OK? And that's trouble. That is the snake and the rooster that's coming out of the mouth of the pig in the middle of the wheel of life picture. Every temple, said the Buddha, should have this picture at the door. And Leon, being a good temple-keeper, has put one at the door. OK? So if you go upstairs, you'll see in there. Buddha said, I want one at the front of every temple. Why? This is the key to enlightenment, those three animals, OK? The snake is disliking that things that look to you from their own side to be nice. I'm sorry. Ugly, bad, OK? And the rooster is the habit of liking things that seem to you to be from their own side nice, OK? Where did it come from? Out of the mind of the pig. I mean if it's drawn properly, in the ancient way, they're both coming out of the mouth of the pig. What's a pig? Ignorance. Misperceiving good and bad things. You think they come from their own side. Is it wrong to like something and to dislike something? Is it wrong for me to dislike drinking motor oil and to like drinking protein shakes? Why don't you drink the motor oil, OK? [laughs] I'll bring some next week, or maybe the other thing. [laughter] [unclear] Uh, anyway, do Buddhist like things and dislike things? Let's ask that. Of course. If you've ever seen the Dalai Lama eat something or listen to Richie Havens, you know, I saw him. Uh. Of course, of course, you know, of course. Buddhas love to see people get enlightened. They hate to see people in the house getting burned, OK? Of course they like things, and of course they dislike things. It's not like the ultimate goal of Buddhism to become like a vegetable somewhere in a corner, you know. Oohh. I don't like anything, I don't dislike anything. No, you know, many people explain it that way. And you feel guilty, you know, that Protestant thing comes back, you know. I like something. I dislike something. Buddha said don't like anything, don't dislike anything. And you start to feel, you know, you want to have something to feel guilty about, you know. Oh, I'm guilty but I like Two-Bits Pizza, you know? Um, you know, it's not like that. Of course you can be a great lama and enjoy things and dislike the suffering of people. Of course. This is not talking about that. {dechang} means liking things ignorantly, stupidly, OK? {chedang} means hating things or disliking other things ignorantly or stupidly. How often do you do it? These are {duksum}, these are two of the three

poisons. They're in your bloodstream all the time. You're doing it constantly. Every second of the day you're saying, I like this, I don't like that, I like this, I don't like that. Is that wrong? Not by itself, OK? The Buddha's also sitting there and every instant thinking, I don't like people being in hell. I would love people to be in a Buddha paradise, OK? It's not wrong. It is happening every second of the day. What makes it wrong? We'll talk about it, OK? This is the bad one, OK? {ke} means "they start," "they grow." {dan} means "and." It's only if you misunderstand the nature of your boss, if it's, only if you think that he's nasty from his own side, that you can get this kind of disliking him, OK? If you saw that it was your mind making him bad, who would you get mad at? Mr. Karma, OK? You'd get mad at your own karma. You couldn't get mad at your boss, OK? The only reason you could get mad at the boss is that you're choosing, if you're a good Buddhist, to ignore the fact that you created this guy. And am I just being metaphorical? No, not at all. You have literally created the reality of this man walking on the planet, for you. You created him. And I'm not being metaphorical. I'm not saying that. His very existence depends on your mind, much less his unpleasantness, OK? If you're going to blame anybody or get mad at anybody there's only one person. OK? And there's only one person who can fix it. Because he was not created by God or Thor or The Big Bang or the Creator. Those are cancelled. He was created by you, OK? We had that last class, right? What happens when you start to get mad at your boss because you think that he's an asshole from his own side? OK? [laughter]

[student: inaudible]

I thought you were gonna ask me to translate the other word, uh [laughter]. Actually, my lama said, don't use bad words in class. I apologize. OK? {dechak} means, oh, it means, due to number three you develop the habit of liking some things and disliking other things, ignorantly, please. OK? Ignorantly. Does it say "ignorantly"? No. But it better say that, and you better say that on the homework. Otherwise, who's in this six steps of suffering who shouldn't be there? The Buddha. His Holiness. Khen Rinpoche, OK? They're not there. But do they like things? Of course. Do they dislike other things? Of course. OK? Alright? But not ignorantly, OK? Say {le sak} {le sak} [students repeat] {le} means "karma," {sak} means "you do it," "you collect karma." Meaning, by the way, number five is, if you want to write it down simply, you yell back at your boss, angrily, OK? You yell back at your boss, OK? {le sak}, you commit karma. Yeah?

[student: inaudible]

Yeah, yeah. Um, I mean, it's a pretty, it's a great question. Uh, if the Buddha is always in a state of bliss, and as I said every single millimeter of every single object in this room would be creating total ecstasy if you were an enlightened being and sitting in this room, then how can they be liking some things and disliking other things? Aren't you implying that when they look at the house, and they see beings suffering in the house, shouldn't that give them ecstasy? OK? And that, I was, I often like to say, [unclear] about the fact, I was assigned to be the first questioner during the geshe examinations of the third Bapok Rinpoche, OK? Like I was the first debater, cause I was at the time the senior {nang} geshe of our college, OK? So I asked him the same question, you know, I said, if the Buddha's perceiving people in the house, you know, suffering and they don't like that then something in the universe is not creating ecstasy in them, right? You know, and there's a huge debate, you know, it went on for like two hours. Uh, the bottom line is they can be aware that you are perceiving it that way, OK? They can be aware that you're not having a good time about the same objects that are creating bliss in them. They cannot directly experience a hell realm. They're in paradise all the time. But they're aware that you don't see it that way, OK? They're aware that you don't see it that way. Do they feel some kind of bad feeling, in the sense of being upset or suffering? No. They feel some kind of tender love for you. Even that love is, is ecstasy for them. You know, compassion or mercy or, it's a kind of ecstasy for them. The object is suffering, and they don't like that. Uh, but they also understand that it's only you perceiving it that way. OK? They're not perceiving it that way. Alright? It's subtle, [unclear]. OK. So {le sak} means you do something bad, you yell back, OK? Yeah, Andy?

[student: unclear]

Uh, even long before that, but. . . Uh, by the way, as you're a Buddha you're sitting there saying, gee, the Quaker House looks like a Buddha paradise to me tonight. I wonder why? Oh, it's just an illusion. I collected the karma and now I'm forced to see it this way. And, so even while they're experiencing it they're totally aware that they created it, and it does not make it less functional. It does not make it less real. If you don't think so, go out in front and stand in front of that illusory Pakistani taxi, and, you know, see if it breaks your illusory legs when it hits you. Of course it's uh, it's not real in the sense of having its own nature. But the experience is totally real, you know.

[student: inaudible]

Um, they can read your mind perfectly. Your mind is a {cheja}, your mind is a knowable object, and they know it, because they know all knowable objects. They know how you're perceiving reality, although they're not perceiving it any more that way. OK? It's very subtle, you know. They can be perceiving themselves as a tantric god, and you can be perceiving them as a plain old schmuck. And that's not contradictory. And they can be aware that you're perceiving them as a plain old schmuck, but that doesn't mean that they don't see themselves as a tantric god. OK? No contradiction. Yeah?

[student: inaudible]

[laughs] Yeah, we're talking about it right now, OK? Last thing. Step number six. Say {korwar kor, korwar kor} [students repeat] He's making a pun, hear it? {korwar kor}, OK? [laughs] {korwar} is the Tibetan word for {samsara}, meaning "the cycle of suffering." {kor} means, the verb, "to wander around in a big circle," OK? {korwar kor} means "you're circling around in the big circle of suffering." OK? If you wanna put it in plain English, you have just perpetuated your suffering. You have just perpetuated your suffering. Why? Because you {le sak}. What's {le sak}? You yelled back at the boss, OK? Why? Because you dislike him ignorantly. Why? He looked to be bad from his own side. Why? Because you have that kind of ignorance. Why? It's not your fault, you were born with those seeds in your mind, OK? That's the whole thing backwards. We call it {lungjun} and {lungdop}. You can go either way. You know, it's fun to go through it bup bup bup and the dup dup dup. You know what I mean? It's a mental meditation, it's in your meditation, OK? In the monastery we do the twelve links, we go {unclear}. You know, we debate it that way, back/forth, back/forth, and you should do it that way too. Why does your boss exist? Because you yelled at a boss in the past. Well, why did you yell at a boss in the past? Because you didn't like him, ignorantly. Well, why didn't you like him ignorantly? Why did you dislike him ignorantly? Well, because he looked to me to be bad from his own side. Well, why did he do that? Because I had ignorance. Why? Because I was born with the seed for it and then it grew in my mind. I can't help it. OK? Alright? You gotta go back and forth like that. OK? And then that perpetuates the thing. What is the only possible way to have an ugly, stupid boss reappear in your life in the future, according to Buddhism? Yell at him. That's {korwa kor}, that's perpetuating the cycle. And that's why Master Shantideva in the last class said, kiss, kiss those ugly things in your life goodbye. Why did he say that? Cause if you stop doing this, they're gonna get less and

less in your life. And you can check it out. Check it out. You know, watch your behavior during the day. I suggest that you keep this little book. OK? Which we'll talk about on Monday nights if you want to come, OK? Uh, how to do the book. It will come up in the next few weeks, but. . . Monitor your own behavior, you know. Catch yourself committing stupid karma, and then work backwards, and eventually the lousy things in your life will start to disappear. Statistically, they will get less. It's very interesting. You know, instead of meeting a bad person every five minutes it will be every ten minutes, seriously. And then it will get to be once a day, and then it will get to be once a week, and then you swear to god that New York is full of these these sweet, charming people, you know, and people will come here from out of town who didn't do this practice will swear to god that New York is full of these crazy, insane people, you know. But your personal experience of New York City will start to become a Buddha paradise, honestly. Seriously. No problem. You'll never meet those bad people. They'll get less. That's the whole idea. Was Rome built in a day? No. You have to start, once you start not responding to your boss, they start to get less and less. It's a gradual process. Towards the end you start having glimpses of a Buddha paradise. You know, like once a week. And then twice a week. And then three times a week. And then it's half the day. And then it's three quarters of the day. And then it gets to be, uh, really amazing. OK? Yeah?

[student: inaudible]

Uh, the difference between three and four is that, number three is just the perception that this pen is nice from its own side. And then number four, coming after that, is I like this pen, OK? Hang on one second. Yeah?

[student: inaudible]

Nuns first, OK?

[student: inaudible]

Uh, Elly-la said, you know, really if you think about it, if you have a good intellectual understanding of your boss's emptiness, then you could slowly start to change your behavior and he would start to disappear. So why is it you have to have this totally powerful direct perception of emptiness? I can't give you a really good answer to that except to say that, um, the understanding of his emptiness after that is totally different than an intellectual understanding. I mean, it's a totally different level. It's totally, totally, it's much, much deeper. It's

infinitely deeper. And also you just. . . I guess it's the effect of all these things, like seeing your future lives, seeing the day of your enlightenment, things like that. What, according to the definition of nirvana, is that stop your mental afflictions permanently because you saw the sixteen aspects, because you saw emptiness directly. So it's apparently, your experience of those sixteen aspects is totally different after you've seen emptiness directly than before that. And that has much more power. Does it work . . .

[student: inaudible]

It won't destroy your mental afflictions permanently. They can reassert themselves, OK?

[student: inaudible]

No, I gave a long, I gave a long refutation of that idea. Right? The Buddha likes things, the Buddha doesn't like things. Does the Buddha respond to bad things by taking some action? Yes. Does the Buddha respond, did the Buddha kill somebody in a past life to save other people's lives? Yes. Or actually in order to protect that person from something terrible. You can take very forceful action, I mean, it may be appropriate, even if you're an enlightened being, if you're sitting in my particular office, and the boss comes in and screams, it may be totally the correct action to scream back at him, but never with ignorance and never with anger, you see? It may be the correct thing to forcibly stop that person, and that's a bodhisattva code, in fact. You have to protect other people's lives and property, for example. It may be very appropriate to act forcibly towards someone, but never with a negative emotion. Because that's just straight old bad karma, OK? Yeah?

[student: inaudible]

I, I didn't quite catch it. You said, I couldn't hear anything. You said rent-free apartment, and then?

[student: inaudible]

People. Oh, that you've known in the past or something. OK.

[student: inaudible]

Yeah, right. Right. Yeah, yeah, yeah, OK. The question is, like you have a cycle of anger, right? Like you feel angry about somebody, and then it makes you more angry, and then you have more anger, and how do you stop it. Uh, Buddhism says, understanding. You know. Buddhism says, to understand these six steps is powerful, is extremely powerful, you know. There's a great emphasis in Buddhism that just understanding what's going on, which is called the perfection of wisdom, just understanding what's going on is enough to stop it, OK? I mean, the whole idea of Buddhism, the whole idea of the Buddha coming to teach on this planet, was that if he could explain to a normal, intelligent American what they're doing wrong, they can stop it, you know. And that's what we truly believe. We don't believe that they can bless you with their hands, we don't believe you can pour water on their head. The first Dalai Lama in his commentary to the Abhidharmakosha goes through a list of stuff that doesn't work. And he includes washing people on their head, you know, transferring your knowledge to another person through ESP, uh, blessing somebody by putting your hands on their head, he said, it doesn't work that way. The only way to get out of suffering is to understand these six points, to understand where it's coming from. And, and the human mind, a normal, plain old, intelligent, half way intelligent American person, if they hear these six steps enough can get themselves out of suffering. And that's what the Buddha said. Yeah?

[student: inaudible]

Yeah, Veena, Veena said there's people who may understand this theory very well but can't put it into their actual life's practice. Of course that's true. It starts with understanding. If you don't do anything about it, of course nothing will happen. That's true. But the understanding has to come first, yeah. But of course if you don't act on it, nothing will happen, OK? But it's very difficult to keep understanding it, [unclear], and not do something about it, OK? It's very difficult. Although it's possible, right? The Surgeon General has determined that this stuff kills you, and, uh, [laughter], people go on smoking it. That's true. That's true. Yeah?

[student: inaudible]

Oh, great. Uh, what about anger you're experiencing in a dream. What happens? There's a couple of viewpoints about that. For example, monks have a vow of celibacy. So there's a question in the Vinaya. If you dream about breaking your vow of celibacy, are there any implications, are there any

repercussions on your vows, and it says no. OK. It's not a reality, it's not real. So it does not have any repercussions. Your vows are not damaged in any way, OK? So as far as murdering somebody in a dream, you don't have to go and, it may be useful to confess that you had a dream like that, but you don't have to confess murdering anybody, OK? You can confess thinking about it in a dream or something like that. Uh, any time, the first chapter of the Abhidharmakosha says {lele jedta lasam ke, dene samba dan deche}, "the essence of karma is any thought, any time you have a thought." The essence of karma. [unclear] concentrate, like Coca Cola concentrate? Uh, concentrate karma is thinking, you know. {deche luda ladule}, means, "and then [unclear] and actions come later." But it's the driver is up hear, you know. Just having a thought has repercussions on your mindstream. And it's true even of dreams, you know. Just having a dream of about doing something really bad has a very, very weak but very certain effect on your consciousness. So, yeah, it is a kind of, you do collect some kind of karma because you have a thought. It's very, very feeble. It's very, very weak. It won't have much repercussions. Most of the requirements for what we call {leke lam}, "a total karma," are not there. But of course just having the thought affects you slightly. And the opposite is very famous, you know. Your Buddhist practice gets to the point where you'll be starting to lie in your dream and you'll stop. You know, and if you've got to that point it's very cool, you know. You'll be starting to do something bad in your dream and you say, wait a minute, I'll have to write that in my book [laughs]. And, uh, you'll find yourself, even in your dreams, you won't do bad things. If you practice gets sweet, you'll find that you'll even be dreaming Buddhist practice, you know. Yeah?

[student: inaudible]

Uh, is it possible to change what?

[student: inaudible]

Uh, yeah. John said, is it possible to change the karma that comes up and, you know, affect it. Um, Patricia Duffet, no. [laughs] Tricycle Magazine is coming out with a, next issue, a whole issue on purification of karma, and, uh, and there's a little part in there on the, called the Sutra on the Four Forces, how to purify that karma. You know, if it's coming up how to stop it, and if it did come up how to clean it off your mind. And you can read it when it comes out, OK? Uh, yeah go ahead.

[student: inaudible]

Yeah, what it means is, if you see emptiness directly you have bashed number two. If you see emptiness directly enough, you destroy number one. OK? Seeing emptiness directly, and the habit of seeing things as self-existent, cannot co-exist in the same mind. OK, so for twenty minutes you're not having it, OK? What happens when you come out? The habit is still there. How do you destroy that habit? You continue to meditate on emptiness. Directly? Not necessarily. But remember what happened to you and constantly applying it to your life, eventually you get rid of your mental afflictions, OK? So it's really going for the jugular of samsara, you know? Which is what? It's that tendency to see things as self-existent. That's the whole point. By stopping the earlier causes, the rest collapses like a house of cards. OK? Uh, one more question, then we gotta. . two more minutes [unclear].

[student: inaudible]

Yeah, yeah. Yeah. By the way, I remember in India going to a sermon in a church, when I first got there I was a Christian, you know, and, uh, I went to a sermon in a church and there was this Indian minister there and he was covering a text from the Bible called "why do the wicked prosper." You know. Why does it seem that when you're doing good things, you're getting lousy results, and when you're doing lousy things you seem to be doing quite well, and why is it that these creeps in business seem to make a lot of money, and the nice guys seem not to make a lot of money, and stuff like that. Buddhism explains it perfectly. I mean, you can be a saint in the present moment and be experiencing all the lousy karma you did before that. And in fact in this reading you'll see some of that. It's no contradiction in Buddhism that in 1997 you're suffering a lot from the bad deeds you did from 1955 to 1997, and from 1997 on things are going to get better, because you stopped doing them, you know, but the old bad deeds are still there. And they will continue to haunt you for a while. But you can purify them, if you know purification, and you can also, also you're going to stop doing them, so, Master Shantideva didn't say the day after you start practicing patience you won't meet any assholes, OK? He just said, if you start practicing patience in a serious way, they'll get less and less until one day they disappear, OK? OK, last thing. There's kind of a cool section at the end here. And somebody comes up to Master Shantideva and says, I like what you said about emptiness. I get it. I'm not like those hinayana guys. You convinced me. But I went to my room and I tried to meditate on emptiness and I got scared, you know. It was kinda scary, you know. I'm not sure that I can do it. It be really weird to go around thinking about everything, you know. Like my whole

day at work would be ruined, you know, it'd be changed completely if I couldn't yell at my boss, if I had to see my boss as my projection. This guy's coming from me. It gets kinda weird. Life becomes weird. It's a little scary, OK? I don't know if I can do it. And Master Shantideva answers him, OK. Last thing. Say {demba zimba doonyu keje donyi dopa dinye shije} [students repeat]. OK, this is a paraphrase of the verse. You'll see that the verse is a little bit different, OK? Uh, {demba zimba} means "that tendency to see things as self-existent." OK? {demba zimba} is the tendency to see things as self-existent. To think that your boss's ugliness is coming from him and not from you, OK? {doonyu} means "all the pain you ever had," {doonyu}. {keje} means "it causes all the pain you ever had," OK? That single act of thinking that the bad things in your life are self-existent, and not that they're created by you, is the source of all your suffering. Why? Because then you react to them negatively, and you collect more bad karma, OK? When you get serious about Buddhism and understanding emptiness, you can't even be grumpy anymore, OK? By the way, if Buddhism was all wrong, and emptiness was a big lie, and if there was no enlightenment and no nirvana, it would still be more fun not to be grumpy all day. OK? Alright? I mean, Buddhism is still valid in my mind, even if all that stuff about being enlightened and [unclear] Buddha paradise is all a big lie, it's telling you you can't even be grumpy without collecting some bad karma, sorry, you can't even have a [unclear] day, you know, you have to be bright and cheerful, joyful, maintain your joy, even under the heaviest crap you can imagine, you know. You cannot react to even low level, excuse me, crap in your life, uh, with anything less than joy. Because then you're just perpetuating it. It's very interesting. OK? You can't even have like a grumpy day, really. OK? It's very interesting. Uh, say {tungi dopa dewe chuje} [students repeat]. {tungi dopa} means "realizing emptiness." In this case, seeing emptiness directly. OK? Seeing emptiness directly. {dewe} means "all that suffering in your life," "everything lousy in your life," {dewe}. {chuje}. {chuje} means "it stops it." "It stops it," OK? "It stops it." So Master Shantideva comes up to you and says, dude, don't you get it? All the suffering in your life, everything that you can be, that could be pain for you, which means all the things that scare you about your life, they're all coming from your inability to see emptiness. So don't get scared about seeing emptiness. This is gonna stop all the things that you're afraid of. It's very cool. If you read the verse, it's very cool. He says, look, I admit you might get a little uncomfortable meditating about emptiness once in a while. But what's really scary in your life is your life, you know? And your life exists because you don't understand emptiness. So if you really want to stop things that are scary, meaning your age, your aging process, you know, the ups and downs of your life, the fact that you're gonna be dead in a couple of years, that's scary. Now

that's scary. And the fact that every day you're getting weaker and uglier, that's scary. The only way you can fix it is to see emptiness directly, so don't come to me and tell me you're nervous about meditating on emptiness [laughs]. OK? It's the only way you can get out of it, OK? Alright? It's very cool. You can read it. He gives a very cool answer. What's scary is living like we have been living. You know. That's the scary part. If you have to put up with a little weirdness while you're meditating on emptiness don't worry about it, OK? You're getting rid of the rest by doing that, OK? Alright.

[prayer]

The transcriber wishes to dedicate all merit to the well-being of all sentient beings.

ACI 12, Class 5

971021-1

Course XII: Guide to the Bodhisattva Way of Life, Part Three

Class Five

RAW TRANSCRIPT

OK, ah

We're reaching a place now in Master Shantideva's text where he's gonna' talk about the different kinds of wrong ideas that we have about ourselves that focus on ourselves. Ah, when you see the wheel of life painted, ah, it's really explaining the cause of all suffering in the world, the cause of all pain in the world, the cause of all trouble. And, in the very first, at 1 o'clock you see a man with a cane and these are blind people. And that represents ,ah, ignorance or misunderstanding specifically yourself , ok? not just generally misunderstanding things but misunderstanding your own nature. And that is the cause of all suffering. So tonight we're gonna talk about that, ok?, we're gonna' concentrate on that.

Um, all the wrong ideas about yourself can be divided into two great texts.

Say Denzin

(student) "Denzin"

Kuntak

(student) "Kuntak"

Denzin

(student) "Denzin"

Kuntak

(student) "Kuntak"

DENZIN means the tendency to see yourself as self-existent or to see anything as self-existent. Den means true Zin means to hold it that way and it's the tendency to see things as existing from their own side or existing really in reality, OK? And we'll talk about that more, OK?

Do you really exist? Yes.

Is there a guy standing up here and talking? YES.

Uh, am I real in the way that you think I am? NO, OK?

Do I work? YES.

Do I function for you? YES.

Does that make me real in the way you think I am? NO, OK? And we'll talk more about that, alright?

But anyway, that's DENZIN. So Denzin is the tendency to see something as

existing in reality in a way that it does not exist, OK?

Is there a way that I exist in reality that does exist? Yes. I'm standing here, I'm teaching you. There must be somebody, there must be something, OK?.

KUNTAK is a special expression that means intellectual or learned as opposed to natural, OK? So Kuntak means a, a kind of wrong idea specifically normally about yourself that you pick up during your life, OK? You weren't born with it, alright? And in this category you can put almost all the beliefs you have about who you are, OK? I mean they weren't, they didn't come with you when you were born; you didn't come out of your mother's womb and say " OH, GOD MADE ME!" or you didn't come out of your mother's womb and say, you know, "I was made by such and such atoms and DNA from my parents" or something like that, OK? You didn't do that. Throughout your life people have been presenting to you ideas about where you came from and and you've been buying into some of them and you've been rejecting other ones, OK? What are some of the ideas?

I mean, ah, DNA, you know? You, Your nature comes from these very subtle genes in your, the cells in your body, and they, they determine what you look like and how you act and and what diseases you might get and things like that. And that's ONE kind of view about where you came from.

And then, you know, sometime if you went to church or temple or Sunday school , Saturday school, they said, they said, ah, "GOD MADE YOU." You know? And there's this guy and you have different memories from your childhood. I, I remember distinctly because of TV mostly, they had to show something, right? And so they showed a guy with white hair. I had a student, like Rick, who looked like that, you know? This beautiful long white hair and this really good beard down to here and and I'm not making fun I'm saying what I remember myself from my upbringing and he was very wise and very he was kind of similar to Santa Claus I mean you had this good feeling about him you know? And he was controlling the world and your parents said He made you.

And then there's the stork thing that they tell you for a while, you know? That you were brought by a stork, and, uh, and then, and then, there's the Big Bang theory, you know, I mean but that's a little that allows for the genetic thing, I think. So really, so those are the different ideas that people gave you about why you are. And then somebody said "I think therefore I am." I forget who said that? Descartes? Something like that. Anyway, OK, I think therefore I am so I am my mind, you know? And there's a school of Buddhism that kind of says something similar, you know, that you aren't all the things you're seeing because

you're always one minute behind them you're always a millisecond behind them. So really, if you think about it, what's you is your mind. And like that, there's all these different theories about who you are and where you came from.

And , and those are all Denzin Kuntak. OK? The ones you were brought up with, the ones that explain where you came from and what are you, really, you know, what are you made of ? Uh, those are all the theories that you grew up with. You know? All these psychological theories. Uh, you are who you are because of what your parents did to you before you were three or you are who you are because of what your mother drank or didn't drink while you were, she was pregnant. Or all these theories about why you are the way you are and where you really come from and what you're really made of and those are ALL Denzin Kuntak or some version of it, OK? All the theories you were taught in your whole life about where you came from, of which, half, you've rejected already. You know? You rejected that a stork, you rejected already uh, Santa Claus, well, not Santa Claus but some people have rejected the idea of a person who is standing in the sky somewhere and running the show or something like that. A certain, or maybe you rejected half of it or maybe you still believe half of it or or something like that but you have all these Denzin Kuntaks. You have all these things ideas about who you are that you didn't have the day you were born. It's due to your culture, it's due to your parents. 95% of what people believe is because Mom and Dad told them and there's no better reason than that, you know?

Uh, Kedyup Je when he wrote his proof of future lives and past lives, he said 100% of Tibetans believe in past lives and not one can tell you why. You know? I mean, they're ignorant about that. They are just as ignorant as we are about their past lives. They believe what mom and dad said about past lives. They can't explain why at all. So Kedyup Je is very disappointed in the Tibetans, you know, he says 95 % of Tibetans can't give you one shred , one good reason why there's a past life. You know? So, all of your understanding, you have to get used to that, of who you are and where you come from is Denzin Kuntak, you know? They're all different flavors of ideas that your culture has come up with, that were invented by some guy 5000 years ago in Egypt or Mesopotamia who didn't have anything to do one day and started to tell his kids where things came from and they told it to their kids and you know all this stuff that you believe about where you came from is just some kind of historical or cultural accident. A lot of it can not be defended successfully. Uh, even the scientific ones which seem so believable in the present time, I believe that in a hundred or two hundred years people will look back and say, OH, that was so weird you know that people believed that and so strange that people would believe that you know. Don't think that's because it's modern and because it's fresh and because it's

convincing in you culture that in a hundred years it's not gonna' just be thrown out the window. It will be. Like all the great, read science today from 1850 and see how much it's really silly and don't think that a hundred years from now everything that's written today is not gonna seem really stupid or even look just 20 years ago, ah, at some magazine about why things Science Magazine and 50% of it's already silly. Give another 50 years, you know, the other 50% will be silly. Don't believe in things because it's what Mrs. Melvin said, that was my 1st grade teacher, OK? Don't believe in things cause that's what mom and dad said. Don't believe in things cause the New York Times or great modern physicists say it. I mean, you have to think for yourself. I mean most of the ideas you have about where you came from and what you're made of are just Denzin Kuntak. They're different flavors, different repackagings of the basic idea that I must be self-existent, OK? Everything, all those ideas you grew up with. All that you were fed throughout your life, through the media and your parents and your culture, uh, it's all mistaken actually, OK? It's Denzin Kuntak, it's different rehashing of the same old "I am self-existent." OK? We'll get to why later. You know, I'm not saying reject science and everything else, I'm saying, with regard to where you came from and who you are and what you're made of you will eventually see that those ideas are mistaken, OK?

Here's the other kind of Denzin.

Say, DENZIN

(Student) "Denzin"

SHENGYE

(student) "Shengye"

DENZIN

(student) "Denzin"

SHENGYE

(student) "Shengye"

Denzin, again is the habit of seeing, the tendency to see things as self-existent. Shengye means inborn or innate the natural one that you're born with, OK? This one is not a product of your culture. It's not a product of your intellect. It's not a product of your thinking about it. Bugs have it, amoebas have it, roaches have it, elephants have it, fish have it, birds have it, humans have it. Every human that ever walked on this thing. And every being has it OK? So there's there two different kinds of misunderstanding yourself. One is all the stuff that Mrs. Melvin and those other people fed you..since the time you were able to listen to adults, right? And then, by the way there's a movie called "Fairytale" which you must see about uh, uh, so there's all this stuff you were fed by those adults and then

there's over here the one that came with your brain when your brain came, you know? And there's a mistaken, your brain has a tendency to see things the wrong way. A human, a normal human brain has a tendency to see things that way and that's called Denzin Tengye, you're born with it. Yeah.

(student) unclear

"It's actually the reason why they're born, OK?" (laugh) You need, see what I mean? Uh, the thing that causes you to create Karma and then to be born in this realm is Denzin Tengye, you know, uh

(student) unclear

Oh, Since time with no beginning. Ok? We'll, I'll give you the definition, it might help, OK? Let me finish the definitions and see if it doesn't cover what you're gonna ask. That's just an excuse cause I think we're gonna have to stay a long time tonight.

Tsor

Here's the description of it

Dupte...Lo...

Ok, let's try it

Tso

(student) Tso

Dupta

(student) Dupta

Lo

(student) Lo

Du Gu Pe

(student) Du Gu Pe

Denzin

(student) Denzin

Tso means mainly, OK? Tso is a very popular word among Logicians and Debaters because it gets you out of any problems that might arise later. Mainly, OK? (laugh) and then you say, Oh that's why it said "Mainly," OK?

Dupta means normally, a school of philosophy a school of thinking, OK? When Mrs. Melvin in the first grade taught you that people came from apes or gorillas or whatever, you know, where you came from is these like primates, you know. Then that was a Dupta, she had a belief system. Dupta's like that, OK? It's alike Sidanta in Sanskrit. And then, later on, somebody said, NO NO you come from this DNA and you know all this stuff and then later on somebody said NO uh, you went to church and then they said it was God, you know, God did it, you know, and all that, OK? So that's a Dupta. Each one of those is a system of belief. So Dupta is like a system of belief. Dupta te means by that by a system of belief,

Lo Gyulwa, Lo means your mind Gyulwa means has been changed, OK? Your mind has been affected by some school some belief system, OK? Lo Gyulwa, La Te Ge, La Te means it must depend on that Ge means must. La Te Ge means these are ways of looking at the world that must depend always depend on somebody teaching you some belief system, OK? This is the definition of the tendency to see things as self-existent because you are taught that by other people, OK? And here's the formal definition. Mainly, it is a Denzin, OK? Denzin meaning tendency to see things as self-existent, it's a tendency to see things as self-existent which always relies upon uh someone relies upon someone coming to you and teaching you a belief system and changing your mind in that way. When you came out of your mother's womb, uh, you didn't believe in DNA. When you came out of your mother's womb. If you had been left to your own devices, you know like they called those children in France, they found some kid who was brought up by the animals you know for twenty years, I mean and they studied him. Because here's a person who doesn't have any Dupa. Nobody has inculcated any kind of cultures or beliefs of any culture in this kid. So will this kid believe in God? Without ever having parents to talk to you know will this kid believe in DNA will this kid believe in atomic theory, You know? And no. None of it. You know. That kid's mind is Dupa Lama Gyelwa, free of any kind of affected by any kind of belief system. This kind of Denzin is defined as the one which must rely on being inculcated and your brain being changed by some kind of belief system that somebody taught you. OK? If you're gonna get fancy it's like Mind only, Madyumika. If you're gonna get general it's what Mrs. Melvin said it's what the Priest said at church it's what your friends said your other kids in your school they'll like make up stuff you know like all this stuff was made by Bugu Bugu you know you know and you believe it for a couple of weeks and then you hear another one OK?

Here's the definition of the innate tendency to see things as self-existent. It's defined as. You guys can thank Eric and Sutrum who came to me and said "These classes aren't hard enough can you make put a little more Tibetan in them you know OK.

Say Togma

(student) Togma

Mepa Ne

(student) Mepa Ne

Je Su

(student) Je Su

Shukpa

(student) Shukpa

Dupte
(student) Dupte
Lo
(student) Lo
Gyur
(student) Gyur
Ma Gyur
(student) Ma Gyur
Ni Ka La
(student) Ni Ka La
Yerbe
(student)Yerbe
Denzin
(student) Denzin.
OK?

Togma mepa Ne. ôTogma means the beginning. Togma mepa means what? Beginningless. Togma mepa ne means for beginningless time. And that's not just, uh, hyperbole. That's true, OK? According to Buddhism, the inborn or natural tendency to see things as self-existent never had a beginning. You have lived forever and you've always had it. And it was always perpetuated by its seeds which it planted earlier. And those seeds were caused by it earlier which was caused by it's the one of the seeds of the one before it and according to Buddhism your mind has had no beginning and also your tendency to see things the wrong way has had no beginning OK? That's why it's so extraordinary for a person to see emptiness in this life. You know you haven't done it for years beyond counting. Universes have come and gone since you were looking at things the wrong way. You know? That's why it's so extraordinary to be in a class and hear about these things cause if you are a normal person and I don't know who's normal here uh bu"t if you're a normal person who hasn't seen emptiness directly you're on the cusp of something happening that hasn't happened in the in the time it takes many universes to grow and to be destroyed. You know, you have been here for years without counting and you're about to stop that process and so it's extraordinary to be in this room right now. People tell me when I meditate I don't know what to rejoice about. Oh how about the fact that you're one in a zillion. (Laugh) You know what I mean? You know? That would be pretty cool. You're actually better than that. You're one in an infinite number of beings who's hearing these things tonight. Uh Because all of those other viewpoints I mentioned are just flatly wrong and if you believe in them and if you hold them they can only lead you to die and to

suffer. And And this is a different viewpoint and it's and it's correct. And it doesn't lead you to ódie or suffer. It leads you out of that. It's very profound. I'm not just, you know, making you memorize philosophical definitions. If you get it and if you replace your old world-views with a new one, you can enter a Buddha paradise in this life. You know, that's the whole point. It's not a joke, it's not like just trying to see how many Tibetan words we can memorize or something like that. OK?

Toma Mepa Ne means For time without beginning. Je su shukpa means it has followed you. You've had it. OK? It's been following you in your mind, OK? It has gone on since for time with no beginning. Je Su Shukpa, that's the first quality of the natural tendency to see things the wrong way, OK? Drupte Lo Gyur Ma Gyur. Drupte, the same expression from above Drupte means some belief system by some belief system. Lo Gyur, your mind has been changed, Ma Gyur , or yousome brought up by the gorillas in Africa you know you would still have this. It doesn't matter whether you've been exposed to another belief system or not. It doesn't matter whether you're an ant or a human. You ...all, all beings have this in their mind, and all beings are perceiving the world in the wrong way. OK?

Ni Ka La, means both of them have this problem. People who have been exposed to belief systems and people who have not been exposed to belief systems. Both of them have this problem. Ni Ka La Yepa means both of them have it. Yepa means they have it. And Denzin is tendency to see things as self-existent. OK?

The other big difference if you ever see emptiness directly soon. Assuming you haven't done it yet, uh, there's another big difference betwee3/4n, I mean, this is this is the description that you find in the text books OK? But if you if you came to a person who had seen emptiness directly and said Could you explain the difference between these two tendencies? They would jump right to this thing here.

Say Tong lam
(student) tong Lam
Sa Gye Pa
(student) Sa Gye Pa
Tong Lam
(student) Tong Lam
Sa Gye Pa

(student) Sa Gye Pa

If your homework said, I mean, to a person who has seen emptiness directly, if you said tell me the difference between the natural tendency to see things as self-existent and the one that you've been taught in your by your culture and by your parents and by your schools and by your churches, you know, what is the difference? That person wouldn't even hesitate. They'd say the intellectual one is the one I got rid of in the path of seeing I remember. You know? I mean up until the path of seeing which is when you see emptiness directly. Up until that 20 minutes I didn't know what I was doing I was actually seeing the whole world as self-existent you know? Then for 20 minutes I didn't see the world as self-existent and then on the 21st minute I came out of it I came down and boom it came back to me again everything looked self-existent again but I did not believe any more. OK? That's the difference. Talk to an Arya and you say. What's the difference, you know, between these two? He'd say, that's the one that I didn't believe for a minute after I saw emptiness directly. You know if you came up to me 5 minutes after I saw emptiness directly after I came down out of it and you said "Do you still see things as self-existent?" You'd say. Yes. But do you believe it? NO. What do you mean, you mean, you can't help yourself, you know your wrong but you're still doing it? Right. You know. That's the big distinction. The one that you don't have anymore. The belief in what you see is the Kuntak. OK? That's the intellectual belief. If you ask an Arya who has come out of that state. Do you still believe what you see? They say, NO. Do you know you're wrong? They say Yes. Can you see emptiness right now directly? NO, uh Do you understand that what you're seeing is mistaken? YES. Do you directly perceive that all the perceptions you ever had in your lifetime were wrong before this. I do. OK? That's the difference. They have removed forever Denzin Kuntak. They will never again intellectually believe in what they're seeing. Do they still see it wrong? Yes. Do they still see it as self-existent? Yes. What's that like? We gotta' talk about it. We'll get to that tonight. OK? Uh, So that's the difference. Denzin Segye the one that you're born with is much harder to get rid of. It takes another seven lifetimes typically to get rid of it. OK? If you're lucky and you practice Tantra with your whole heart and you have a sweet beautiful Lama who can teach you that, then, then you can you can get out of it you can stop it in this lifetime. OK? But, but normally seven more lifetimes would be more typical. So Denzin Semgye is a lot harder to get rid of. It's that natural tendency to see things as self-existent. OK?

Sa Gye Pa means the eighth bodhisattva level. OK? The eighth Bodhisattva Level. Sa means level, like Bumi, Bodhisattva Bumi and Gye Pa means number

eight. There's a total of ten Bodhisattva levels. The first Bodhisattva level starts on the day you see emptiness directly. If you're on a Bodhisattva track. OK? Meaning if you have total compassion in your heart. The first Bodhisattva level begins on that moment that you see emptiness directly. The eighth Bodhisattva level normally happens seven lifetimes later or something like that. So it's hard to get there, OK? And on the eighth Bodhisattva Level, you forever stop the manifest tendency to see things as self-existent that you were born with. Manifest meaning you'll never have it come up in your mind again. Are the seeds still there? Yes. Will they ever make you see anything as self-existent again? No. So eighth Bodhisattva Level is a very important level. OK? At that level, it sort of corresponds to what the lower schools what would happen if you reach Nirvana in the Hinayana track but I won't go into that. You have forever stopped the tendency to see things as self-existent actively in your mind. It'll never happen again actively in your mind. You still have some kind of seeds that will never make you see it again but those seeds have to be destroyed during the ninth Bodhisattva Level. OK?

So that's how a person would answer it if they had gone through that process. I mean, they'd be more interested in explaining to you..they would be talking less about your childhood life and what your Mrs. Melvin taught you and they'd be talking more about OH Yeah that's the one I got rid of the day I saw emptiness directly. I remember. Because I don't believe what I saw after that. You know. I still don't believe what I see. Or if they remove the second one, they say, Oh Yeah I remember that. I remember when things still looked self-existent to me but I new they weren't. OK? That's the difference. Experientially that's the difference. OK? Uh, I'm gonna' talk about three different kinds of . Yeah..

(student) Unclear

Can I say more about how things are beginningless? Oh Sure. Just a little tiny bit OK? And you have to take the course on Proving Future and Past Lives. I don't know, what number is that, 4? Course Number 4. You can get the tapes for free from Mary. Anyway. Master Darma Kirti goes into a long proof in the second chapter in the Pramana Martika . It's called Kewam Namchitupa. And, uh, the basic theory although I hate to say it in a moment because you won't believe it and you might disbelieve it and that's a bad karma but anyway. ÁThe basic theory is that mind is a kind of substance in the way that physical matter is and that they are totally separate substances. The substances, the substance of which mind is made is invisible and aware. Those are its two qualities. And the substance of which physical matter is made is like. It it has some kind of weight, it has some kind of visual form or smellable hearable tasteable touchable

something about it like that. But anyway, according to Buddhism, they are totally different. You know, the brain may, the the the mind may reside in the brain or close to the brain but it is not the brain. It is some invisible thing which stays around the brain but can also go home right now and check if some of those nice cookies that Ann made are still on my altar. You know? (Laugh) They are. The mind is not limited to your physical skin and it's not foolish to say it is. It's not at all. Or else Einstein couldn't have ever blown up Japan or whatever. OK? It's not limited to your physical skin. And it takes mind to create mind. The substance of which mind is made requires as its principle cause, uh, a similar substance prior to its existence. And the first moment of your consciousness in this life must have been preceded by a similar moment of consciousness. According to Buddhism, uh. Once you prove a single instant milisecond of consciousness prior to your first consciousness in this life then you must say that lives are beginningless. Then you must say that your mind is beginningless. And you can think about it OK? I mean that's the Buddhist Theory?

(student) Unclear

You're sure? It's gonna get late.

(student) Unclear.

(GMR laughs) I don't know exactly, uh. How would a Bodhisattva at the eighth level view reality? Uh. They still see things. You know they still see all the things you see. I would say that by that time they are totally sensitized to the fact that every single detail of every single experience they are having is a projection of their own mind. It's their own mind organizing data and they, I would guess that it looks like they can almost see the flow of their own karma a.. affecting and determining every detail of their life and then in response to that knowledge.. that Prajnaparamita and the compassion that they also have they are doing incredible Bodhisattva deeds all day long. You know? They never do anything that's less than a high Bodhisattva action cause they see directly how the karma is creating their world . On a moment to moment basis they're aware of it and they're watching it and they're very sensitive to to that. So they're never creating a bad deed, never creating a bad karma like that. Extraordinary. Also once you've gotten to the eighth level you have perfected the first six perfections in an extraordinary form. The first six levels correspond to perfecting each of them in an extraordinary form. So tható person would be extraordinarily generous, extraordinarily moral, extraordinarily patient, extraordinarily good concentration like that, extraordinary joy about good deeds, stuff like that. OK.

Uh, I'm gonna' give you three different kinds of intellectual wrong ideas about

yourself OK? When I say intellectual, I'm also including Mrs. Melvin. Ok? I I I wouldn't say, not to put her down. She was cool. First Grade, My first grade teacher, sweet lady. Uh, But she determined a lot of my world view. You know? Here's this lady who plays bridge on the weekends is mostly interested in chocolate. You know, and here she is determining my future. You know? By whatever she heard in the Arizona Republic newspaper which was a weird newspaper. Uh, that morning, you know. And she's giving it to us and we're like believe her like we believe God. And and then I'm stuck with that baggage my whole life. It it's very very difficult to remove the visceral presuppositions, as they call them at Princeton. Uøh, about your life, that you grew up with you know. It's extremely difficult to remove them. You take them as real because Mrs. Melvin said so. OK? YOU still do. Very difficult to remove them, very difficult to question them. OK? Uh. It ends up like questioning the New York Times which is very difficult for a New Yorker. Alright.
(Student) unclear.

Seriously.

Here's the first one. Three kinds of wrong ideas that you might have learned from Mrs. Melvin or somebody like that. And these are being presented in the Bodhisattvatara by Master Shantideva 13 centuries ago. Things haven't changed. The human mind wants to hold things as self-existent in the same old way. OK?

This is, uh, Stupid Way of Looking at your World #1. OK?

By the way when I say stupid way of looking at your world or I'm picking on Mrs. Melvin, she was much bigger than me in those days. Now I can get her back. I'm not, I'm not uh just being flippant and I'm not like attacking Western Culture for fun or somethin1/2g like that. Those world views kill you. You will die if you hold those world views. You know? You can not enter a Buddha Paradise, you can not enter Nirvana. You will continue to suffer if you hold those world views. That's why I attack them. They don't work. They don't work. They're not correct. They're not true they don't work. You suffer if you hold them. So the point is to try to replace them with something that can get you out of dying out of suffering in this life. That's the whole point. And out of mental suffering in this life. OK? Those world views don't work from that point of view. OK? They simply don't work. The Buddhist one works. It can get you into a Buddha Paradise in this life. If it can't. Or if it doesn't smell to you that it can, you shouldn't come to this class. The reason to come to this class is not to make you come is not to make you a better friendly person although you will be uh. It's actually to try Ýto get out of dying. And death. And suffering and help

other people do that. OK? That's the goal of this. That's why we're discussing world views. You must now give up the other ones if you don't want to die. Seriously. OK? If you're tired of suffering. You have to give up the other ones. You know. You can still read the New York Times. Uh, but uh don't believe it. Ok.

Say it. Kanksta. Dang. Pumbo. Jewo Dang Kulpo Shindu Tzimba.

Ok. Kanksta means a a person meaning you. OK? Kanksa means person it means you OK? Dang means and. Pumbo means uh pumbo means the scanas or the heaps. I like to translate it sometimes as your parts. The parts that make you your mind your body and the other stuff that makes you up. OK? That's all. Just When you hear the word heaps, I'll use the word heaps. But just think of it as the parts. Your parts. Your arms your legs your head your mind your jealousy your happiness OK? All the stuff that you are. Michael. Which is a concept. All that stuff is my heaps or my parts. OK? Jewo means. Je je like in Je Tsongkapa? It means Lord. Je wo means a master as opposed to a servant. OK? It's the ancient word in Tibetan for Master. It's a very very old word. It's it's not been used for a long time. OK? Jewo means a master. Uh, But obviously the word Je like Je Tsonghkapa is connected to it. Dang means and. Kulpo means a servant, servants. OK? Servant. Shindu means like or similar to. Zimba means to think of them that way or to hold them that way or to grasp it that way. OK? What does it mean? This is a kind of a wrong idea about yourself. OK? This is a kind of wrong idea about yourself where you view yourself as being outside of your parts. OK? There's a part of me there's a Michael who's not my arms and my legs and who's not even my mind but who's running the show. OK? Like a big boss in a corporation. And all those parts are like little employees that I get to boss around. You know? You, arm, move over thereô. You, fingers, you know? Open. Close. Ah, there, I'm the master. OK? And I'm somehow not them. You see what I mean? It puts a distance between me and my body. I am bossing my body around. Now I'm saying to my mind. Don't be jealous. OK? Today. Try to control yourself. But there's some guy like the Wizard of Oz standing behind a curtain. You know? And he's pulling all the levers and then you know I tell my hand move. You know, I tell my mouth move. I tell my mind don't get jealous today. You know? Uh. And then and then this is a belief that there's some guy separate from those things. OK? Essentially separate from those things. There's some guy named Michael. And he's he's telling the mind what to think. He's telling the mind what to do. OK? Like a master and his servants. OK? This is a viewpoint which is not held by any Buddhist school. Like by the time you get to kindergarten Buddhist mentality, you're not supposed to think this anymore.

OK? We think it all the time. We live in thøat. OK? And I believe that if you think about it. I grew up. Uh. You know, I grew up, People talked to me about soul. You know when you're a kid and I used to read a lot. And and you read books and you come to a new word and you ask mom. You know? I remember like ration. I didn't know what ration meant you know like food? I'd go to mom. What's What's ray-tee-en mean? You know? And they'd say, no no, it's ration. And you'd say, what's it mean? You know I remember words being explained to me. And you go and you say what's a soul? What's soul? This book says, "Put your soul into it." You know? What's a soul? And your mom says well that's just if there's a Michael who's like there invisible inside somewhere and even if they cut your arm off they couldn't touch him and when you die, that Michael's gonna' go to heaven. Or whenever you know. But but that's a special Michael. You know? And and in a way you carry that with you. Ever since then. Uh, in one sense. And in another sense you're alwaysú behind your mind and behind your body. You think that you're in control. You think there's some guy who runs the show like sitting in a cockpit behind your brain you know with all these levers you know and and like telling the body what to do and telling the mind what to do. YOu believe that . You hold that. Even if you say you don't. You do. You know. You you have this self-awareness that you believe in OK? You wouldn't want to say any other thing. And this is a subtle world view that we all have. I think it's partly connected to the idea of soul. Uh Is there a part of Michael which is not his body or his mind. You see? Is there a Pul Simba, right? Is there a third possibility. You know? If you threw out the body and threw out the mind. You know? Would there be anything of Michael left there? Is thwrong. It doesn't work. If you keep holding it you will keep suffering. That's the point here. Very subtle. The perfection of wisdom is to dump all these stupid world view. They're very strong. You grew up with them. No one's ever questioned them. You know? Nobody said. Tessie you're not Tessie you know? Yes I'm Tessie Yes I'm Tessie. What are you talking about ? You know? No one's ever questioned them. OK? Tonight we are. OK? That's the first one. No Buddhist school even entertains this world view. They say Come On. Dump the legs, dump the arms dump the tummy. What do you got left? You know. Dump the head dump the brain dump the mind. What do you think, something's gonna' be left? You know. They say, NO. No no no Buddhist school entertains this. Master Shantideva gets to a very cute a a metaphor for emptiness later on. He says thinŒk of a reed or a piece of bamboo. And start peeling the sides off. You know? You have a stem and start and you know it's hollow inside. It's like a platic straw. Start peeling pieces off the plastic straw and when you get to the last piece what do you got left? You know? You got that hollow that was inside right? I mean it's like Boom. Nothing. OK? If you start uh, same thing, you

know. We believe that if you strip away the mind and the body uh and all those other things that there would still be some kind of Michael there. I'm not just my body and my mind, OK? You hold that, you believe that. You believe there's some guy behind it all. OK? First Wrong Idea.

NUMBER 2.

By the way we didn't even get to the nasty one of the natural one, OK? We're talking about intellectual ones. You know? The nasty the the the inte , the internal one is much nastier much harder much more slippery. OK?

Say Dulchen Chamedo Simba x2

Dulchen means atomic particle. What's aè Dulchen gyi Po? In Tibetan? Dulchen gyi Po? (laughs). It's atomic bomb, ok? In the Tibetan newspaper it'll say Dulchen gyi po, you know, OK? Dulchen means atomic particle. Chame means partless, I mean infinitely small the smallest atomic particle OK? Chame means it has it's partless you can never divide it it's so small you can never break it into two parts infinitely small. Atoms OK? Chamedo Simba means to hold that that that is what you really are. To hold that that is the basis of all matter of all things. OK? Things are made of atoms. OK? Things are made of tiny little atoms. OK? It's a world-view. OK? If you took apart David Sykes head (laughs) Sorry. And you kept dividing those shiny pieces smaller and smaller then finally you come down to something that really exists. You would come down to a , in your mind you're thinking it's about a little smaller than a piece of sand right? I mean when your parents told you about atoms. This is all stuff that This is like òMr. Smith in the 6th Grade Science teacher, right? He's the one who brainwashed me into this one. OK? There's these little tiny uh things you know called atoms. If you've got a couple oxygen ones and a carbon one, you're healthy you know? Lose an ion or an electron you know you've got problems. You know? And and that's the reality of you. That's who you are. That's what really makes you up. You know? You can get down to those little tiny things that if they're going good, everything's fine. And if there's a problem with them, you're sick or something like that or it actually changes from iron into copper. Wow. And they they teach you that and they blow up cities by by messing around with these things. So you think wow that's real, it must be correct. You know, OK? Seriously. Or people will walk on the moon because of this theory. You know so it must be correct. You believe that. You believe that the ultimate reality of my body is that it is made up of atoms. That's the basic building block of all the universe is atoms. You know. That's Mrs. What is her name? French guy, anyway, chemistry teacher, Boulet. Uh, that was the that was the thing. You know? All the world, you are made up of this infinitely small stuff called atoms. And if you could get down to it. That's the key of understanding everything.

You know? That's what you are. You are made of little tiny atoms. That's the ultimate reality of Winston McCullough. You know? You got so many ions of this so many electrons of that? And that's why you're the way you are. OK? That is your reality. And those are real. Those are objectively observably real. OK? It's incorrect. OK? We gotta' talk about it. OK? We have to talk about it. It doesn't work. You die if you think that. OK? Seriously. It doesn't work. It does not explain the functioning of the world. It does not explain why you are here and why you are suffering. It does not suffice to explain that. It does not allow you to escape death and suffering in this life in this lifetime. That's a mist, It's a mistake to think that way. OK? It's not functional, it's dysfunctional. You know if you had a car and somebody said, This is a new Mercedes. You know and you'd say Great, you know and you'd say where's the keys, here's the keys you know Get In you know and you'd say OK. Turn the key you know Nothing Happens you say. Yeah but it doesn't work. You know? And they say but NO, NO, but look it's a great Mercedes you know. You'd say I don't care how great it is it can't get me anywhere. You know. I don't need it. It doesn't work. It doesn't function. This world view doesn't work. OK? Can blow up a city apparently, you know? If it really does it, that's another question but can it get you to enlightenment, can it stop you from dying NOT At all and it never will. And you will suffer as long as you hold that world view. It's dysf, it doesn't work for what a human being needs which is total bliss and happiness. It doesn't work for the needs of humanity to think that you are atoms. OK? Is it? Can Buddhism world view and the atomic world view coexist? NO. OK? NO. Alright? Because that assumes that they are self-existent. OK? They're not talking to you about how the copper atom came from your virtue. If it's carrying your phone conversation. OK? They don't say anything about that. So it, so they're holding that copper atom to be self existent. It doesn't work. It will never work. Why is the copper holding your conversation over a wire? Has nothing to do with atomic particle. It has to do with your virtue. It has to do with your past karma. And if your karma wore out the same copper wouldn't carry that phone thing. And they'd say, OH, you know unfortunately there's been an atomic disturbance and they're not carrying phone messages anymore you know? It's very, you know it's hard it's very hard but until your mind shifts. By the way, those ideas that I'm attacking. You weren't born with them. They were brainwashed into you and they don't work. And you can switch to another one that does work. It doesn't mean that you have to attack every scientist you meet. NO. You know. But if they see that you're extremely happy and that you're not suffering you know, you know they might get it or something you know. That's the point. Yeah.

(Student) unclear

(Laughs) She said we all accept the validity of science. You can see that it works. It doesn't work. OK?

I say it doesn't work. I say it can't bring you what you want. I mean you're saying I can achieve my desired results by using this principle called atomic theory. You know? I can achieve what I want. I can I can understand the universe. I can understand things. I can make things happen the way I want to. BULL SHIT. You know? BULLSHIT. Really BULLSHIT you know. You suffer. You can't make things happen the way you want to. The whole humanity is killing each other. The whole humanity is unhappy. Humanity is dying. Humanity is getting all these diseases. It doesn't work. That's not the way. See what I mean?

(student) Unclear

I am saying that that it's

(student) unclear.

Oh there there are non self existent sub atomic particles. Yeah. Yeah. If you understand their, how they're not self-existent. Then you can be a real scientist. And then you can create anything you want. Uh, I'm disputing the part of it that doesn't include the theory of good deeds and bad deeds. Seriously. Quite seriously. Dead serious. Life serious. OK? Something like. Very serious. Am I saying atomic particles don't exist? NO. Am I saying there doesn't exist any self-existent from its own side atomic particle which is partless and which is the basis of all you know the universe? YES. I'm saying exactly that. There is no such thing done. That thing doesn't exist. And your mind has for beginningless time grasped to that. And 1/4 I'm not kidding. And I'm not exaggerating. And I'm I'm not wrong either. And I'm I'm getting up here to tell you that because because it will save you. You know. It would . Yeah. Yeah.

What I'm saying is that yeah there are sub atomic particles. There's a thing you can call subatomic particles. But only because your mind is imposing that idea on it because of your past karma. Period. If it wasn't for that, there would be no subatomic particles. You are you're struggling cause you're holding that to be self..you're number 2. Really. No Go ahead. Go ahead. No you grew up as a scientist. It's not your fault. LAUGHS. Go ahead Go ahead go ahead.

(student) unclear.

If an if an Arya uh studied science. No yeah they are incongruent, they are. Ultimately, they are. It's Pom She. Pom She means you know, when I give a lecture in front of . If there were really a room full of Quakers here I would not be saying this right now. Laugh. No eand it's called Pom She. Pom she means You fit the you fit the presentation of Buddhism to the audience that you have.

Seriously. Seriously. But but is it true that atomic particles exist in the way they are believed to exist by every scientist? Not at all. Not at all. And that is why they suffer. And that's why the guys looking into an electron microscope is unhappy and will die. Uh. It doesn't work. It doesn't work. It's wrong. It's dysfunctional. It's like a Mercedes that doesn't turn on. You gotta' think about it. They all come down to the habit of seeing things as self-existent. All the, all, every belief, all those beliefs come down to misunderstanding the basic nature of any object. You see? It's very profound. That's getting close to Buddhism. (Laughs) The uncertainty principle, right? That's OK. OK.

(student) unclear

Uh, you can call it the Holding that Atomic Particles are infinitely small and that's reality.

(student) unclear

You could say that. But now you get what I mean. This is not some stupid idea that was held in the 14th century, you know, eighth century in India. Scientists have this, we have this. Seriously. And it doesn't work. It doesn't explain the way things work. It doesn't explain the universe. It doesn't explain your life. It doesn't explain why a car hits somebody. It doesn't explain why your aunt got cancer. It doesn't explain it. It explains what you observe. It doesn't explain where it's coming from. OK? Uh. Let me doone more and then I'll entertain a few questions. OK?

By the way hopefully I'm gonna' describe the correct here right? (Laughs) Otherwise you go home viewless it's like having no pants on or something. (Laughs) OK?

What I mean broñ is you believe in science cause it seems to work. And I'm saying it doesn't work. That's all.

(student) unclear

I understand. You're saying that scientists kind of caught up to this way of thinking because they agreed to the fact that uh they have come to understand that by observing an event, uh, you actually affect its reality. And if it were unobserved by you its reality would've been different. Um, it doesn't bring into account morality. You know? It doesn't, they're not talking that uh if you look on it while you're angry it's gonna' be affected one way, if you look on it while you're having compassion, reality will actually change to become something else. If they, if quantum theory will add that in the next few weeks, I will accept

Quantum Theory. Seriously, I'm not kidding. I am absolutely not kidding. You know? If you don't get to that part. You didn't get it. You know? And it won't function if you don't get to that part.

(student) unclear

Oh yeah. No. I'd say it's less of a total screw up. It's like 50% (laughs). Seriously. We're talking life or death, we're not just joking around about you know, are 3 billion people wrong about the way they think. You know? Actually, YES. You know. Uh. Yeah. Why? Because people die and suffer. And you don't have to. It's it's due to a misperception. He didn't say in his definition of Denzin Semgye that 80% of the population has it or 60% or 30%. He said 100 %. OK? You're born with it. OK? And you will, you will struggle to defend some belief because ultimately, which is to see things as self-existent. All of those world views that Mrs. Melvin taught me or all those other people. They all come down to seeing things as self-existent. Seriously. OK?

Let me finish the second one. OK. Say Shipa Kechink Chame Tu Simba. OK. Shepa means your mind. OK? Your mind. Kechink means the instants of your mind. OK? Your mind is coming into existence and going out of existence. It's beginning and ending by the moment. Right? It's a series of karmas going off. You know? So fast that it looks like time, itself. So fast that it looks like time passing by. It's like a movie. I don't know how many frames it takes to get the eye fooled. But I, does anybody? I don't know. I don't know how many frames it is a second that you need to flash by.

(Student) 24

24. Before the eye thinks it's moving. But it's not. It's a bunch of individual frames. OK? Uh. Chame means partless. Nothing smaller. An instant of consciousness which is infinitely short. Now we're not talking space as we were with the atoms. Now we're talking time. Infinitely short durations of the mind itself. Of consciousness itself. Dzimba means to hold that there could ever be such a thing. To believe that what's called my lifetime is a series of events, you know, of awarenesses of certain events which have their own reality. Very subtle. OK? By the way these last two are Buddhist viewpoints. By lower schools who are wrong. OK? To believe that those very brief instants, milliseconds of consciousness which make up my life time over the stretch of my lifetime forty-something years now. That each one of those things is a discreet real duration of my mind. That it's real and that my life of real moments like that. That there are objective moments of consciousness that altogether add up to forty-something years of Michael Roach's life and that's what I'm made of. And that's who I am. I am the sum total of all the instants of my life of my mind.

OK? By the way. The school before that is saying that Michael Roach is the sum total of all those nice little atoms in his body. And the school before that is saying Michael Roach is this Wizard of Oz behind the curtain running that body and mind. OK? Like that. Three wrong ideas about who you are. Do you have them? You bet you have them. OK? I don't give(tm) them names. We can give them names. Uh..... First one is you can say Master and Servant Complex. I guess. You know? To believe that there's some guy outside your body and mind who's running the show. We'll call it the Wizard of Oz theory. Uh Number two is Atomic Theory. Number 3 is I don't know what you want to call it but That my life is made up of all the moments of my life but each one of those moments is real. It's real. It has its own reality independent of me. I am made up of a you know 65x40x 52x7x24x60 moments of my life. But those are reality in the same way that atoms have reality. You know. I can break it down to that but when I get down to that shortest moment of my perception of my life. That's a real thing that's independent of me that has its own objective existence. Independent of my mind. OK? Those are three kinds of wrong views. Each one is more subtle than the one before. K The last two are held by Buddhist schools the first one is not held by a Buddhist school. OK? I'll answer a few questions and then you gotta' take a break. You can't go home without any pants on. OK? Yeah

(student) unclear

Yeah. Oh yeah. They do. Some schools hold both some schools you can always find two guys who'll believe almost anything. You know?

(student) unclear

Yeah. You could say that.

Unclear.... not somehow connected to his mind and his body. OK? Not not to be found in there somewhere. But the Middle Way school says that we are further neither any single one of our parts nor the whole of the parts. OK? Now we'll talk about those two separately. Alright? Is Michael Roach Michael Roach's little finger? The answer is... NO. OK? Next question. I went up to Janis Brady who's over here now and who's twenty-something approaching what? Anyway, when she was this tall. I think she was six or something or five and it was after Madyumika class in New Jersey and I was feeling really mystical, you know. And I went up to her and I said Janis, am I my hand? And she said "NO." And I say, you know, She used to sit in all the classes with her mother. And then I said, but Janis, Am I all my parts together? And she says, Yes. And you know, Madyumika says NO. And I was like and I couldn't answer her you know. It was like somebody going TSA you know. And I was like, and then here's this

kid you know and this kid like she said "Of course you are, you are the sum of your whole, of your parts. You are the whole of your parts. That's what you are. Don't be silly." And I'm like. I couldn't answer her. It was so funny. I went and made tea or something you know. I tried to change (laughs) I tried to change the subject. Now I figured it out. OK? So. Here you go. (laughs)

Nagarjuna, The Buddha, Thōe Dalai Lama, everybody says you are not the sum of your parts. OK. You are not. Why? Uh. Think about it. If you were in the Friday night class, you already know the answer. OK? Maybe we'll use the same pants so you remember. (laughs)

Uh. Is the pen the sum of the black and the white and the cylindrical. You see what I mean? This is very delicate. This is very profound. And and when all these Madyumika reasonings. If you understand one you can get them all. If you understand this one you'll always get all the other ones. OK? Am I, is the pen the sum of its parts? Is the pen the sum of the top the bottom, the ink, the thing in the middle, the cap. This thing here. Is all that stuff together the pen. And Madyumika says NO. And that's the hard one to me. You know. It's easy to say. It's not neither. It's not both. It's easy to say it's not any one of the parts. But that one about it's not being all the parts together as Janis pointed out, that's hard. You know. But it's not haùrd if you were in the class on Friday. What what is still incomplete? My perception of it as a pen. My imposing the idea of pen on it. Something coming from me. Until I think of it as a pen it won't work as a pen and it's not a pen. OK? If it were a pen because it was the sum of the parts which you could see in my hand, then any being entering this room from a roach to a dog to a cat to an Eskimo from the 11th century would say. OH. Magic marker. Vis a vis Company. You know. If it was coming from its side. If penness was its nature. If it had any nature of its own. Then any person who entered this room would immediately recognize it as that because it would be emanating penness. But it's not. Until I think of it as a pen it's not a pen. OK? Uh. And I think. I think as a Buddhist who wants to get to a Tantric paradise in this life. There's one step more you have to go. Why am I thinking of it as a pen? Why, why does my mind organize those colors and shapes into a pen. Karma, OK? If ÉI like the pen, it's good karma. If I'm frustrated that that pen hasn't run out of ink yet and I can't get home yet and I'll probably miss my bus if that guy goes on much longer, it's a bad karma. But it's coming from me. It's penness. It does not have a quality of being pen by itself. OK? That's profound. That's really profound. Now you can affect everything in the world. Now you can adjust your reality. What are the forces that could change even those very solid realities like the one called Michael Roach's death. OK? I mean what would it

take to change that? Powerful good karma. You know? Really powerful good karma. But if I had it, now I could change that thing called my death. I could transform it into something else. And that's the whole idea of the secret teachings. What Rinpoche's been teaching in the last few months. Shilam Drewa Sum Jangshi. That's that's it. That's exactly what he's been talking about. You know. You do have the potential. Because because my death is empty. Because I am not the sum of the parts. You see what I mean? Because my death is not the sum of all my body shutting down. But rather depends heavily on what? My projection of it from my own mind. Now death becomes something that's not necessarily true. OK? It's very profound. OK? So that's the answer to Janis' question. Sorry it took so long. OK?

I don't know. It's been going on for a long time. After class between you and me, OK? Alright. Here we go. Sorry. Anybody that has a burning question can come to me after class and I'll probably tell them to book an appointment with Phuntsok. Uh. And everybody knows there's no such thing. OK?

Uh. Why does the non-Buddhist opponent in the ninth chapter say that the person must be unchanging? They say. I don't like this thing about that the person is. Buddhism says that you don't last for more than a millisecond. You know? Within five minutes you're a totally different thing? OK? You are changing like that. Why, by the way? You are the sum of your karmic seeds going off. You see? It's very cool. You exist. You consist of all those perceptions going off in your mind. OK? It's those 65 perceptions going off in your mind that makes you who you are. And that's all you are. You are not the atoms; you are not the perceptions; you are not some guy who's outside running the show. You are only the sum total of those perceptions forced on you by your past karma and that's all you are. If you happen to see atoms, or if you happen to be aware of some mind or if you happen to get the feeling that you're running the show. That's only because it's a projection. OK? That's. That's very profound. You have to get used to that. That makes all things possible. Anyone in this room could become a Tantric Deity now. You see what I mean? It's very cool. But you have to be moral which is the hard part. OK. Uh. The answer is.

Yeah?

(student) unclear.

Say it again? What

(student) unclear.

Viewpoint number 3? No not at all. No. That's talking about self-existent moments of your mind. This is talking about imposed by your past karma perception of moments of your mind. There's a big difference. OK? Uh. The non-Buddhist school that says that that the person should be unchanging says

the problem with this Buddhist theory that you are constantly changing. And I got sidetracked because I was trying to explain to you that the real reason you change is that your perceptions forced on you by your past karma are constantly changing. OK? They say that if the person is something that begins and ends by the moment then the person that committed the karma is gone by the time that the result of the karma comes back. Like if I kill a bug on uh October 25th uh and t. OK? That is a different person. So where's the connection? You know. Why is the guy two years from now living off the sins of the father. Right? Why is the guy two years from now suffering because of something that somebody did two years that he's not connected to in any way? That's very, it's also subtle, you have to work on it OK? Why is the guy in 1999 suffering from stuff that Michael Roach did in 1997 if he's a totally different being by then? You know. How can he be suffering consequences of something that somebody else did about a zillion changes ago? It's a different guy. This is what the non-Buddhists say. Then they say. You must be UNCLEAR. You must be some unchanging thing. There must be some unchanging soul called Leon's soul. And the soul stores the karma and the soul experiences the karma at the end and it must never be changing. There must be a part of Leon that after you take away his mind and all his body parts that's still there because somebody has to experience the karma later. And it damn well better be the same guy because it's not justice for someone else to be suffering. OK? They say that way. They say it that way, OK?

How does Master Shantideva answer them? And this is the last thing tonight. Almost. OK?

Say Le Chepe Judang Jebu Nyowe Juki Kangsak Ze Kade.

He's gonna' give three answers to these guys. Here's the first one. By the way it's not a stupid question. OK? It's not a stupid question. It's very important. OK? If I'm just a bunch of karmas going off. Then who is it that collects the karma? If I'm just the karmas going off, where's the guy who collected the karma and where's the guy who's experiencing the result of the karma. You know. Where is he? Cause I like it I like it better to think of my karmic seeds like my hands and my arms. I'm the boss. I'm here and they belong to me. Don't tell me I am them. That's a little uncomfortable. It gets a little weird. You know. Don't tell me I am the sum of all my karmic seeds going off. That's too uncomfortable. I want to be a person who has the seeds up here. And when I do purification. Something goes away up here. Don't tell them I am them going off. Don't tell me there's nothing more to me than going off. That's very uncomfortable. You gotta' get lost in that. I want to be a person who has the karmic seeds. Ok? And

they say, they're complaining to the Buddhists. They say if you are the karmic seeds. Who's got them and who loses them when they finish. You know. OK? By the way. There's no contradiction to say you are them when you collect them and you are them when you go off. But they have a problem with that and it feels uncomfortable. OK? They think that there somebody that has them and then loses them. OK? So we say to them. Hey, look, Mr... I believe it's the Samkyas, OK? or somebody like tōhat it's a non-Buddhist school. And they say, Look Mr. Non-Buddhist, uh, if you think about it, Le Chepa means when you do the karma like crushing a bug, smashing a bug. Ju means at that time. Dang means and. Jebu means karmic result like getting mugged on the street. OK? Seriously. Alright? Nyowe means you experience that result. You get mugged, you experience the mugging. Nyowe. Ju, the time, that time. By the way, don't think of Karma as uh, accounting as some of your life, you know? Don't think of karma as the reason why you didn't get a promotion last year. Karma is responsible for every hair in your eyebrows. Karma is responsible for every breath you take. Karma is responsible for every thought you think. Everything is. Don't think of yourself as a person who is bumping into karma every twenty minutes or every hour or every thirty days or so, it's not like that. You are a result of karma. You are karma going off. You're made of that. And every experience in your whole öworld is that. Get used to it. OK? You don't have any other reality. You are not a bunch of atoms. Or a bunch of moments of consciousness. Or a driver standing behind it. You are the karma going off. OK? Alright. Nyowe Ju Ki. Kansak means that person, actually those two people, Ze Kade. Ze Kade means they are essentially different. All he's saying to the non-Buddhists right now is like, Look. You want to say there's some guy who's collecting the karma? And you want to say there's some other guy uh who's experiencing the karma and you have a problem that we say they're different because they're changing every minute? What? Do you think they're the same? Do you think they're the same? Do you think it's the same guy? What do you think? They can't say it's the same guy. OK? They can't say it. Even if they say there's some core inside you somewhere around your stomach. I remember when my mom talked about soul, I saw it as some kind of crystalline thing that was somewhere between my heart and my stomach. You know? If you believe that there's some thing here, Michael, who's independent of his body and his mind. There's some core Michael there then are you telling me, Mr. Non-Buddhist, that the core Michael when he crushed the bug and the core Michael when he experienced it are the same thing are the same thing? Exactly the same thing? In the same time. The guys would say, NO. Of course they're different. One happened in 1997, one happened in 1999. Then the Madyumika says Well then you have the same problem we have. You know. Ok, you're not saying it

changes from instant to instant, but if he's not the same one then it's not there. Poor old core of 1997, I mean poor old core of 1999 is having to experience the bad karma of poor old, poor old, nasty old core of 1997 who collected the bad karma. You have the same problem we have. Forget this idea of a soul. Forget this idea of some independent Michael, uh, who's not my body and not my mind and who didn't change from 1979 to 1999. It doesn't make sense. Of course he's different. And you agree he's different, right? And they say, yeah we agree. So don't give me this shpiel about who's gonna collect the karma, who's gonna experience the karma. You have the same problem that we do. That's his first objection to the non-Buddhists.

Yeah.

(student) unclear

Yeah. Ok. Ok. The non-Buddhist says, the non-Buddhist says, let's say you kill an ant in 1997. 1999 you cut your finger slicing some bread. They are totally connected. OK? They are absolutely connected. Don't think that you ever cut your finger by accident. There is no such thing. How are they connected? Because that guy was two years ago. He's totally different. You know. He had more hair. He was younger. You know. I'm a totally different person now. Where is the connection between me and that guy? Ok, they say that. They say therefore the person must be some unchanging part. There must be something about Michael Roach in 1997 that didn't change up to 1999 because it's not right that a different person should have to suffer from a different person's bad deed. It's not right. If you Buddhists are right. If I'm changing by the millisecond, I changed totally by two years later. So who's experiencing the karma who was guilty of committing the karma? OK. If there's not some soul or some person who's independent of all this other Michael stuff. OK? And you believe that. You think that way. OK? That's their first suggestion.

So Master Shantideva says look. What you call the core Michael of 1997 and the core Michael of 1999, are they happening at different times? Of course. When was that guy? 1997 when the deed was committed. Oh when is this guy? 1999 when the result is experienced. They're not the same right? Right. So you have the same problem that we have. What are you, why are you complaining to us? Tsupa Me means, Tsupa Du medium in the end he's gonna say. Your own argument is stupid because you believe everything that you say we believe. OK? First Objection.

Second Objection is shorter, luckily.

(Laugh) I just want to see if you put your donor on to make notes. Go ahead. Never mind.

(student) unclear

Yeah. You are only the goings off of your. Yeah.

(student) unclear.

Um. What I mean is don't think of yourself as a person who's having this karma going off in their mind. The person is the karma going off in their mind. Yeah it's the.

(student) What I'm asking....unclear

Oh. Uh. Data being presented to your mind and your mind organizing that data into a thing called John Stilwell over an extended period of time. Due to the things you did in the past. Yeah. Yeah. Yeah. Is there any data beyond those conceptualizations. Now that's a big debate. And ultimately no. But that's another. We're gonna' get into that later. OK?

Say Gyi Du su De bu Nyo Mi si.

è

OK. Gyu Du Su means at the time of the cause. At the time of the cause. Debu means the result. Meaning getting mugged. OK? The cause is killing a bug or something. Alright? Nyo means to experience that result Mi Si means it's not possible, it's totally impossible. To put it into plain English, it's totally impossible that you experience the result at the very moment that you committed the karma. OK? Why would Master Shantideva say such a thing that's so obvious. You know? It's obvious that when you give away five dollars even to His Holiness the Dalai Lama, you don't get rich the next morning. OK? But you do get rich from that. OK? But it doesn't happen at the same moment. It's impossible. Buddhism says that's impossible. The result has to come after the cause. There has to come a growing process. Why does Master Shantideva say that? Because the non-Buddhists come up with this thing. They say Uh, OK, you're right. The person in 1997 is different than the person in 1999 so we won't say that. Let's say uh the guy in 1997 experiences the result. The guy experiencing the result is the guy in 1997. And Master Shantideva says Come On, you know. Is the result because of 1999 is gonna' happen to the guy in 1997? OK? They're trying to get out of the fact that the self changes. And that the self is not what you thought it was. It's not some soul or some guy who's independent of your body and mind which is changing by the instant. OK?

OK. Alright.

What he's saying. Master Shantideva is saying, look, either the guy is experiencing the karma, the result of the karma two years later, or the guy is the same guy. Now which one do you want. Who's gonna experience the karma. Is it the guy two years later a different guy or the same guy? You see if they say different guy they have a problem. Cause they were complaining to Master

Shantideva about different guy. But they say some guy. He's gotta be the guy back in 1997 because a millisecond later he's a different guy. And if you say some guy then the moment you crush the bug, your ribs should start to break. That would be a hell of a lot easier. Life wouldn't be so bad. Seriously. Nagarjuna says Arya Nagarjuna said one of the worst things about karma is the time delay. You know. It would be so kind of karma. If Mr. Karma would behave then when you wouldn't go around asking Michael Roach, can I kill the bugs in my apartment? The minute you started to step on them, your rib would start to break. No seriously. It's exactly what really happens. You get. You giggle because it sounds silly. Worse than that happens. You know. But if it happened that as you start to crush a bug your ribs started to break, the world would be moral from tonight. You know. It's very interesting. If people saw how karma really works the world would be infinitely moral. You know. If the minute you cheated somebody your own bank account was wiped out in a stock market crash. You know. Which by the way is created by the collective karma of everyone who has stocks, right? You wouldn't cheat anybody anymore. If the minute you lied to somebody you know like your head split open or something, you'd stop doing it, probably. OK. Seriously. Seriously. There's this time delay. So Master Shantideva says, which way do you non-Buddhists want it you know? The guy's different or the guy's the same. If the guy's the same then the moment you step on a bug then your own ribs are cracking, right? And the guy says well that's not the way it works. So he says so it's a different guy, right? Yeah. So your own self is changing, right? Right. So you don't stay the same right? Right. So there is no permanent Michael Roach. There is no self-standing Michael Roach. Michael Roach is a constantly changing thing. You know. (laughs) They don't want to say that. They don't want to say that. Then I might have to get into accepting that Michael Roach is a projection which is constantly shifting because of my own karma OK? OK. Let me go a little bit further. I'll give you the last one and then we'll do some debate.

By the way, I'll cut you some slack. This question is not on the quiz, OK? Those last three things are not on I'll cut you some slack, OK? Homework question number 6 will not be on the quiz, OK? Cause it's too much, I think, it's a little much, OK? It will be on your Homework.

Say Gyin Jikla Le Chepa Po Dang Je Bu Chepa Po Te Run.

Gyun Jikla. Gyun means stream and I'll talk about it in a minute. Gyun means a stream like a continuum. Jik is one. La means on that stream. Le means karma. Chepa Po means the person who does the karma. Dang means and. Je Bu

means the result or the consequence of that karma like getting mugged, ok. Chepa Po means here the one who experiences the result. Ten Run in this case as you read in the commentary means it's OK to call him that. OK? It's OK to say that. OK? What does it mean? This is our final answer to the Nñon-Buddhists. What are they trying to prove? That there's some Michael Roach who's permanent unchanging inner core crystal little thing. I always saw it as kind of long you know I don't know why. The soul had to be long. And it was clear cause when they cut open your body they don't find anything. That is the way I thought of it when my mom explained it to me. And I definitely thought it was between my stomach and my heart somewhere. You know. OK? I mean it was in there somewhere. They say there is such a thing. We say no you are the constant flow of your karma. You are the constant shifting of your karma. You are nothing more than that. It's not like you have that karma. You are that karma. OK? If you want to be a Tantric Deity, you better collect some good karma. Then there's no problem. You can do it because then, that's all there is. OK? So deep down inside we say you don't have to talk about it like that, you don't have to talk about anything like that. We can call the ÷flow of your karma over a seventy year period, it's ok to call that Michael Roach. NO problem. OK? The person who crushes the bug and the person who experiences the mugging, OK, they are connected by their flow of Karma. And that's no problem. You can call them that. You can call them that. You know. You can think of them that way. Why? Why would you think of them that way? Forced by your past karma. OK? To perceive what? To perceive a thing called Michael Roach over the length of my life? Is it self-existent? Isn't it true that Michael Roach is self-existently flowing through his life? NO. Why not? There's people with mental illness who can't remember yesterday. There's people who are totally disconnected, disjuncted from each moment. They don't have the karma to perceive themselves as a person going through time. OK? That's also a karmic result. It's not necessarily true that everyone has that. Probably animals have less of a of a perception of that than humans, for example. Thùey are living more in the moment. OK? But it's OK. And it's quite proper to say that my perception of myself killing the bug and my perception of myself getting mugged and all the perceptions between. It's OK to call it Michael Roach. OK? Is it ultimately or self-existently Michael Roach? NO. Is it Michael Roach because I'm thinking of it that way? YES. Are all my parts Michael Roach by themselves? NO. Are they Michael Roach when I'm forced to think about them as Michael Roach? YES. Is there anything else to Michael Roach besides that? NO. But I got this thing. Oh that's a Gak Cha and emptiness is the absence of that. You see? It's cool. What is emptiness? It's the fact that nothing else is ever there anyway. OK? That's the emptiness of Michael Roach. There is no Michael Roach except for that. What I

perceive to be Michael Roach. What? All those parts. What are the parts? All the separate experiences in my life. OK? Are all the separate experiences in my life together Michael Roach? NO. Not until my karma forces me to think of them that way. Then they are. Then that's a perfect Michael Roach. What's the point of all this philosophical junk? You know. There's a big point. If I can keep my vows. If I can keep my my good way of life and if I could be good to others. If I could have compassion. That means I can change into a different kind of being. And the bad karma that made me. The bad karma that's going to produce my death, I can wipe it out and I can replace it. I don't have to die. OK? I don't have to die like that. That's a silly thing to say because I've never seen anyone that ever did that. Of course you haven't seen them. You didn't even collect enough good karma to see such a being. OK? It's not crazy to say that you would never see such a being. So because you haven't seen it there's no such thing, right? OK? Alright? Seriously. OK? Is it likely that there would be such beings. Sounds logical. How can I confirm it? Get ethical enough and clean up your life enough that you can see them. How do I do that? Keep your book. If you don't know how to keep your book, come on Monday nights. Uh. What if it's not true? OK? What if all this tonight's discussion is not true? What if all those other Denzin Kuntaks, those other world views are correct. You know one of them is correct and not the one I've been describing. Well just go and die. You know? Really. That's all there is left. You know? What do you have to look forward to? Getting old? Losing every possession you have. You know. Getting to a stage where nobody even remembers your name anymore. And that's happening to everybody else in your life. In unstoppably, indisputably, and Buddha and all those other religions that say that there's anything else it's just wrong. I say it's not true. You know. The other world views are supporting that. It's not true. It really isn't true. You don't have to be like that. You don't have to die like that. You can stop it. How long does it take to get a taste of it? Uh. Practice well for maybe six months, a year. Really well, seriously. You would really start to get a taste for it. You could start to manipulate to your reality in a way that you recognize. You know. You would say this is too much to be coincidence. Now something weird is happening you know. Something I'm doing is making things happen. You know. There comes a point in your own personal practice where you say. Now that was too much. You know. (Laugh) You know what I mean? Really. And you start to confirm the truth of these things. You can not do it without practicing. You know. And then people practice half assed. I had somebody at break tell me, I didn't have time to meditate yesterday. Don't come and tell me you didn't have time to meditate. What am I supposed to do about it? It's not like there's any God who can give you an excuse, you know write a letter to your parents you know say Sorry, uh,

they're gonna' suffer in samsara for 10 more years cause they didn't have time to meditate. You know. Please excuse them. There's no. I can't do that. Right? Don't tell me that. I don't, you know, I can't do anything about it. You know if you don't practice, it'll never happen. YOU know you can confirm its nonproof by not practicing. Then you'll never know. OK? Go on the way you are. By the way, you have nothing to lose by practicing. The worst thing it could do is make you a nicer person. You know. The worst thing it could do is like you're not gonna kill anybody steal anything, drink alcohol, etcetera. That's the worst thing that could happen. You're happier and it's cheaper not to do all that stuff. So that's the worst thing that could happen. Ok one more thing then we'll stop.

Uh. So what is they got to the end and mr. Non-Buddhist says, OK, Mr. Buddhist, how do you explain all this stuff? OK? How do you explain how karma works? Alright? If you're so smart, you tell me. And here's Mr. Maçdyumika's answer. Uh there's a mistake here. OK? This is a mistake. You should cut that letter. We have to fix that. OK? I also misspelled in Friday night class the Dak shi and I'll spell it for you correctly next Friday night class. It's spelled four different ways in Tibetan and I spelled it a new way so. (Laughs) We're checking the computer and everyone's misspelling it but not the way I did. OK?

So say Cha She Ki Tsog Pa La Ten Ne Tan Ne Tap Sam.

This is the ultimate view. OK? You want one? Here it is. Alright. This is how things really happen. This is how the me really exists. This is what you really are. You are not ultimately a bunch of atoms. That's not your final mode of existence. OK? Are there atoms in Wilson, Winston's body? YES there are. Uh. Is that. If you can get down to the last atom and the last electron and ion, would you find Winston's ultimate mode of existence. No. You gotta' go one more step. OK? And by going that one more step you can refach a tantric paradise in this lifetime. OK? OK what is it? Cha She means parts. OK? The parts. Winston's head, Winston's arm, Winston's leg, Winston's mind, Winston's emotions, Winston's thoughts and the idea of Winston. OK? Cha She means the parts. Tsog Pa means the sum of the parts. Cha She Ki Tsog Pa means the sum of the parts which with a pen is what? The top, the tube, the ink thing, the tip, the little thing here, you know, all of it, OK? They're all the parts together. Cha She Ki Tsog Pa La Ten Ne means Ten Ne means based on those parts, based on the sum of the parts, OK? The sum of the parts is the basis. OK? The sum of the parts is the basis. OK? This is the profound. This sentence reflects the Buddhist belief of how all reality exists. OK? It's cool. OK? Tsog Pa La Ten Ne. Tan Nye Tap Sam. Tan Nye means in this case, a concept of the mind. A concept imposed

oAn the parts by the mind. OK? Normally Tan Nye means term or name. Here it refers and in all Madyumika, it refers to the idea or the thought, the projection. OK? Tan Nye is a projection. The projection of the mind. Tap Sam means it's nothing more than a projection. OK? Based on the parts. Imposed on the parts. Superimposed on the parts. OK? I'll go over it again.

(student) Unclear

Yeah. I will. I will. Yeah. Here's what it really means. The way this pen really exists is that there does exist a bunch of parts out there but then I think of it as pen and then it's a pen. OK? The real mode of existence of this pen is that the collection of the parts serves as the basis and then my mind supplies the idea pen and then there's a pen. But only then is there a pen. The sum of the parts of the pen is not a pen until I think of it as the pen. How's that? The sum of the parts of the pen is not a pen until I conceive of it as a pen. OK? What's that ^got to do with my life? I don't care about that stuff. You were supposed to teach me how to be calm and meditate and stuff like that? NO no no. Now talk about you. You know. You don't have to be a person who is getting older and who is gonna die. You don't have to be that because what you are is not some reality out there in your atoms. What you. The reality of you is how your mind is forcing you to see yourself. And you can change that. How? Be moral. Keep your vows. Be compassionate. You know. Be kind to other people. You know. In an ultimately serious way. And you will see your body change. You know. You will be forced to see a different kind of body. This kind of body is a result of crappy karma. Got it? This projection of this wrinkly hand and these skinny arms and hair and all that flaky stuff. You know. This is a result of crummây karma. You know. If my karma improves I will be forced to see this as different as as a different thing. If my karma gets lousier I'll break my arm or I'll get cancer earlier than I would've. OK? If as I live my life longer I am less kind less compassionate less moral I'll actually see myself get sicker more quickly. If I can reverse that and be more kind more moral more compassionate then I I can actually get to a point where I will see Manjushri's arm or Chen Ray Zig's arm or the Dalai Lama's arm or some holy being, Ken Rinpoche's arm. You know I will see a tantric deity's arm. OK? I saw Ken Rinpoche. He just fell down. He's got like a broken rib. I don't want to be like that. Forget it. How does he see himself? You have no idea. You know. That's what we're talking about. How you see the Dalai Lama is your problem. How he sees himself is his problem. How he sees himself is totally different than the way you see him. OK? Alright. Uh.

Is there any other me thani the one I just described? You gotta' get used to this question. OK? This is the 9:50 Question. OK? Is there any other me than the one I

just described? Is there a Michael Roach's body a Michael Roach's arm that exists out there? And that I can not do anything about. It's gonna get old it's gonna rot in some hole in the ground somewhere and bugs are gonna eat it. You know. Is that always the case is it necessarily the case? Is there an arm that's out there whether or not I'm thinking about it in a certain way? There is no such arm. You've just established emptiness. That is the logic which establishes emptiness. If you do that often enough you will see emptiness directly. 20 minutes. You're out of here. You know what I mean? Not just 10 minutes OK? It's cool. Seriously. Ok, keep thinking like that. Keep asking yourself, is there an arm out there that does not exist through my projections? Is there an arm out there that can not be adjusted if I live a good life? And the answer is NO. And you just discovered emptiness. They say. This is seeking a self-existent thing and coming up empty-handed. Seeking a self-existent thing and coming up empty handed is exactly that. That's the logic which proves emptiness. You just went through it. The last example, Master Shantideva says, and that was his example. He says keep peeling away the skin of the bamboo and at the end you reach the inside which is nothing. Keep trying to find some Michael Roach which doesn't exist by my mind being forced to organize certain colors and shapes a certain way. Try to find a different Michael Roach like those non-Buddhists. They want some little Michael Roach in here that doesn't change, you know, the soul, something like that. Keep trying to find that, you won't come up with anything. There is no such Michael Roach. Thank God. You know. If there was, we'd be in trouble. You couldn't reach Tantric Paradise. You know? You couldn't get there. You know? Thank Goodness there is no such thing. OK? The lack of that thing is emptiness. OK? OK. We'll stop there. Alright. I figure if I go on long enough. No one will want to ask a question. Cause they're too tired.

971028-1

Course XII: Guide to the Bodhisattva Way of Life, Part Three

Class Four??

RAW TRANSCRIPT

Course twelve class six -- Vivian Nesbitt - November 14, 1999

[begins with the short Manila offering followed by refuge prayer and request for teaching]

Kinda like that guy uh Kevin Costner in Water World, okay. Uh, Last time we were talking about this pen an' we have to go back that pen, okay? Uh, and we did a little bit of an emptiness meditation on it . That meditation comes from {Kedup Je} which is another major student of {Je Tsongkapa} and uh also from some uh early Sakya traditions o' of which our Vadravayogini tradition is, is a part of that lineage. So uh first thing is to just look at the pen normally okay just look at it as a pen. that's called {ma takma chepa} means unexamined you're not trying to figure out its ultimate existence or anything you're just looking at it as a pen. So we'll do like a few seconds of thinking of it as a pen.

[pause here as he holds the pen up for the class to look at]

[Some laughter - "okay" it sounds like maybe he dropped the pen]

Now uh pretend you are like a aborigine from the 12th century and uh you walk in and you don' know what a pen is and all you see is this guy holding up a black and white stick okay? You're just going to focus on the raw data. The black and the white and the cylinder because that is all your eye really sees. Your eye cannot see pen. Your eye only has the capacity to see colors and shapes. So, now don't think of it as a pen anymore. don't think of this black and white cylinder as a pen anymore okay, just see it as a black and white cylinder okay turn off the pen mind.

[another pause while he holds up the b/w cylinder]

okay, and then we did it on and off you know, you can turn it on you can turn it back off; you can turn it on you can turn it off and it made you aware of the fact that seeing it as a pen or its being a pen is not from its own side. the "pen ness" is coming from your side and you have this mental image of a pen that you impose on it. An and w we drew it last time, there was uh raw data which is uh black an, uh it's, let's make it

[Pause while he draws]

See, its just a black and white cylinder, okay, in fact, let me do it again.

[pause with a little snort sound as he draws again]

Its really just just that okay thetas the that's the data your eye picks up black and white cylinder and then your mind pictures a nice well a pen okay and if you get really good at it this, you can see that this is like a little, y'know, Jung called them archetype or something. y'know This is a really just a mental picture of a pen and then your eye picks up the black and white 'cylinder -ness' and it transmits black and white cylinder to the mind and then the mind jumps on it and says oh that suggests a pen and it super imposes pen on that black and white cylinder. okay And we were talking about I think it was in the Friday night class, if a dog walked in here they wouldn't impose that at all they would impose

[Pause while he holds pen up - class begins laughing he is probably chewing on the pen]

they would impose black and white chewable object similar to my bone you know. no

an' they would impose it like that y'see, they they would look at the same black and white cylinder but they would only see something to be chewed upon. They wouldn't conceive of it as something to write with and if you think about it both conceptions are valid, okay? I mean if you're a dog and that's all the bakchaks you have in your mind, if that's all the karmic seeds you have in your mind, why not, it's a black and white chewable thing. It is. It isn't a pen for a dog but it is a pen for a human whowho can use the pen in a certain way and who has the karmic seeds to see it as a pen. so both are valid y'know you can't say that one is more correct than the other. If you're a dog, what's the use of a pen. If you're th', a human you can chew on your nails, y don' need a a pen to, I mean a c cylinder t' to chew on. They're both valid you have to get used to that. And this is called the raw data, we've been calling that raw data in Tibetan

[Pause while he writes]

Say {dak shi}

[class repeats]

dak shi

[class repeats]

{Dak shi} means the raw data the black and white cylinder. Okay? That's all your eye can see anyway - did you ever think your eye was seeing a pen. your eye can't see pen, your eye can only see colors and shapes. That's in Abhidharma,

all Buddhist scripture that's the limitation of your eye. Your eye can only see colors and shapes. You can't be identifying it as a pen with your eye alone. Something else is doing that. Okay? {Dak shi} means the thing which gets called a pen. The thing which is referred to as a pen okay the raw data, if you will. And then there is this mental image of a pen. An in an in scripture it has a couple of different names most simply

[Pause]

{Ming} which means name, it just means name okay. In Madhumika philosophy when you say we label the black and white cylinder with the name pen we are not referring to sound of the word pen we are referring to the concept Pen which is the picture in your mind of a pen so don't get confused when they say imputed only, in name only, in word only only nominally, what they mean is name in the sense of a concept that you impose on the {dak shi} okay its that when you get good at it when I hold up the pen up and say turn on the vision of a pen you'll catch yourself, the mind is applying it, and then when I say turn it off you'll see it disappear, its like stripped away but its like there some kind of bright uh it has a brightness about it - and its a mental construct and you're imposing it on the pen. And when you stop thinking of the pen as a pen you're stripping it away an' then you impose it again then you strip it away. If you want to meditate on emptiness that's a very good exercise, okay? This is the collection of the parts of the pen. Is the collection of the parts of the pen The Pen. Are they the same thing. Do the parts equal the whole according to Madhumika. No, okay. That's tricky, okay. it's okay to say my arm is not Michael Roach but what about all my appendages and my torso and my name Michael Roach and my mind? Are all those together Michael Roach? Madhumika says no. Okay And that's where most people get confused and if you read the commentary in the reading that you're not going to get tonight uh he'll somebody will say y'know Geltsab Je says oh look the pen is not, your body is not your arm you r body is not your leg your body is not separate from your arms and legs and your body is not your arms and legs and your mind altogether either and the other guy says wwwwait a minute that last one I don't get y'know the guy in the commentary the opponent says I don't get that last one. And he says think about that black and that white and the an' the collection, the whole of the cylinder and the black and the white is not yet the pen until something else happens. What? until you think of it as a pen. okay. why do you think of it as a pen and a dog thinks of it as a chewable object - y your past karma is you forcing you to see it that way. What's the point of all this intellectual blah blah, y'know. I happen to use it as a pen. okay Can we use it as a pen - fine know problem. Its

a bunch of colors and shapes that your karma is forcing you to see as a pen and that works that writes. okay no problem there. So what's that got to do with my liberation. How can that make me happy why am I in this class listening to this guy talking about a pen. Master Shantideva was doing very well before when he was talking about anger and morality and generosity and now he's got side tracked on to some thing about the pen. y'know I can see how not getting angry makes me happy. I can see how being generous makes me happy but why knowing that the pen is my construct how's that supposed to make me happy. The point is this pen will wear out and the hand holding it will wear out and the guy who has the hand will die and their all gonna wear out for the same reason. The karma wears out. The karma to see this as a pen wears out. The karma to see this as a human arm wears out the karma to see myself alive and to hear my mind think will wear out and that'll be called dead. y'know that'll b' we'll call that dead. In the same way that the pen doesn't have to be a pen - I don't have to be dead. I don't have to see myself that way. I can choose a different set of karmas. I can collect different karmas. The Buddha promised liberation from four things.

{Kega nachi} say {Ke G a} [class repeats] {nachi} {Kega} [class repeats] {nachi} [class repeats] He did not say I'll make you more calm he did not say I'll help you get along with everybody he did not say I'll make a perfect society. he said I will get you out of Birth {Ke} {ga} aging {Na} any kind of sickness and {chi} all death y'know. Much more radical than y'know Buddhism as uh learning to be friendly or learning to be calm or something like that. this is learning to be not dead okay and learning to not get old y'know. and that's much more profound. that's what he taught. it's only possible because I'm empty. It's only becau' possible because my karma can force these parts to appear as a tantric deity in this life time if I correc' the if I collect the right kind of karma. If I can, okay. If I learn them and then do them. I'll I know some people in this room who have learned them and then told me they're not doing them. Y'know so I'm like well. And then they come and tell me all these terrible things happening to them and I'm like you know did you do your book and they say oh, I'll get to that later. Of course you're going to see weird things if you haven't done your book, okay. Your life'll be like that uh an' continue to be like that and then you see yourself die. Right, um. Another word for that image is called {tan nye} which means term. And another word for it is {Da} which is another word for a sound or a term you can say term okay they both mean term. Very ancient words, they all mean the same thing. So you've got this we can call it name but now you know name means a concept, a mental picture, the name is put, is imposed on the raw data by your mind forced to do so by your past karma. If you like the pen its...its because of your past good karma if you hate the pen it's because of \your

past bad karma, if you could care less about the pen, its what I call background existence in your life, its because you had ignorance in your past. That's responsible for all the neutral crap, neutral stuff. Okay and the dog imposes this on it okay. What is the imposer is called {dop je} So remember the {Dak shi } is the basis of the of th' name the thought which is the raw data. That's raw data. Being presented to your eye and {ming} and all these are different names for these two things shining in you r mind, two pictures in your mind. And {dop she} is that state of mind that imposes this on the on the raw data. It's the its th' imposer - its the one who bends the transparency and imposes it. okay It labels, it names it thinks of the raw data as something and the {dop she} is the main thing being run by your karma. Yeah?

[Student]: inaudible

Right right right its a very good question - what he's asking if you noticed when I told you not to think of the pen as a pen and to withdraw this picture from the pen, your karma forced you to understand my w

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in the raw data? [pause] If y' if {matakma chepa} - {matakma chepa} means where we started with the pen remember tonight? That's where the pen is. If you don't ask it's there, okay? {matakma chepa} means let's not get into it y'know, just use it to write on the transparency okay don don' worry about it. {matakma chepa} means not worrying about where it is. You can use it. You can go stand in front of a {matakma chepa} yellow cab and get your {matakma chepa} legs broken okay They work. It works. What is it? It's my karma forcing me to see certain data a certain way. Where does it exist? Is it in my mind or is it outside. Don't ask the minute you ask you've lost it. okay You can live in the world as long as its {matakma chepa}. When we started with the pen tonight it was {matakma chepa}. Unexamined. When you start examining, you've al' you're already into finding emptiness. okay so {matakma chepa} the pen exists. You can use it. okay. You can use it. It functions. Nothing wrong with it functioning. okay that's a little delicate okay? Lotta blank stares on that one. Okay. We'll go on to, now I was thinking Dr. Sykes was going to ask the \$54,000 question but he didn't. He got close. uh somebody's supposed to ask me what about the raw data. y'see, do these rules apply to the raw data as well

or is the raw data really out there y'know is there really a black and white cylinder out there or does this stuff all apply to the black and white cylinder as well. You supposed to wonder. okay. Why do you think in the years that I've been using the example of my boss coming and screaming about the J.C. Penney order I was talking about the emptiness of your feeling about the boss. I was talking about his emptiness of being nice or not nice right and I was saying the fact that one set of colors and shapes comes into the room and the person who doesn't like Michael Roach finds it quite amusing that Michael Roach is getting yelled at by the boss and Michael Roach finds it quite painful to get yelled at t' th' boss by the boss, proves that the boss is neither self existently nice or self existently mean. That proves it. That proves that the way we feel about the boss is a projection coming form the minds of each person in the room. If he was self existently nasty his wife would have divorced him already - except she owns half the company and there's this other stuff.

[class laughs]

If he was self existently nice I wouldn't feel bad when he yelled at me. y'know I would be like thank you, I understand I screwed up the order, you're right you know it's good that you care about me you know, I but the fact is that two different people sitting side by side looking at the same colors and shapes take those different, completely different. okay? So whether the boss is good or bad is a projection from our side but is the boss himself a projection. We never got in to that I've been avoiding that. For years, but now the time has come - we have to examine whether the raw data is really raw data. okay, we have to jus' examine that and I didn't want to because you have to be mature in your thinking (a.), (b.) you have to have a lot of virtue which you have because {yula dida tomjey du, tupay sherab dun dum sum} you've been through the whole Bodhisattva Charavatara. You have all that virtue of hearing the whole text. You have the ammunition not to freak out when we get to the boss's emptiness. [laughter from class]. And the question is this, this is the question that comes up in your mind automatically, should come in your mind, it has come up often, I think, I don't know if Jim Halpren is here he used to ask that question okay he gave up already, o' yeah he used to ask this question alot. So yeah here you finally get the answer.

say {koksok} [class repeats] {kyi} [class repeats] {dakshi} [class repeats] {yang} [class repeats] {takgyur} [class repeats] {yinnam?} okay [he laughs] question mark. {yinnam with upward exaggerated upward inflection} means question mark. Each word after him]. {koksok} means person, we're not talking about pens any more we're not even talking about my boss we're talking about you. Okay If your name is Tessie I'm talking about Tessie, if your name is Kim I'm talking about Kim. If your name is Andy I'm talking Andy. okay Its yourself,

we're on to the big emptiness, okay, the big emptiness of you. Why. That's the first one you'll see directly. When you see emptiness directly for the first time, it's your emptiness it's John's emptiness. John sees John's emptiness first directly. okay, in fact that's why it has such power to liberate you from your mental afflictions. Okay. So {Kooks} means person {koksak kyi dak shi} is that raw data of the person the raw data of the person. If you wanted to present the raw data of the person in a very simple way, like if you wanted to divide the person into their most basic parts there would be two very broad categories of stuff that make Michael Roach. What are they. mind and Body. okay? Mind and Body. If you gonna get fancy you could break it into five parts and call it the five heaps. It's the same thing. y'can d' you can basically boil the five heaps down to mind and body and a little stuff called the idea of Michael Roach. okay, but let's scrap the Idea of Michael Roach, that's a little complicated. Michael Roach's mind and Michael Roach's body are the two big parts of what we call me. Are what I call me; in the same way that the black and the white and the cylinder are the main components of this pen. So the main parts of a person are their body and mind. Those are the parts we have to look at. That's the {dak shi} . {Dak shi} means the collection of stuff that's being thought of as Michael Roach. Okay? In the case of the pen it's the black and white color and the shape. In the case of Michael Roach it's the body his mind and and those that stuff which all taken together we think of as Michael Roach we put the label or we put the concept we impose the concept of Michael Roach on those parts okay so we call it the basis of th' of the projection which is {Dak shi}. {dak shi} means the basis of the projection. Okay? {nyang} means even that, even that basis which is my body and my mind taken as a whole okay {tak gyur} means is it, I'm sorry {tak gyur} means a projection, okay just a picture, a mental picture imposed on a collection of parts. 'kay {Tak gyur} means that, exists in that way as a projection. {yinnam} means: Is it? okay [laughing] {yinnam} is the scriptural way of saying is it? Tibetan doesn't have punctuation marks like we do.. They use {nam} for the question mark. By the way, if it ended in {duk} you say {duk kam} if it ended in {ngyan} you'd say {hmmm beats me here sorry}

okay? um and that's the big question the big question that should have occurred in your mind by now is I understand that the way I feel about the boss is a projection. I understand that one boss that one collection of parts, a oval redness, a smaller oval darker red, a square whites in there, and a red wiggly there y'know and sounds coming out y'know rather loud decibel sounds coming out. I understand that if I feel good about it it's because of my past good Karma and if the guy sitting next to me feels bad about it that's because his bad karma and I understand that the boss is not good or bad from his own side but what about his very existence. Is that also the same way, I mean each sound that I

hear coming out of him each redness all the shades of redness to his face as he gets more and more angry right? A' are they also the same way. if I were a different kind of being would I even see those as boss. The answer of course is No you wouldn't. I I If different beings sitting in the room like an ant or a dog, they don't even see the boss the way you see the boss. They don't think boss. To them its just threatening humanoid or something okay y'know what I mean. They don't see boss anymore than they see pen. They would see chewable object okay. So the very existence of the boss in your room is also a projection. That's true. The raw data is also a projection. okay. There is no base data, but we'll get there we'll get to that. okay so the big question that should have come up in your mind at some point when Michael Roach was up there talking about his boss was, is the boss himself the same way. y'know if there were two radically different beings in this room would they see two absolutely different things and the answer is of course they would see two radically different things that's why uh uh a hungry ghost could be in the room and see a threatening animal, y'know uh Master Shantideva could be in the room and see a beautiful shining tantric angel entering the room because of his karma. Because he has different karma. okay No contradiction at all. No contradiction at all. Any more than this could be a chewable thing or a pen at the same time. No problem Its the glass of water if you've studied that. okay it's the glass of water. This basic distinction between the two kinds the emptiness, what two kinds of emptiness. The emptiness of Michael Roach and then the emptiness of my arms my legs my head everything else leads to two great parts in the ninth chapter of the Bodhisattva Charavatari. Master Shantideva finds it necessary at this juncture to start discussing the parts of the person because he has already proved that the whole is not self existent okay. uh me as a whole could become a tantric deity in this life because Michael Roach as a whole is not self existent and is only a projection forced on me by my my mixed past karma. That's why I'm having a samsara right now that's why I'm having ups and downs in my life, that's why I can have a close friend that becomes a not so close friend. My own karma is fluctuating, this stinking stupid horrible fluctuation of karma that's responsible for for all the changes in your life for the fact that samsara ... whad you used to say? never mind...[laughs] is so bad, is that fluctuation. So, because my karma is mixed my experience of my body my experience of my own thoughts my experience of the people around me will continue to fluctuate up and down. People around me will continue to be friends then distant, maybe enemies, then friends again because I'm forced to see them that way. okay so Master Shantideva says, didn't you wonder if the parts themselves are the same way, y'know is the color itself the same way, is the shape itself the same way. i' Are the colors and shapes self existent or is it possible that some other being could

come in this room and not even see a cylinder. Is it possible that even the cylinder-ness is not self existent and even the black and white-ness is not self existent and that some person could come in this room and validly see a purple and orange pen. okay uh Of And th' answer is Right, so we have to discuss not only the emptiness of the person but we have to discuss the emptiness of the parts of the person. Why? The day you see emptiness directly you will see the emptiness of the whole person, okay, you will see the emptiness first of you as a whole but intellectually you get there by understanding the emptiness of your parts. okay, during th' period before you see emptiness directly you start to understand the emptiness of your arm or something like that. okay. The emptiness of your thoughts, okay. yeah?

[student:] inaudible

Could be. yeah. They could have the karma to see nothing at all. Now would that be a {dak shi} that they impose nothingness on perhaps you see. We had a debate about that at the monastery one night. It went for hours. Does non existence exist mmm yes so, okay, that's another story okay you can see that upon the same raw data they are projecting nothing. yeah, you could say that, okay. They just wouldn't see it. but that also would be a projection. Emptiness itself sorry non existence itself has its own emptiness. That's a - cook it okay, we debated it one night. Uh, So here are the two great kinds of emptiness.

{kong sak gyi} [class repeats] {dak me} [class repeats]

{kong sak gyi} [class repeats] {dak me} [class repeats]

{kong sak} means the person, meaning you, Michael Roach or Leon or whoever you are, okay. {Kyi} means of which means OF, {dak} means in this case a self existent self nature and inherent self-nature okay. Self nature. {Me} means doesn't exist. The lack of any self nature to the person meaning the person has no nature of their own. What do you mean when you say of their own? What do I mean when I say of their own? independent of my projection forced on me by my past karma; there is no such nature to any object in the universe. That's emptiness. When you are talking about a person it's the emptiness of the person. What. the fact that when I look down and I'm aware of Michael Roach it is only because I'm looking at the sum parts and conceiving of it as Michael Roach forced to do so by my past karma. Forced to see a human who has to go through this ups and downs of samsara. Because of my lousy past karma which is like this - even the good karma from my past is what we call dirty good karma why? it wears out. {Sak che} {sak che gyi le} Suppose I start focusing on my parts okay. By the way its very important that you try to get it okay. We'll never go through the ninth chapter again the near future right. It's too hard right? And

there are thousands of lousy explanations of emptiness running around in the world and ah you're getting it the real one. So it's really your very serious responsibility to get it straight this time, so you can teach it other people. Seriously. Okay. So get it straight.

Say {Chu gyi} [class repeats] {dak me} [class repeats] {Chu gyi} [class repeats] {dak me} [class repeats]

{chu} means what? Dharma or thing. Thing. okay Thing. In this case thing. {Chu gyi dak me} is the same, right, the fact that no thing has its own nature as opposed to, the one that came before was what? [student in audible] self, Me, person, person the one that came before for was person. The fact that no *thing* has any self nature. Couple of questions for you. Em is Michael Roach a thing or not. Well, an existing object I am. Right? Sometimes when you say thing as opposed to person you mean pens, chairs, carpet okay. You gotta learn something about this particular division. In Buddhist philosophy, when we talk about the emptiness of things in the same breath as a division of emptiness as opposed to the emptiness of a person, that word thing only refers to the parts of the person. So thing here does not mean outside thing and it doesn't mean the parts in general, it only means the parts of Michael Roach. okay You have to get used to that. Many people have never understood that. okay Do all objects have their own emptiness. Yes. Are we talking about the emptiness that all objects have. No. What are we talking about. In Tibetan we say {konsak gyi dang too fast chukyi dak me}

The emptiness of things which is the emptiness of things that we're talking about when we talk about the emptiness of the person and the things. When you say person and things you're talking about the the emptiness of the person and their parts. So don't get tripped up by the word things here. okay When you say I'm going to teach you two kinds of emptiness, one is the emptiness of you and the other is the emptiness of stuff. Or things. Don't forget, *things* is always talking about your parts, you could have called it {kong sok kyi chak shay} or something, the emptiness of the parts of the person. Unfortunately this has mixed up people for y' centuries. Still the Tibetan monastic texts books say don't forget when we're talking about the emptiness of the person and things together, things means the parts of the person. And it should, because, what's the natural question that comes up in an intelligent person's mind when they hears about emptiness is: Yeah but is the existence of the boss himself also a projection. Forget whether he's good or bad. It should come up in your mind. Forget talking about the pen, I want to know if there's a cylinder there and Black and white cylinder from it's own side. Or is that also a projection okay. Question: yeah

[student] inaudible

Uh, yeah, the parts, you can take many parts of the person but but we're gonna stick to mind and body 'cause its even more basic than than the five parts if the person called the five skandas or the five heaps okay. okay later catch me in the break. Okay. uh, so we're getting sort of an onion skin theory, I call it, or its a, I think of a microscope like in in the diamond business you can focus on the the top the cover of the diamond or you can move the the loop, y'know the cute thing, if you move it slightly you can focus in the middle of the diamond and you're checking black spots. When you focus on the top you're checking for scratches on the diamond which can only be made by another diamond and then you focus into the diamond and you're changing your focus into the diamond. And you're looking around it's like being in a hou' in a room and looking for black spots. And then somebody says Is it chipped on the bottom and then you move your loop and you focus and the bottom of the diamond, y'see. You're looking through the diamond in all the cases but you're going down different levels of magnification. Or it's like an onion skin y'know you're like going down different levels of magnification. So, when you're examining the parts of a person you're gonna be examining whether or not the body and the mind are also projections, okay. I accept that the idea of Michael Roach is a projection, I accept that if a dog walked in here

*hat about my parts. y'know wouldn't they even see something red up here. Would they even hear some sounds coming out. Would they even image that I had a mind or was thinking or was animate y'know alive, okay. Cause those a the two parts to me. The question is: Are the parts of Michael Roach also self exis' - are also projections or not. Are they also projections or not. and we have to look into that, okay. That's the examination of {chuk gyi dak me} and {Kok sak gyi dak me}. Now we're on {chuk gyi dak me} we're looking about the emptiness of the parts. okay. We'll go one more minute and then we'll take a break. [slightly under his breath] See if I got anything interesting here hmmm. Say {suk} [class repeats] {ki} [class repeats] {sopay} [class repeats]{du} [class repeats] {tradup}[class repeats] {Sup}, well lets not go that way. Let's talk about this first. MMM When you're gonna decide whether or not Michael Roach's parts are self existent, you have to decide what parts you're gonna look at.

okay, like with a pen we could choose three basic parts, I've only mentioned three parts right, the black part the white part and the cylinder-ness the cylinder. I've only mentioned three parts okay? If I wanted to get fancy, By the way the next step down with the microscope would be lets examine the parts of the part okay. Like you see there's this part hanging off here and there's this part here and its a half cylinder. To decide if that was self existent I think we'll have to look into the self existence of the of this part, cus if this is not self existent the rest is not. To get to the self existence of that, let's look at the top half of it cus if that's not self existent neither is the bottom half of it and then neither is all the top and then is the pen. But, let's look into half of that, y'kno okay, let's look into a quarter of the clip naw eighth eighth. But you can't really get to that unless you look at a sixteenth y'know an an ultimately I could keep going y'know until what? Seriously, no. The Atom. The atoms! We'd get down to the atoms of it, y'know. If the atoms of it are real then its real. Right? cus the atoms are smallest part of the pen y'know. If all of us believed deep in our hearts due to the kindness of Mrs. Melvin in the first grade and your own experience and your own hearts tells you, there must be a real small piece of that pen that you could get down to and decide whether its self existent and then if it was the whole pen would be self existent. And if it wasn't then the whole pen wouldn't be self existent. But quit getting fancy, quit fooling around. Let's get straight down to the atom, because if the, if that part is not self existent then the whole pen is not self existent, then the whole pen is not self existent. and if that part is self existent then the whole pen is self existent. So let's cut the crap. Get straight to the, whad do they call it, the meat of the matter. y'know, get down to the atoms and decide if the atoms are self existent or not. Are th', because we all, all of us sitting here believe that when you hit your head on a piece of cement or something it's because of those stupid atoms in there. Y'know there's something in there that's hard. There's some bits of something in there, y'know, Michael Roach can talk all he wants but here's something about a Pakistani taxi driver's bumper that's hard. That really y exists and breaks my legs whether or not its empty or, doesn't matter, but there is something that exists there down at an elemental or at an atomic, at an atomic level there is something hard there that breaks your leg, okay. You believe that. You can talk about how you perceive it. y'know, Do you perceive it as long or short. Do you like the bumper or not. You can talk all night about that. But there's in the bumper that breaks your leg. That you believe that there's an atom in there. There's some kind of hard stuff at the bottom of the bumper that's that's making it hard. You believe that. So let's go straight to the atom okay? {suk} Means physical matter, meaning the physical body. {Suk } can either mean in Buddhist philosophy the object of the eye consciousness in which case it should be translated as visual matter or

something. It's sometimes translated as form which is a bad translation, which I use, sometimes, okay. Uh, visual, physical matter. Colors and shapes basically, okay. But in this context it refers to the skanda of {suk} meaning your body. Your body. All your physical matter, okay. Sometimes the word is used for f' visual matter only, and sometimes its used in a broader term meaning all the parts of you, your body okay. {Suk}. {Suk gyi Sopa}. {Sopa} means the sum of the parts. The sum of the parts okay. The sum of my arms and my legs and my torso which if you think about it, is the sum of my ankle, my forefoot, my sole, my upper foot and my toes. Which if you think about it is the sum of the joints in my toes, which if you think about it is the sum of the left side and the right side of the joints of my toes which if you think about it, and then you can keep going like that, okay. We won't go like that. In the end it's {dum tarram}. Say{dum} [class repeats] {tarok} [class repeats] {dum} means particle, {tarok} means, we had it last class, ultimately small, ultimately fine. {Dum Tarok} means atomic particles. Okay, atomic particles. When you're talking about is Michael Roach's body self existent, does it have any objective reality from its own side. Big question. Important question. Do I have any objective reality from my own side. Maybe I don't, but what about my arm, how about the bones in m arm, how bout the hardness in the bones in my arm. At some point there must be some kind of objective reality. We get down to this question. Are the atoms in my arm objective reality or not. Okay? Do they have any existence from their own side because of when I tell you look at the pen and I say raw data you believe there's black and white there from it's own side. You do believe that. you can discuss whether its a chewable object, but everyone in this room thinks that there' black and white stuff there. So, is there any physical reality to my arm? okay? At the atomic level, so those atoms exist from their own side or not. That's that's the emptiness of my arm. That's the emptiness of my body. And the answer is no. Okay. The answer is no. How could there be. Its the same thing as the pen it's the same thing as Michael Roach, it's the same thing as my boss being nice or bad. Come on. It's just another level. It's just another level. okay. Don't think that you're interpreting raw data. There ain't no raw data because the raw data has it's own raw data that you're interpreting. And that raw data has its own that you're interpreting and I just made up raw data for your convenience cuz I didn't want to freak you all out. okay. There is no raw data. Why? Because you can get down to the atomic level of a taxi cab's bumper the steel, the iron atom, and there'll still be the left side of the atom and the right side of the atom. And then there'll be the upper side of the left side of the atom and the upper part of the left side. The bottom part of the left side and it's endless. And at any given time your mind is organizing it into a whole. y'know At any given time it's only again a bunch of parts that you r mind is being forced

to think of as a whole by what? Your past karma. So if you happen to be a m' an electron microscope molecular scientist y'know and if you happen to look into that microscope and if you happen to see that these atoms, your being forced by your karma to see those atoms. They don't have any more existence than my boss being mean or nice has any existence from its own side. They don't have any more existence than that. What's the point of all this. By the way you can get lost doing this. Right? I mean if you sit down and meditate on this and there's like three wacky people here next class, don't blame me, okay? Y'know if you sit there and figure out that there is no raw data and you start feeling lost, you would start feeling lost, that's why we don't teach this uh to people who haven't heard it about, to people who haven't had some preparation. Who haven't had the first two parts of this year. Uh, What's the point. The point is that your karma can force you to different levels the same, like it says like if you're floating in the ocean or swimming in the ocean and your karma can force you down to different depths, you can at atomic level you can see, you can see things on an atomic level, you can see things at a molecular level, you can see things at a freckle level, you can see things at a hair level, you can see things at an arm level, you can see things as a human body level, you can see things as a tantric deity level. There, all those levels are there. And your mind according to your karma could be forced to live at one of those levels. And in fact it is and that's why there's five realms of existence. And that's why there's hell beings and that's why there's animals and that's why there's deities because each one is being forced to see the world at a different level. And all those levels are valid. And they all really exist. They all really exist. So the point is not to get lost and worry about oh gees, maybe I'll get, y'know fall over board and go to some other level y'know like I could get stuck in atoms I could get stuck in atoms for the rest of my life, y'know. Y'know I could get stuck with all these electrons whizzing around my head for the rest of my life. I mean, what if I sh'm' my what if my focus shifted and I was suddenly thrown into seeing the whole world as atoms which is possible. Uh, what keeps me here in this reality? It's your karma okay. How long will it keep you here? God knows, y'know how much karma did you collect before you got here? Will you die tonight or not and where will you go on the next level. y'know. Where will your karma shift. The shift called death is just a shift in your perceptions. Where will it bring you next. Now you are starting to get the sense that that reality is like the Moscow hotel I used to talk about. It's this huge hotel in Moscow, they were very proud. Like the communists wanted to make the biggest hotel in the world. So it's like five thousand rooms and they're all like these horrible cement square block rooms. You get lost in that hotel, it's hopeless. I've been there y'know. I mean you start to see reality as like that I mean there are thousands of

different realities that you could be experiencing like that, but for the kindness of Mr. Karma. y'know uh. Mr. Karma is making you stay here for the time being. Uh, you have to collect good karma to assure you're reservation at the suite, y'know the penthouse suite. Seriously, y'know [laughs & laughter] you because life is because you could be thrown into any level by your karma you must undertake those deeds that would force you to see your body as a tantric angel in this life and you can so don't get, rather than getting disturbed by these thoughts you should be encouraged. y'know It should make you happy, you should finally see that it's possible in this life to enter a tantric angel's body; no problem. okay. But it should comfort you rather than disconcert you that there is no raw data. It will be what ever you collect the karma for it to be. How do you get that kind of karma, do the bodhisattva activities. Where can I find out about those? take the course you just took for the whole year. Okay? That's, he getting at information in advance then he tells you why you're going to need it. Keep those bodhisattva vows, act like a bodhisattva. you will, you *will*, your body will change. y'know You will see the body differently. But otherwise, by the way, you should get a sense of the hopelessness, if you get cast a drift in all of those possible levels of reality you're in trouble. Y'know, you 'rye here right now you can hear these things you can do something about it ,if you lose it , if you lose it and losing it means y'know like disrespecting your lama, uh failing to understand these things, not coming to class, not keeping your book, not tracking your vows, not watching your morality, not even knowing what is morality. y'know Then you're like then you're setting yourself up to drift like endlessly y'know. And it will be millions of years before you get that. I mean Buddhist scripture says a uh, millions of years to get to a place like this to where you hear these things because th' other' the other possibilities are endless, they're endless. The other rooms in the Moscow Hotel are endless. Why. Because there's no raw data. There is no raw data. There is no reality beyond what you' for' beyond what you're karma is forcing you to see. It's both a it's call {ki nyen chempo} say {ki nyen} sorry yeah {ki nyen chempo} {kay nyen chempo} {kay} means it's a big potential for profit {nyen} means its a big potential for loss. Whadda you call that in investing. There must be a word, Stilwell. Big potential for loss and a big potential for [students begin to through out answers] High risk bonds, look I dunna know, what? But but this stuff is high risk bonds. If if reality is empty high risk bonds, it's a high risk bond. y'know, if you keep your vows if you learn about compassion, if you act kindly toward everyone, y' you' you can turn this body into a tantric angels body and if you do the opposite, you can just cut yourself off and drift into a thousand other rooms in the Moscow Hotel, y'know and eventually you might get back here. uh, so get the feeling that that's the way it is that's true that's true. okay we'll stop then we'll

after that we'll talk about the emptiness of your mind. Yeah?

[Stilwell: Are you saying that there is no self existent thing out there?]

Of course, I' he' John says are you saying there is no self existent data out there or there's no data at all. Can you get run over by a car? So, there must be some data out there. okay, Is it self existent no. So he's probably saying self existent data, okay

[Stilwell: how would you describe the data that is out there in a cognitive way]

We're gonna to get that right after the'

[student: inaudible]

It doesn't have any objective reality either, you gotta get used to that. If you could get down to that level, y'know if there was a Walt Disney cartoon about getting real small down to atomic level and you get into the steel, the iron atom, and be down in that level you would also see that that is also a projection. What I am trying to say is there is no such thing as atoms. Just get used to the idea. There's no such thing as atoms, okay there isn't any such thing as atoms and you gotta get used to that idea y'know you could get down to the subatomic level of a taxi's bumper and what made it hard is not atoms. okay. you gotta get used to that. What's making it hard if hardness hurts your leg is your bad karma. There aren't any atoms making it hard. Science is flatly wrong. [transcribers note: he is speaking very clearly and slowly, punching every word deliberately]. Okay? you gotta get used to that. What's making a bumper hard is your karma to experience it as hard. The karma maybe expressed in something that if you have the karma you could see as atoms uh but that's not what makes the bumper hard and that's not what gives the bumper it's solidity and it's especially not why the bumper broke your leg. okay. According to Buddhism you can lump all of those together and say it's karma. According to science you can get up to steel is harder than bone. but you still can't explain why it broke your leg and not somebody else's leg. okay an' and the the Buddhist viewpoint is more inclusive and correct. It's also more useful meaning you can reach a place where you don't have to suffer anymore and where you don't have to die anymore if you see things with this world view. The other one is primitive and incomplete and people will understand that eventually. You see what I mean there will always co' there will come a time on this planet when each person sees that that is not' a.) It's not its not complete way of viewing the world and 2.) it doesn't

work and 3.) it especially doesn't work for people's happiness. You can make things that fly you can make things that go real fast on the ground but people still get hurt and people still die and people still can't get along with each other. Science is incomplete. That way of viewing the world is incorrect. There are not such things as atoms. There is no such thing as atoms. If there is anything that makes a bumper hard it's your past karma. It's very interesting. It's really profound. and that way of viewing the world will drive you into a Buddha paradise. Uh, Let me go a little bit farther and then we'll take some questions. In the in the Friday night class by the way we decided the next Friday night class would just be a free for all. An' People'll gonna bring up all their questions cus we been talking about viewpoints. you know five percent of your viewpoint is still Judeo-Christian. It's in your guts. Five percent of you still believe in this guy with the white beard up there. If you went down in an airplane tonight there's some percentage of odds that you'd be praying to Jesus or something okay [laughing] or God. You know really. And that's not a bad thing, I mean. Jesus, is a is probably a Buddha almost certainly a Buddha and that's another thing but I'm just saying there's still a part of you that has this world view, that does believe in a creator who's running the show.

Especially*****

***others not. Its not like that. The same reason that the bumper is hard the same explanation for the hardness of the bumper, is explaining why you were standing in front of it when it crossed the cross walk and broke your leg. And that's a good world view. And that's the correct one and that the one that will lead you to enlightenment, and will lead y'know I believe millions of American people to enlightenment. We just have to replace the old idea. The' ideas evolved and that's a that was an okay idea for the last few centuries and now we have to evolve into a higher uh world view which is actually correct. okay and is not incomplete and is not irrelevant to human beings happiness. It covers

[transcriber's note: beginning side two of tape]

both you see what I mean. um, we have to cover, by the way I will do some questions at the end, so I'll maybe I'll tell people they can go if they want and y'know I'll do all the other ones in maybe in shot alright. Cus we have a long way to go tonight. Um Proving the emptiness of your mind you see when you

think of the bumper of a taxi

[transcriber's note: end of side one]

your mind is ultimately thinking that there are atoms and your mind does believe that the hardness of the bumper came from the hardness of the atoms and not from something you did in your past. You believe that. In the same way you believe something about your mind. okay and this is it. Don't forget we have to cover both of the parts of you, your body and your mind. Say {Shepay} [class repeats] {gechikma}[class repeats] {gyin} [class repeats] {shepay} [class repeats] {getchikama} [class repeats] {gyin} [class repeats]. Y'know when I talk about or when you look around at the Quaker House and you see the walls made of cement and you believe that there must be some little tiny particles that are all packed together making those walls and making it hard, it's not true. There are no little bitty things packed together making it hard. What's really making it hard, your karma. What made the wall itself? Your Karma. That's like a static reality. We're not talking from six o'clock to seven o'clock or something like that, we're talking in one moment you are not a collection of atoms you are rather a perception forced on you by your past karma. That is the reality of your body, okay. Now you may have the karma to see atoms in there. In that sense there are atoms in there but that's not what's making your arm hard and it's not what's giving your arm reality. The only thing that's making your arm hard is your perceptions forced on you by your past karma okay? Now is it true for your mind as well, okay. For mind is a little bit slippery more slippery than the body. you have to think what is the equivalent of an atom for the mind. y'know , what is the most basic building block of the mind? And I propose the following which is what all Buddhist philosophers have proposed through out history. The present moment. okay. Think about it. The present moment. your present moment of consciousness. Your present moment of awareness. The fact that in this instant you are aware of this room. That is reality for you. Right? That's like an atom. In the physical world it's atoms that make up stuff. Statically in moment, but in my in the history of my mind what makes up an atom of my mind in a sense is the present moment of consciousness. I am aware at this moment. I hear your words, I see you standing there I can see when you move your arm. I have an awareness of this present instant and that is the building block of the mind. The mind is a concept applied to the collection not of atoms but of moments of consciousness through my life. The collection of all those present moments through out my conscious life, I call the stream of my mind, the stream of my life. That's Michael Roach's mind since 1952 to 1997. That's Michael Roach's mind. What. [three finger

snaps] the collection of present moments glued together and conceived of as Michael Roach by my mind in the same way as all those little atoms are conceived of as Michael Roach by my mind. Okay. The mind also is a projection. Get used to the idea. okay on what on the collection of present moments since the day you were born. okay by whom my mind forced by my karma to do so. okay And that's why I have the experience of a mind. That's why I can hear myself think. okay. Get used used to it. What's the raw data? Moments of present consciousness. Present moments of consciousness. My mind in the present moment. Take enough of those together, we can call them Michael Roach from nine o'clock to ten o'clock. Sorry, Michael Roach's mind from now o'clock to ten o'clock. The collections of all those scenes of my life, of all those awarenesses of my life, lump then together like we did the white the black and the cylinder and impose on then the idea this is Michael Roach's mind during the last hour okay? It's just another projection. Now let's go and see if the raw data is a projection also or not. okay? I lost you already but let's go further. [laughs with the class] I had time to think about and I had a great blessing this weekend. I had a retreat an' all of it came clear to me. Um, I had a very intense retreat an' it all came clear to me. So anyway, uh, each moment, of what you call present consciousness has no more existence than those atoms. Why? That's also a projection. Why. because you can split it up into three moments and say the beginning of the present moment of consciousness, and then the duration of the present moment of consciousness and then the ending of the present moment of consciousness because even though we can't be aware of it so well. We know that the present moment of consciousness must have had a warm up, must have had a duration, and must have had a shut down. Even though we can't be very aware that what we call the present moment of consciousness must of had a beginning, middle and an end itself. we can think of it I mean, you know that's its true. The beginning of the present moment of consciousness cam a millisecond before the end of the present moment of consciousness. What I'm trying to say is, the present moment of consciousness even though it seems to be a single unitary thing we know it's not. And it must have three parts called the beginning the middle and the end and *somebody* is thinking of it as one thing. Oh, who's that? Mr. Karma! okay, [laughs] Mr. Karma's forcing me to experience my present moment of consciousness as one thing and it's lying to me and fooling me again. y'know, Looks like one moment of consciousness. It cannot be! There must have been a beginning of that moment of consciousness, a middle of that moment of consciousness an' an end of that moment of consciousness and I must be, my mind must projecting on to that my present moment of consciousness y'see. As you can keep splitting the body into its subparts and subparts and subparts, you can divide the present

moment of consciousness into its beginning, to the beginning of its beginning, the beginning of the beginning of the beginning, and etc. infinitely. Can you find a self existent building block [transcriber's note: he is speaking each word separately] of consciousness. No, there's no such thing. [Back up to speed] There's no such thing as an atom and there's no such thing as a present moment of consciousness. There is no such thing. Why are you having this experience. Your karma is forcing you to think this way. Okay, Very profound. Your mind itself has no objective existence beyond your projections. You're projecting it also. okay. Why. because you can keep goin' down through the onion skins and in the middle of an onion what do you hit. Nothing okay, that's another proof of emptiness. okay, you can't be seeing what you're seeing. it's impossible. it has to be a projection. okay. It's impossible. there isn't such a thing as a present moment of consciousness that's impossible. No more possible than an atom. they're both impossible. You're both projecting on to it something that's not there. Okay? What do we call that exercise where you go through the parts, y'know, am I my body, am I the parts of my body, am I the parts of the parts of my body and you finally get down to there ain't no atoms and there is no present moment of consciousness no matter how hard it's no matter how strongly it seems to be there. An' no how matter how strongly your heart wants to say along with the rest of human kind, there are atoms y'know, there is some objective reality. It's not there. There is no such thing. Uh, why do we do it why do we think that? Two things: say {matak} [class repeats] {machepa}[class repeats] , Let's stick to that right now, {matak} [class repeats] {machepa}[class repeats]. When you're, I mean how does raw data get to be raw data before you blow it up? okay, I mean it did feel like raw data at the beginning of class right? there was a black and white cylinder out there. okay. That's find as long as you don't look too close. What is that expression in English y'know, is that it until y' as long as you don't, [something from a student makes him chuckle] don't look a gift horse in the mouth no, y'know until you look too close it's fine. y'know there is a black and white thing. I mean when you are focusing, when I say think of it as a pen, now think of it as a pen [pause] an' when I say withdraw the thought of it as a pen and see it as a black and white cylinder the exercise is you are examining its pen-ness, but you ain't opening that can of worms called let's look into it's blackness. Let's look into it's very existence of anything there. I'm not asking you to do that. Let's do it again. Look at it as a black and white cylinder. [Pause] Look at it as a pen. But in neither case did I say examine whether there is any physical object there at all. Okay. I didn't open that can of worms. That's called {matak machepa}. {matak machepa} means let it be. Let it be. {Matak} means don't examine it. {machepa} means don't analyze it. {matak machepa} means if you don't examine it, if you don't analyze it that good old

black and white cylinder was doing fine out there on its own before you started asking about its atoms and everything. He was there for all of us okay before you started opening up that can of worms by examining it he was just there in a fuzzy unexamined way. Your whole world is like that and that's fine. No problem, Madhumika says no problem, the whole world works. {matak machepa} taxi cabs run over {matak machepa} legs and you've got to go to the {matak machepa} hospital and you get a whopping {matak machepa} bill. okay [laughter] and there's no problem everything exists. You can use a pen it works. {matak machepa}. When you start analyzing then you find it's emptiness. But we'll get into that. As a projection a reasonable projection by a reasonable normal human mind who's being run by normal old reasonable Mr. Karma, you can use it reasonably to present a class to a group of people. No problem {matak machepa}. okay? Without asking about it's emptiness, blah blah blah just unexamined it works. okay no problem there no problem there. by the way Buddhas, when they get enlightened they still use {matak machepa} pens. okay no problem. Gautama came to this planet, Gautama spoke words, Gautama probably scratched something in the dirt for his monks, no problem. They used them, you can use them. They are a projection of your karma, they don't have any ultimate reality. There is no atoms in this pen and you can use it. okay no problem you gotta get used to that. okay. {tanyay tsema dup}{tanyay} do you remember, means word or term. And that's that state of mind where you're just there's a part of your mind which is labeling it black and white cylinder and you just leave it like that. {Tanyepa} {Tsema} means that correct kind of perception. A better word would be valid perception. Valid perception. It's okay to say there's a black and white cylinder out there. You don't have to be a Plato or a Socrates to use it. It's okay to say that. {tanyay tsema} means normal perception which uses those mental images {dup} means establishes the existence of this pen. There's a part of your mind which sees black and white, interprets it as pen under the influence of your past karma thinks of it as pen uses the product of that process called a pen and everything is fine. no Problem. No problem. That's how we live. Even Buddhas in their buddha paradises are using objects in that way. They are thinking of them a certain way what-as what- total bliss ecstasy they can't think of anything any other way. okay. every object is creating the same feeling in them. they are forced, poor guys, [laughing] by their past karma to see every single object as totally blissful. Like for them this is like pure gold, shining, blissful object. When they touch that they get what you get you do your best things. [laughing] okay. Alright. {tangye}

[student: can you translate that?]

yeah, by the way someone asked me to put the English up here and uh it kinda

ruins the fun of it. I like you to struggle and try to translate it. what I did think was uh, what I, a compromise I worked out if it's okay with John, Ii maybe we'll give out the answer key two homeworks later or something like that, y'know what I mean. So you see the classical answer and the classical translation of all these things like before your final. But since people are behind in their [ahem!] quizzes often sp staff, I hesitate to do it immediately. Oh, so translate it. All the objects in your world [pause] can be established as existing through that reasonable perception that thinks of them in certain ways without analyzing their ultimate nature. Don't ask me to repeat it okay. By the way that last one {matak machepa} describes how the black and white cylinder is before we started class, for you. Y'know. you were happy up to that moment cuz we had some plain old raw data that Michael Roach was leaving alone. okay. That was almost self-existent right, I mean there was something out there and it was sort of comforting, okay maybe I think of it as something to chew, maybe I think of it as something to write with but at least there's something out there. B' th' way I'm not saying there's nothing out there, there is something out there as long as you not examine it you don't look in to it. y'know with that plain old state of mind that pictures it of as a pen, that pictures of it, pictures it as black and white cylinder. you can live in a world like that and you do. And you will continue to when you leave this room. and it's not the point that you somehow space out and go walk in front of taxis, okay. That's not the point it's not the point at all. you have to live in a world like this, the point is to make it a paradise. you know it's not to get in to the point that really there's no raw data. You get lost in that, there's no benefit to that, it's stupid it's crazy it's a perfect way to waste your life, okay, n', that's stupid. The, presenting emptiness like that an' saying you should go meditate on that and live by that is obviously wrong. buddha's don't do that. They live in paradises where they are conceiving of things as things, but but incredibly blissful things. That's the point of understanding the emptiness of them. You don't space out in the place between atoms somewhere. Okay. No benefit to that, obviously no benefit to that. but people have done it. Many people have done it. Many people have taught that as some kind of goal it's no kind of goal you can see that you sense it you can smell it, okay. uh, The point is if you don't examine it there's a pen there and you can use it. And when you get to be a Buddha you'll still be using unexamined pens, okay. They'll jut feel different and they won't [student: leak!] Leak or [laughter] they won't run out of ink, okay, they won't run out of ink. They won't run out of ink. okay they won't leak and they won't run out of ink. They really won't run out of ink okay. What makes it run out of ink. It doesn't run out of ink, there's no such thing as running out of ink. Your karma to think of it of having ink runs out. And that applies to all the relationships you ever had in your life. An' if an' if they were

unhappy in the end and if they changed from happy to unhappy, from love to even hate, think about it. It's the same thing that makes the pen seem to run out of ink. We wanna live in a world where you don't have to have that happen anymore. That's what got me into Buddhism class was those kinds of relationships okay. An' an it should you, too. y'know I mean that's happiness, that's what you want. This world view unlike the world view of science, unlike the world vie of economic theory, unlike the world view of democracy, unlike the world view of capitalism or communism or socialism, unlike the world view of science uh, creates a perfect world. So it's more cool. Alright.

say {Tanngye} [class repeats] {takpay} [class repeats] {taktun} [class repeats] {tsaway}[class repeats] {tsena} [class repeats] {mangye} [class repe

* and you gotta now look into its parts and your gonna be gone for al long time before you come back. okay?[laughing] And you'll hit bottom, I mean you' hit zero. That is a method for meditating on emptiness. That is a method of establishing the truth of emptiness. Sooner or later you will hit, you'll get tired actually. You'll never hit the bottom okay. You'll decide that's far enough. okay, okay? What 's that process called what is that method of establishing the truth of emptiness okay. This is it. {drangye} means term and you being a Madhumika scholar, understand that the word term in Madhumika means that mental picture that even amoebas have. okay. When you some book about emptiness and they say [he takes a funny voice here] "The imputation of the term," don't forget bugs are doing it too. Sorry Mr. Hopkins, but anyway. uh, don't forget even bugs are doing it, y'see. It's a mental picture. It's how very fuzzy for a worm or whatever. This is {dang tzin teng gye} this is the one that all animals, all beings have from the moment of their birth right. you are creating pictures and and they're called terms, okay? {Tang nye} {Takpay} {takpa} means to imply a' to imply, to impose that picture remember when I turned over the turned over the transparency, that's {takpa} to imply or to impose the image over the raw data. What raw data oh oh that's also an image and its implied over its own raw data I' no' I mean over it's own image which is, you see It goes endlessly. Alright. {dakdun} {dakdun} means - The thing that got applied the image to. The thing that the image is applied to you can call it raw data but in this case it implies raw data which is really raw data in the sense of that's the end of the raw data. It doesn't have its own parts. is there such a thing? No. There

is no such thing. When you look for something some collection of parts that was thought of in a certain way which is not itself thought of in a certain way. Where it has parts that are not going through the same stuff, you're gonna find what? When you look for the atom, what are you gonna come up with. When you look for the one moment of present time, present consciousness, what are you gonna come up with. Forget It! There isn't any thing like that {Tang nye Takpay dakdun tsawa} means to go looking for it. {tsawa} means to go looking for it, {tsawa} go looking for it. {tsena} means at that moment at that time. {Ma ngye} you ain't gonna find nuttin'! I'll translate it okay? When you go looking for the thing [pause] that you thought of in a certain way [pause] you'll never find anything except something new that you're thinking of in a certain way. And the implication is by the way, if you go looking for the final raw data, the atom, the present moment of my mind, there ain't no such thing. you're gonna you're gonna draw a blank and that blank is emptiness. okay. I like that expression actually. You will draw a blank and that blank is the meaning of emptiness. okay there is no raw data there are no atoms, there is no present moment of consciousness, any world view which says there has to be mistaken and must ultimately fail its purpose of bringing happiness to a human being. And all other views except the view of karma and emptiness fail and cannot bring happiness to a human being okay. They cannot achieve the goals of a view okay a little more okay. okay uhhhh, lets see if we've covered everything...now we can start the second half of the class....[laughter] yeah hang on one sec. say what say again, say again, oh uh he asked me Jay asked me to translate this thing here: {gyu} means the stream of your consciousness, the stream of your mind okay. We don't talk about your mind in terms of the whole of the parts, we talk about your mind in terms of the stream of the parts. Just get used to that. With a static object like your body we talk about the whole of the parts, with a moving object like time or your mind we talk about the stream of the parts meaning the collection of parts over time. {Kechik} means {kechikma} means instance, {shepa} means of awareness. okay, Your mind is a big collection of instance of awareness which is called a stream in the same way that your body is a big collection of little atoms and if you go looking for the present moment of consciousness and you go looking for an atom, you're gonna draw a blank. okay. Okay last thing, hehehe, I was giggling in the car doing this lesson 'cus I knew what torture it would be for you guys. uh huhn, I'll give' , the last one is really cool, by the way the last thing tonight just so you can hold out till then is the proof of the end of samsara okay is the proof of the end of suffering. And it comes in the Bodhisattva Charavitaras, tonight okay, but to get there you have to finish this [laughter] which is still more suffering okay. [pause while he writes] By the way I'm sorry to go on so long I hate classes when I'm in them as a

student that go on too long but there's no way we can cover the ninth chapter unless we do this, and I could either, y'know you could either go home and never hear half of the ninth chapter which is what happened to a lot of the monks listening to Master Shantideva right, [laughter] uh Maybe this is why, maybe he was trying to go thro', he did it in one afternoon right. Or you can stay a little longer so that's the way it's gonna be. okay say {chula} [class repeats] {mikpay} [class repeats] {ningjay} [class repeats] {chula} [class repeats] {mikpay} [class repeats] {ningjay} [class repeats]. We have talked tonight of two kinds of emptiness the emptiness of Michael Roach and for you it's you and the emptiness of the parts of Michael Roach so until you intellectually understand the what I said when I said there ain't no atoms, there is no atom, forget it. Get used to it. You're the first people gonna have correct view in this country. Seriously. Forget it. That's not why things work and it's not what things are made of. Things are made of your projections, there are no atoms. y'know If a bumper is hard it's your projection. If a hard bumper hits your leg and breaks it's your projection. They're coming from the same thing. It's better than science. It explains why you were standing in front of the cab. okay seriously. and then there's the emptiness of my parts, my mind and my body. We did that the question being why did Master Shantideva get to this problem y'know how did he get here. well the first answer which is on your homework, is that it's the natural question that comes up in your mind. y'know When I say whether your boss seems nice or mean is just a projection if you are an intelligent person you should start asking is he a projection too? And the answer is yes. but is the redness of his face a projection too. Yes Is the left side of the redness of his face a projection too, Yes. Goes down the atomic level. Is the atom which causes his face to absorb more green and blue from the spectrum and there by be red, Is That one existent No okay I mean we've done with that. But the reason, the bridge that Master Shantideva uses to get from the emptiness of the person to the emptiness of the person's parts is compassion. You wouldn't expect it. okay the bridge where he goes from one section to the next section is compassion. Why? You gotta remember this it's on your homework. that's how I keep people awake at 9:30 uh the opponent right, these these bad mind only guys and everything or whoever it was they come up and say look Master Shantideva, there must be atoms cus if there's no atoms there's no person and if there's no person how can you get to Buddhahood? And Master Shantideva says what are you talking about. And he says if there's no suffering people around how can you ever have compassion? Who you gonna have compassion for if there's nobody there. y'know According to you Mr. Madhumika there's nobody there so how's anyone ever gonna get compassion, and if nobody can get compassion how can anyone get enlightened. This whole stuff is meaningless stupid, y'know

if what you're trying to prove is true we can't have compassion cus there's no people. So what are you going to have compassion towards? okay And Master Shantideva says Come On, it's because they're empty that they're people, it's because they're empty that they suffer. And it's because they're empty that we can have compassion for them and especially its because they're empty that we can lead them to nirvana and to Buddhahood. Cuz if they were self existent we couldn't change them -okay- if they existed from their own side and if they didn't exist from their projections upon themselves they could never reach enlightenment. They could only get to an angel's body cus their body's empty. Because its a projection. They can only have an omniscient mind because their mind is empty because it's a projection. okay Not only do you not disprove me, you prove me. okay. They could never get to enlightenment if they weren't empty. It's not like because they're empty they could never get to enlightenment. It's because they are empty that they can get to enlightenment. if this arm was self existent if thus had atoms that had a certain kind of nature from their own side, and not as my projection as forced on me by my karma, Michael Roach would be stuck in this arm until the day he died. And there would be no reason to sit in a buddhism class. you could go to one of those other classes where you learn to be calm while your arm is dying. okay alright, seriously, okay there's no reason to be in a real buddhism class. If that arm is self existent then I'm gonna die for sure. And I shouldn't be here then I shouldn't be here. There's no reason to be here okay. But its because it's not self existent that I can do something for somebody, I can have compassion for somebody, I can teach them about this stuff they can get to have a tantric deity's arm y'know that's [snaps fingers once] because it's empty they ca' I should have compassion for them. It's be useless to have compassion for them if they weren't empty because I couldn't do anything for them anyway. okay That's how he goes from the emptiness of the person to the emptiness of the person's parts. It's on the question of why have compassion if there's no people. He says stupid head there's people b'cause they're empty. okay I don't meant to say there's no people because they're empty, I say there are people because they're empty. you didn't get what I mean when I said empty. okay alright cook that. [laughs] Now, you can imagine three people coming up to normal blo' Joe blow suffering being okay and they have three different understandings of emptiness. Guy number one guy number two and guy number three. okay Guy number one comes up to this person and doesn't understand their emptiness yet. They're feeling compassion for this suffering person but they don't understand their emptiness yet okay. But let's say, that they have come to some sort of sophisticated Buddhist understanding that this person is [snapping fingers] that this person is changing by the instant. At least they don't believe in a

“permanent soul” at least they don’t believe in some guy that’s running the show at least they got over that. y’know they don’t believe there’s a Michael Roach outside of my body and mind that’s somehow controlling them. Could you please not die tonight. y’know like that there is no such guy. but yu’ there is a level of feeling where you believe in that. And people throughout history have believed in some kind of soul or some kind of person who controls the body and mind. Oh let’s not have those thoughts today let’s not get AIDS today. y’know like you could control your body. Let’s not lose this shirt tonight. okay Let’s not get sick tonight. y’know The mistake, they think they have control they think there’s somebody running the show there’s not. At least that person who understood that person’s impermanence that they’re changing by the instant would at least understand that. People who have that kind of compassion are called {chula mikpay ningjay} say {chula} [class repeats] {mikpay} [class repeats] {ningjay} [class repeats] {ningjay} means compassion. {ningjay} means compassion. {Mikpa} means to focus on that. Focusing on the person that way. it’s a compassion that focuses on the person and sees what? {chu} [he speaks this is a low guttural sound] What’s {chu}? Dharma. {Chu} means things. okay things. But you learned tonight that it has another special meaning; parts of a person. okay So remember when you’re talking about this kind of compassion, we’re talking about a sort of sophisticated buddhist who when they look at someone suffer they are watching their parts. They’re watching the parts of that person. in what sense. We’ll get there okay. They are watching the parts of the person in the sense that they understand that the person is changing from moment to moment. okay. What’s that got to do with their parts? Well if you could understand that they were changing from moment to moment you’d probably get to the point where you didn’t believe that there was some eternal unchanging them. At least you would get there. okay How does the logic go from there? [let see mmm to himself]...oh it says and then you would stop seeing them as some whole soul, eternal thing running them. okay if you saw then changing from moment to moment you’d understand that there’s no Michael Roach who’s running the show. And eventually that’d get you to see that the real Michael Roach is an idea on his parts which are called dharma, {chu} things, and that’s why this viewpoint is called the compassion that looks at the person and sees things meaning their parts. This compassion eventually will understand that the person is an idea of their parts. That’s one way of having compassion. That’s one way of having compassion. You could see this kind of compassion getting into teaching somebody karma, because this kind of compassion knows that how that person sees themselves depends on what kind of karmas they’re having. Like this is a pretty good compassion, this is a great compassion. This kind of compassion would come up to somebody and say hey

could please collect some good karma so that you could see your parts a little better than you are now? [laughs] okay? alright? It's a pretty good compassion. This is a much better compassion than oh gee, you don't have anything to eat, can I help you. Why don't they have anything to eat? They don't have the karma to see raw data as food. Or to see it as their food, okay, they, maybe have the karma to see it in Starbuck's window but they don't have the money to buy it. y'see what I mean? They don't have the karma to see it as their food. if you want to feed the hungry of this planet teach them correct view. y'see that where food comes from. That's what creates food. It's really cool. So this kind of compassion is very cool. Eventually it will reach the point where it understands that how this person sees their life will depend on how moral their or how compassionate they are. That's a very cool kind of of compassion. What's the next kind of compassion. By the way there's three and then you can probly' [using Indian cab driver accent]. okay, Say {mikmay} [class repeats] {ki} [class repeats] {ningjay} [class repeats], {mikmay} [class repeats] {ki} [class repeats] {ningjay} [class repeats]. I translated it as, by the way the first one is called "the compassion which focuses on things" an' youse knows what things means, now, right. The second kind of compassion is the kind that focuses on nothing. The compassion which focuses on Nothing. this compassion looks at a suffering being and says they are nothing at all what they seem to be. That's the nothing, y'see. They are nothing self existent. They are nothing that exists from their own side. They are nothing that has any nature of their own. They are nothing that has any atoms. They are nothing which has any present moment of mind. They are nothing which resides or which is controlled by the rules of science or economic theory or capitalism or socialism or any other kinda Ism . That's not how they work. They are nothing like that. And that's the meaning of nothing here. Nothing is concentrating on their emptiness. They are not all of those other things that Mrs. Melvin and everybody else taught me. You don't have to think those thoughts. okay By the way don't blame Mrs. Melvin. Who made her? Mr. Karma. Who sent him to make her...[laughing] You. okay. you had the bad luck frankly to live in a world for thirty or forty years and have people inundate you with view points that don't work. okay. You have a choice now. y'know see which ones bring happiness to a sentient being. Y'know try it. Try morality and emptiness and see if it works. And confirm it. If you, by the way, you get two reactions to that. Some people really go out and try it earnestly by keeping their books on a in a sincere way and they get results you don't have to convince them anymore. Y'know their life changes noticeably and they start to get on a role. It's an upward spiral. Then you see these other people who say it doesn't work an' you say do you keep your book and they say no. They either say no or not very well which means no also. and ah an uh

an' they're miserable and dharms not working for them and they say I don't really believe in this view point. And Master Shantideva says what, last class. Somebody says I've been trying this generosity thing, I didn't get rich. is' Bullshit, y'know he says don' give me that - you didn't really try it did you. Well you know I did give away y'know like a five dollars and I mean you know and he's like y'know no no we're talking about the practice of generosity as presented in the Bodhisattva Charavitar, did you try that over and extended period with your whole heart and your whole resources and there like well no, so he's like well what did you expect. So, what I'm saying is you can confirm this world view. it's confirmable. Uh, And that kind of compassion sees that other world views don't work and rejects other world views. Its saying the person is nothing which is created by any other force than karma and emptiness. okay. And that is the coolest kind of compassion. That's the one that gets you to a Buddha paradise. It's so cool that if you had to write a praise of the greatest buddhist scholar that Tibet ever produced you might start it out saying {Mikme tserway terchen Chenrezig} okay that's {mikme} {mikpa mepay tserwa} means love {ninjay} They wrote a mantra in honor of Je Tsongkapa. That's the first line of it. {Mikmay} you have that kind of compassion you're so great. okay Third kind of compassion and then we're and unless you don't want the key to get out of samsara. Say{semjen} [class repeats] {tsam la} [class repeats] {mikpay} [class repeats] {nyingjay}[class repeats], {semjen} [class repeats] {tsam la} [class repeats] {mikpay} [class repeats] {nyingjay}. {semjen} means living being, living being. {tsam} means just, plain old Joe, {semjen tsam} plain old living being. {mikpay nyingjay} the compassion which is focusing on a plain people. It's not thinking oh is this being changing by the instant. Its not thinking is this being unchanging. its not thinking is this person a projection or not. It just sorry that there's poor people, its just sorry that people have to suffer. It's looking after them as well. Its giving them a place to sleep, giving them something to eat. okay. this is the lowest kind of compassion. okay Why? It doesn't address the root of the problem. okay. the reason they are poor is that they haven't practiced bodhisattva activities. they haven't been generous. Do you have to be Donald Trump to be generous, that's not the point. th' where it says in the Bible, y'know the lady who gave the penny go the most good karma, that's true. the point is that you give what you have. All that you have. just to try to give people things doesn't solve the problem. What's the problem. What is the problem. And then you can go home if you guess the problem. Ahhh! The problem is that the normal mind thinks that the best way to get money is to save and conserve and protect the money that you have. right I mean it's ignorant activity as far as money making. It would seem to a normal human being that the best way to collect a large amount of money would be to carefully protect it

from other people and the last thing you'd want to do would be to share it. okay the best way according to all human values up to the present time, they're gonna change now, right, is that the way to get a lot of money would be to protect the money you have and to try as hard as you can to remove other people's money. [laughter] you see what I mean? no I mean that you believe that. [laughing] you know people believe that. it's just ignorance why? Because having a lot of money is a projection. How do you get that projection, You give away your money. Okay as much as you can with as much love as you can. that's the way you get rich. I don't believe it it didn't work for me. Master Shantideva says Bullshit. You didn't really try. you know he says com' on you didn't really try it. Try it. Try it over an extended period of time to give away all your wealth. Money will come to you. The big problem then will be accounting for it y'know like like trying to get all the receipts there y'know all the all the money that you had y'know you can't keep track of it. Seriously. um so the real root of suffering is the misperception for example that money comes from hoarding it, and getting it from others and keeping it for you. its' a misperception. The root of samsara the root of all suffering is the belief in atoms. It's not what makes the taxi's bumper hard, it's not what makes your boss mean or nice. And it's not what got you money or didn't get you money and it's not what made you die or not die and is and not atoms and it's not viruses. It's your karma okay it's your morality, its your compassion - okay that's that's where it really comes from. now, Last question. Somebody comes up to master Shantideva and during this section and says com on is it really possible for a human being to stop this tendency of seeing things this way. y'know I believe everything you said. It all sounds logical to me. I understand that if I want to get rich I should give away all my money etc. But is it really possible y'know in the end of human evolution will every being achieve liberation form suffering or not. Is it possible for every living being to stop suffering. And he says sure it is and they say prove it. And he says it's true because you can stop the misperception that we have. We can stop those misperceptions. And they say prove it and he says they are st' they are a lie - they are standing on one leg. You know they have this thing about the truth stands on two legs and a lie stands on one. And he says almost exactly the same thing Shantideva says Master Shantideva says come on seeing the world that way that you get rich by grabbing money from other people is a lie and that's like a guy standing on one leg and seeing that it really comes from generosity and giving is the truth and if a two legged guy gets in a punch out with a one legged guy , who do you thinks gonna win. And he an he says that, he says the correct view being truth is is very very powerful. And the tendency to seeing things as self existent which is the root of all suffering is very very crappy

compared to that. Very weak. Once you get the smell, as you have in this room. Everybody in this room has got a little smell now of the truth one thing you'll never forget it, second thing now that the seed has been planted that world view is going to wipe out the other world view - if you put them on head to head, if they go head to head y'know super bowl thirty three, the all the view points that Mrs. Melvin taught you are gonna lose. They can't stand up to this view point. y'know Sooner or later the truth will out y'know the truth will overcome the misperception. Therefore suffering can be ended. Therefore there is an end to samsara because the truth is more powerful than the misperception. okay In the monastery when you finish your Geshe degree they come up and they say, the last question, an' you have to put your hat on y'know its like this struggle to keep it on they let you take it off after a few minutes and you hold it the whole in your hand and then they like give you a sign like time for the last question y'know an' then you put your hat on cuz its coming the last question is coming okay. And they say, ready? {korlabtop me payache} [he does a debate clap] which means does samsara have an end and you say, [Dr. Sykes yells: {Du} [class repeats and laughs] and they say prove it [claps] and you say yeah because the truth is more powerful than the misperception. And then everybody goes {yells in Tibetan} [laughing YAYYYY] and then they all run home and have tea. That is the last debate in a Geshe exam. That is the last debate in a Geshe exam. [hands the mike over for concluding prayers]

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ACI Course 12: Guide to the Bodhisattva's Way of Life, Part Three

Class Seven: Examining the Emptiness of Your Feelings

11/6/97

transcribed by: Maria DeVita

(prayer: short mandala]

How unnatural it is when you are talking about emptiness. For example, I always talk about the emptiness of the boss, and when you think about the boss coming in and screaming at you and the example I always give is if the boss is from his own side a nasty man then the person next to you when the boss is screaming at you who doesn't like you would find him bad but they don't they like him. Okay (laugh) they think it's great that he's screaming at you. And then you think it's bad the boss is not self existencely good or bad mean or nice it depends on who's looking right. Then sooner or later an intelligent person has to say what about the boss himself is he self existent or not I understand how two people in a room see the boss is not self existent but that could be driven by their karma. . I want to know I want to go back one step to the boss himself. I didn't have the karma to see the boss even be screaming would the boss even be screaming would the boss even exist and the answer is no, okay the boss is also created by your karma. Whats that got to do with me? Om. This is the step you take from thinking about the emptiness of me and thinking about the emptiness of my parts okay. I understand that how people feel about me is a projection and it depends on their karma then my own experience of me whether i feel depressed or not low self-esteem or not, etc. is also my projection, I understand all that. So, but what about my very existence, what about the fact that I was born into this world what about the fact have a body, what about the fact that I am having a mind right now, are those self existent. And to find that out we are going into the parts of the person and we discussed already the parts of the body. We got the body down to atomic particles and then we figured out that even an atomic particle it's a projection made upon the two sides of the atomic particle. There are always sides to a particle no matter how small you get there's always a right side and a left side. Because, if the right side ever touched the left side there wouldn't be any atomic particle, okay. This is a famous proof in (unclear) there are four directions east, south, north, west, and there is up and down six directions in Buddhism. If atomic particles were so small that they have no diameter at all east would meet west then two sides would actually be contiguous and there wouldn't be any (unclear) It's impossible that you ever reach a point in an atomic particle where you can't divide it into two and as long as you can divide it into two it has parts and those parts are not the atomic particle. Okay, any more than the parts of the pen are the pen they're not the pen, because we practiced that we looked at the colors and shapes of the pen and you saw that those were not the pen until you thought of them as a pen on an atomic level there are no atoms and your world and the chair you are sitting on is not made of atoms. Not made in physical matter the way you always thought of it because it can't be made of atoms

because the pen is not made of its colors and shapes alone. Okay. It can't be made of that it's not made of that science is wrong okay. Science is wrong, they do not exist an objective reality called atom . So what's the point of saying that you're just trying to get everybody to go home and feel kind of it's like a diet plan you feel lighter than you did before. You don't exist or anything there's no more atoms what's the point of talking about all this. If you realize that things are a projection of your mind then you can change If things were atoms you could not change them were going to talk about that tonight, okay. You could not end the suffering in the world if everything was atoms its only because there not atoms that you can change the suffering in the world. At this point having finished the emptiness of the body, (unclear) moves on to a very important part of the human being . We divided the human being last week into mind and body we discussed the emptiness of the mind the emptiness of the present moment. The unreality of the present moment, okay, the present moment except for your projections. You are not the sum of all the present moments of your life until you think of yourself that way forced on you because of your past karma. You are not the sum of your parts until you think of them that way, okay your body is (unclear) with your mind. Now we go a little bit deeper alright, we go to the five heaps the five (unclear) uh you heard the word heap okay. In sanskrit (unclear) it's kinda like I remember the first time it was very confusing I didn't know what they were talking about I have kind of a big tummy but it's not a heap you know. And I don't see how my mind can be a heap and I didn't know the five heaps sunyata does mean heap in Tibetan the word is pumpa. It's hard to get a good teaching on the five heaps, people have mistranslated them for years. They've been misunderstood for decades in the west, okay. If you ever were able to get a (unclear) that's the first thing the guy would cover would be the five heaps alright.

And that's pumpa. It's interesting in the first chapters of the (unclear) darma I was very happy when I found that (unclear) it's in the first chapter. They are called heaps because they are piles of different things. Pum means to pile up things like when you are raking leaves in Tibet you say pumalay make them into a pile. A heap of leaves pumpa its not a bad translation the translations okay. It's only though a very simple word for the parts of a person okay think of it as the parts of a person.

I think sometimes it's even appropriate to translate it that way. It just means the five parts of a person okay . Why do you call them heaps? Because each one of those parts has a lot of other parts and that's all, okay and that's the only reason (Unclear) That's all you have five parts and each one has a lot of stuff to it and that's why its called . If you could understand the emptiness of each of your five parts or of your five heaps then you would automatically understand the

emptiness of you. The day you see the emptiness directly you are on your way

out you won't suffer again within seven lifetimes you will become a Buddha. So it's very important to understand the emptiness of each one of your parts. We did body and mind that was kind of easy we are going to go deeper okay. We're gonna go we got two parts of you how about five parts of you alright. What are the five parts of you? First one is your body which is called souk, in terms of the five heaps souk means body. The physical part of you the physical parts of you are called souky pumbo the heaps of physical matter. Sometimes souk refers to only to what you can see but not when you're talking about the five heaps okay. Towwha repeat Towwha means your capacity to feel things your ability to feel things how many divisions in scripture they say three or five. Three would be feeling good feeling bad and feeling in-between. Five would be physical pleasure, mental happiness, feeling in-between, mental unhappiness, and physical pain okay. You can divide into three, you can divide it into five. You can divide feeling those two ways, okay. According to the Buddhism the (unclear)) darma system feeling never stops, feeling never stops when you're asleep when you're unconscious (unclear) Feeling never stops feeling never stops when you're asleep and you just died and you're in your (unclear) feeling never stops you're always feeling something. Feeling is a mental function it will never stop it cannot be stopped for eternity you will feel. Buddhist also have (unclear) Buddhist also have five heaps they just happen to be pure, okay. Say Dushay (student) dusha this poor word has been much abused by translators you know and Dusha just means your ability to discriminate this is good this is bad this is tall, this is short he's my friend, he's my enemy, I like this I don't like that it makes discriminations it makes distinctions dushay. I forget which one (unclear)

I am going to skip number four for a second and go to number five. Say numsay, numsay, numshay is just the fact that you are aware at all. It's a weird thing you get up in the morning and you're aware, it's consciousness itself. (Unclear) you are conscious of color, shapes, you are conscious of sounds, of smells conscious, If taste tangible objects and you are conscious of your thoughts of your mind six general kinds of consciousness okay. It's general awareness it never stops, MikeTyson can knock you out you are still conscious on some level you can still have a ringing in the ears and some kind of blissful feeling.. (Laugh) It never stops according to Buddhism it has existed with no beginning and it will exist with

no end. That consciousness will go into the Buddha when you become a Buddha you will still have consciousness, except it will be a pure consciousness. What is number four (unclear) got called a lot of weird names its called duoshay comsta Duoshay is a synomon for cause anything that causing something else anything that makes something happen in general okay, is called a doochay. How is doochay defined in the (abby unclear) culture. Very, very profound. Doochay chelah unclear unclear) I'll call them factors okay, other factors. Factor because it does something that's all other factors. The definition in the (abby unclear) doochay is all the other stuff. (Laugh). After you got those four the other four one two three and five anything about (unclear) is doochary (unclear) defined like that anything else about you is I think they should have called it grab bag (unclear) you know what I mean. It means all that other stuff about you that wasn't covered in the other four , and that's how it's defined okay, it's just the other stuff. The other stuff that makes up a person now what's in the other stuff according to the Abby Dogma and other systems are similar you have a main mind which is your consciousness okay just the fact that you're alive, aware, is number five. But you have forty six distinct mental functions going on the capacity to feel things, the capacity to make discriminations, the capacity to concentrate on an object, the capacity to move your mind to another object and like that. There is a whole bunch of other, the capacity of will, okay, even amebas have these things in their mind according to Abby Dodby System and (unclear) system you have main mind which is number five and then you have a whole bunch of separate functions in separate parts of your mind okay, called mental functions. In the Abby Dogma system, there are forty six of them forty six mental functions. Forty four of them belong in other factors so what is in the other factors? For example faith is one, jealousy is one, anger is one. Okay different mental functions, forty four of the mental functions are in grab bag number four out of the forty six, forty four got thrown into number four. What else is in number four? The idea of (unclear) because that also is a part of (tessy) the concept (tessy) (tessy) is number four because that's part of (unclear) and things like that her impermanence is there. Concepts are in number four. Why am I getting into this? If you are a normal thinking person in this class, I would start wondering how come forty four of the mental factors made it into number four. Where did the other two go okay. Supposedly the five heaps cover every

piece of you every part of you from your eyebrow to the irritation you had yesterday is included into the five heaps where did those other two mental functions go? Someone asked this question in India twenty five years ago it was really cool and here's the answer alright. (Silence)

This is a verse from the Abby Dagna and I'd like you to memorize it and write it down. Say kor go mani, kor go mani what does that mean anybody remember. You don't have to (unclear) it just write it. (Laugh). That's a Tibetan saying when someone says (laugh). Say (soopay sowwa unclear) okay. We asked the question just to remind you what happened to the other two mental functions?

There are forty six in the Abby dogma system by the way, other systems have more okay, slightly more. . What happened to the other two, they are here in here. Okay. And the big question is its been asked throughout the century why did the Buddha why did the Lord Buddha take the trouble to give these two

mental functions the big status of being their own heap all by themselves. Forty six mental functions two of them get singled out at being extraordinary they get to be their own heap. If you think about it there would have been three heaps main mind, mental functions and your body. For some reason the Buddha thought it was important that two of them should get this special status being heaps all by themselves and he taught throughout his life about the five parts of a person he didn't say so much body and mind he said five parts of a person why did he make such a big deal about feeling and discrimination why did he give them such a big status. He could of spent his life talking about The way we do but he wanted to talk about five heaps. He wanted those two to be special why? This is the answer by Bassar Bundue sixteen centuries ago. Soopay means this is soopay okay. Soopay means debating or fighting or dispute, dispute okay even in the monastery now that's called soopay. Okay, disputation also means fighting, hassling, struggling against each other, soopay. Sour means the root , the root

sour means the root , gura means here because they are the root of all fighting in the world okay. These two get to be their own heap, these two get singled out because they are the root of all trouble in the world. All the struggle between human beings in the world, because feeling says I like this I don't like that. This makes me feel good that makes me feel bad okay. And then you struggle to get the things that make you feel good and you struggle to get away from the things that make you feel bad, even if it hurts other people. And that's the root of all struggle in the world all the wars fought in the world boil down to somebody wanting to feel good and not to feel bad. Every war every suffering between two people, every divorce you know boiled down to I want what makes me feel good and I don't want what makes me feel bad. And if it means I have to do something

to you I will. So that's the root of all suffering the root of all conflict is feeling and discrimination. Discrimination in what way? Master Dharma Londou and the First Dalai Lama in his commentary they quote a lot of sutras that say discrimination in the sense of this is my religion, this is their religion for spiritual people. For farmers this is my field, this is my boundaries this is my wall my fence, that's his field this is my field, that's his wife, that's my wife, that's his kids, these are my kids, that's his house this is my house, that's his car, my car. His and mine, There's and mine okay. It all comes from dooshay that other heap okay. The capacity the habit of making distinctions this is mine, this is yours I will fight for what's mine fight for your country, you know. Be patriotic Do the Russians love their children or not? You know (laugh). Their Russian you know it's a separate thing (laugh). By the way, some people have thought that Buddhism somehow gets you to a point where everything melts together. There is no me no my everything is non duality, you know. Buddhist are one big happy us you know that's not true. I almost used a bad word but I didn't. Of course, Buddhist still make the distinction between you and me you are a suffering (unclear) being, I am an enlightened being . I am trying to help you it's not like they melt into each other people who are enlightened continue to have their individual mind (unclear) and their individual identity. Why? Because you cannot collect karma from me and your identity consists of your karma ripening. You are your karma ripening I cannot collect karma from you and you cannot collect karma from me . We will forever be separate spaghetti strands stretched over eternity its not true and Buddhism never said as Time Magazine said you become one with the cosmos you know. You will always be separate from other people in that sense you will be a separate individual even after you reach Buddhahood. So there are so many Buddhas and they'll be one Buddha for every (Unclear) that now exists there will be one Buddha. Okay, eventually. So its not true that you melt into other people Buddhist have discrimination, Buddhist still have feeling, you know. They happen to be feeling blissful all the time totally blissful all the time okay. But is it true that they go into some heroin drug stupor or something and don't feel anything its not true. Is it true that the goal of Buddhism is you shouldn't feel good or bad about anything not at all you know. Find me this person I've been waiting you know I have a dental drill waiting for them (laugh) you know its not true, its not true. Of course (senyi munk fochue)

in the lowest school of Buddhism every school of Buddhism says you will have feeling for eternity, for eternity you will have feeling, And when you reach Buddhahood it will be a blissful feeling. Its not like you're trying to wipe out your discrimination, its not like your trying to wipe out your feeling. Your trying to

change them from impure to pure and we will talk about that later. We will talk about that later okay. So anyway the first reason that those two mental functions out of forty six in the abney dapra system got that status of being a whole separate heap is that they are the basis of all fighting in the world all the struggle comes from that me and you, and I feel good from this and I feel bad from this.

Say korway deecha, kowary deecha, (students) kowary deecha when you start fighting you collect bad karma okay (laugh), which sets the scene for your future suffering. Okay. And in that sense these two mental functions should get their own status because they are (unclear) they are the cause of this suffering world. They are the cause of the suffering world that you live in okay, because they drive you to hurt other people and collect bad karma. They drive you they instigate you to collect bad karma its because you want to feel good that you do something improper its because you don't want to feel bad that you hurt somebody else, to get away from them or get them out of your life or something that you yell at them, you ignore them, you hurt them okay. Its because of the distinction between me and mine I want to be happy I don't care if you're happy this is my thing its not your toy this is my toy okay. This is not only the cause of all struggle in our current world, it the cause of all the future suffering world that you will ever live in the continuation of this suffering life depends on those two mental functions okay. So if you think about it number one here which is the cause of all the hassles is in the present tense corri koe means future tense you are setting yourself up for more suffering and these two are the culprit these two are the villain. In their impure form (unclear) in their impure form obviously the feeling that the Buddha has and the discriminations that a Buddha makes are not causing future suffering okay. Number three say engo jhen, (student) engo jhen, Master

(unclear) points out that the five heaps are in order of subtlety. The least subtle heap is the first one the most subtle heap is the last one and that's another reason why you might want to take these two mental functions out and treat them separately and I'll explain more about that. You think about the five heaps what's the first one the physical body and there is nothing about you that which is more unsubtle or gross like compared to your thoughts, compared to your reflection, or compared to your meditation the body is very obvious and gross, okay. Not subtle at all. What is the next most subtle thing about you, its heap number two. What is heap number two? Your feelings why because so much of your feelings depend on the body my hand feels bad, my head feels bad, its not your head or your hand its your feelings but because it is so linked to your hands and so linked to your hand you relate to them that way because they almost mix something physical because they are so closely related to your physical body just a little more subtle than the physical body. How about discriminations, discriminations are very gross it takes like almost a very strong decision to say this is his, this is mine, that's a very gross distinction that's not like a very subtle state of consciousness its almost like a big stupid bowl in a china shop state of mind Not very subtle at all this is mine this is his, this is good, this is bad, this is big, this is tall he's my friend, he's not my friend okay. It doesn't take like a genius to make those distinctions okay, so that's number three. It's the grossest kind of mental function of that type. All the other mental functions are a little more subtle but they are still saying things like I want to be good like willpower you know. I wish that this would happen I am about to turn my attention to something I'm going to think hard about that you see those are all mental functions so they become number four because they are even more subtle than that big (unclear) discriminate. Okay. And then number five is so subtle that when I speak about it I am not sure that you are even recognizing it in yourself, I am not sure that you are even identifying in yourself. It is your awareness you've had your awareness your whole life so you are not even aware of your awareness, you see what I mean. It's hard to think about your awareness. It's just the fact that you are alive it's the fact that where did it come from its kind of amazing you know why is a bunch of meat being aware, see what I mean. Its very subtle thinking about your mind is very difficult being aware of your awareness is very difficult. Isolating your consciousness and looking at it is a little difficult its their all the time you take it for granted that this hunk of meat called Michael Roach's body should have this awareness, okay because you never not had it. Yeah, (student unclear) its like the weakest fact okay, the first two are one hundred times more important. I'm just trying to cover the verse for you okay I would of left them out but it would have ruined the meter okay, Also I'm not allowed to leave things out okay. (Laugh)

Apparently some omission being found is important, okay. Say semcheu, (students) semchen means mental function how many in the Abbey Dama system forty six sem means all the mental functions, lay means all, all, all the mental functions lay means all here in this case. Out of all the mental functions that there are forty six different states of mind soorla which means feeling, feeling, okay. Dum means and doochay means discrimination, the ability to discriminate between things. Each number two and three right. Lockshe means they were isolated, picked out they were isolated okay. As what as poombos, as heaps, okay. Poombos means they got picked out what do they call that in English when you single out lockshe is singled out, okay. (Unclear) They were singled out to be poombo, to be their own heap lockshe means he did that who Lord Buddha. Now I'll translate it for you very small (unclear) means because they are the basis of the order of the five heaps in this case que means (unclear). So I'll give it to you Tibetan syntax is pretty much backward From English syntax, we'll start at the back. The Buddha isolated out, singled out lets use singled out, you hate it when I . The Buddha singled out, out of all the mental functions, feeling and discrimination to be their own heap for three reasons okay. That is not stated here but that is understood okay. Number one they are the root of all conflict in the world. Number two they are the cause for all your future suffering in life. (Unclear) I don't know which life you're on. And three they help explain the order of the five heaps they how do you say, they relate to the order of the five heaps and that's not very important you know that subtlety, that subtlety idea (unclear) means reason number three is they relate to the order of the five heaps, okay they are important to take out and treat single out, because when you explain the heaps you can go in increasing subtlety, that's all. Why did we even get into this? What I am trying to point out, I threw in this (unclear) stuff, okay. Why? What I'm trying to point out is that master Sharpe Daba moves on from the body and mind directly to feelings when he discusses the emptiness that is his next section of the ninth chapter he felt that feelings were so important he wanted you to understand their emptiness especially, okay. To the idea of the emptiness of your feelings its very very important. If you are really going to get enlightened, if you really are going to stop suffering in this life, you have to understand the emptiness of your feelings. You must begin to understand the emptiness of your feelings. What feelings? How you feel when the boss comes in and starts screaming at you, okay. How you feel about anything in the world that you don't like I mean I like the emptiness of my feelings because this gives me immediate ammunition to achieve happiness in my life. If you can understand the emptiness of your feelings you can immediately start be happier, and that's the whole reason I am in this room. I mean I have this theory that everyone gets up to be happy in the morning, so

people are worst at it than others, okay. Depends on what (unclear) you have, most of us are burdened with this albatross called western world view, which doesn't work. Anyway, everyone gets up and tries right. They go home and sleep in more suffering than when they woke up, everyone's trying to be happy, you know. You are seeking to feel good, I mean that's the goal. Buddhism by the way doesn't say you have to you know, the goal of Buddhism is to be some stoic vegetable. You know, you just sit there you don't feel good or bad, that's okay that's the goal of Buddhism. Don't assume you can't do anything about it. The goal of Buddhism is not to sit there and put up with the crap of the world it's to remove the crap of the world. the goal of Buddhism is not to sit in the corner and not feel anything or to be happy when crap happens. It's not true that is not the goal of Buddhism, at all. Buddha's are not sitting in their Buddha paradises because they've learned to put up with crap in an ultimate way it's not the goal of Buddhism, no, I mean, people think that. People think you're suppose to sit there and not feel anything and that's the goal of Buddhism, it's not that. Of course you want to feel good. Who feels best in the universe? Buddha, okay (student unclear). Uh we're going to talk about it, we're going to talk about the difference. We're going to rip feeling apart, if we get time. (Student unclear) all of them are (unclear) (laugh) unclear, seriously. That's a good question everything the basis of all of them (unclear) they would all be there it would be in each of them. Later in the break, in the break come up to me in the break. Okay, so feeling is you have to, for me if Buddhism can change anything immediately okay, I understand you're saying I can change my (unclear). I understand you saying I can change my old age, and my sickness but, in an immediate sense can understanding emptiness change my level of happiness in this life, because frankly that's the most immediate goal for all of us, you know. I can talk about death not more than a few people in this room believe they are going to die today. You're not worried about it that much, you have this vague uncertainty and apprehension about it anxiety, but nobody in this room is definitely sure they are going to die tonight unless you've made some plans that I don't know about. Um, but anyway feeling if I say here's the thing that if you understand the emptiness of this thing tonight you can immediately start to have more happiness tomorrow. That would get your ears up, like okay what that's the emptiness of your feelings, really you want to be happy. You know that's really what you want that's why people get out of bed, and that's why very seriously depressed people don't get out of bed they just gave up you know. You literally move out of bed in the morning because you seek some kind of happiness, you want to feel good today. You want to feel good today that's why you put your legs down on the floor, the feet on the floor that's why you move from under the covers however, slowly it goes, that's why you get up. (Laugh)

and that's why you move, that's why you get in a car, that's why you get in a subway, that's why you go to work. Why you do anything, you want to feel happy, you want some kind of happiness, okay. So, we have to discuss the emptiness of your happiness, the emptiness of your feelings, okay. Uh, this exercise has a name (unclear) empty examinations, we examine the pen, we examine you, we examine your body, we examine your mind. Now we are going to examine feelings, but this method that I am on to tonight is called timba, say timba nearshoc she, timba nearshoc she. Timba means to remember, near means close, shoc means to (unclear) she means for. I will give you the translation I consider to be a lousy translation, so don't write it down okay, (laugh). These have been called the four close recollections

you know, when was the last time you saw close recollection in The New York Times. I don't like to use words that don't have any meaning to me, It means close but close in sanskrit means deep, deep okay. Deep awareness, okay (unclear) the four types of deep awareness. A deep awareness you'll see why okay. It's a deep awareness of four things. What are the four? Nu, say nu, (students) deep awareness of your body. Okay, deep awareness of your body, what is deep awareness? Does it mean when your stomach growls, you're like really aware there something, we'll talk about it alright, we'll talk about what deep awareness means. The second one (unclear) soewa, soewa (students) your feelings right, that's what we've been talking about all night heap number two (unclear) your feelings, okay. By the way, in this case and I'll get into it more, awareness means the understanding of the emptiness of something, okay. It's an understanding of the emptiness of something. It's an awareness of your body in the sense of understanding its emptiness more and examining its emptiness, okay. And the same with feelings, okay. What's the third one? By the way, to me the second one is by far the most important where I collect my bad (unclear) is in the realm of do I feel good about this person or not. Am I happy with this situation or not, to me to understand your feelings deeply would be an important goal and also its my feelings I want to straighten out. I want to feel good, I want to be happy. Third one say sem, sem, (students) sem means mind, okay. Deep awareness of your mind means coming to an understanding of the emptiness of your mind, alright. Coming to an understanding of the emptiness of your mind being able to examine your mind to see if it really is empty or not. We're going to go through these four exercises alright. Maybe you get home, maybe you don't, okay. Chaur, chaur, (students) chaur as you know means darma and one of the meanings of darman which has nine or ten distinct meanings is think, stop other things. So anything that is not included in the first three meditations or the first three awareness', first three analysis we'll call the analysis of think. The deep awareness of objects, okay, deep awareness of objects. I'll start to go through these four exercises with you in the ninth chapter by the end of tonight we would only have finished the first three, okay. And in the next class we'll pick up on number four. The goal of tonight is to get through the first three, alright. If you're going to examine your body and examine its emptiness, here are the steps you'll take. By the way, here's the thing spelled out, you don't have to write this you already have it, you already have it, Body (unclear) is the same, it's a close examination of the body. I don't mind if you put on your homework the four then just say single words under them. That's okay, it's a formula right the deep awareness of your body, the deep awareness of your feelings, the deep awareness of your mind, the deep awareness of everything else, okay. What is involved in examining your body

to see if its empty or not, we actually did it last week I mean last class was jue mayee we finished that. What did we do? I'm going to go over it with you. By the way this is...GI Jane or not (student unclear) you ask for it. Your right seventy percent done, okay so bust ass for a few more classes. This is where a lot of people stop doing their quizzes and stuff like that, you know, you're going to be whining for two months because there are not going to be any classes wishing you had done more stuff. You'll be sitting at home and not having anything to read because you didn't do it just work hard, forget sleeping for a few..., we have like one more week okay. Don't be whimsy, you go to work eight hours, ten hours, you work fifty, sixty, seventy hours a week come on you can give these three hours, alright. Say chai chen, weedon yamma manypa opa, Chai chen menas the sum of the whole as opposed to the part. Chaichen means the whole as opposed to the parts the sum total you can say. Weedon Means the thing that has the parts as part of the whole.

When you are examining the emptiness of the body, what do you guess the whole is, your body. Duh..okay, that's a trick question. Chai chen means body, chunden chaishay means the parts, chaishay means the parts what are the parts. Your arms, legs, head, torso, etc. in Tibetan they are called the enlog, in this case I would translate is as components sometimes it means limbs, okay. But it's too many here its including your hairs, the eyebrow and every wrinkle on your face, and the stuff on your teeth and its too much to call limbs I think. Because limbs in English means yours arms and legs, so I don't want to use that word. Rumsa natur means it does not have any nature of its own they do not have any nature of their own. Who don't have any nature of their own, the whole and the parts. Who's the whole my body, who's the parts...my fingers, my hands, my head. Don't they have any nature of their own? Sure they do my head has a nature of being a head, my fingers have a nature of being a finger. Nature here must mean some special kind of nature that they don't have what's that. Their own side they don't have any nature from their own side. If I didn't have the karma to see them as a head, I wouldn't see them as a head. I would see them as a vast plane a gigantic redwood tree through which I the flea must caught in order to eat the dandruff on Michael Roach's head, alright. If it were self-existently a head he wouldn't be in that forest looking for food, okay. Of course, it's not self-existently a head, it has no nature of being a head, okay from its own side. It's has the nature of being a head for Michael Roach because I'm forced to see it that way. The flea, or you know those big things you see in the pictures they look like monsters that are eating the dandruff in your hair all the time I have a lot them. To them, obviously it's not a head, a vast field of good food with an occasional treat, alright. And that's the emptiness of my head, okay. Of course, my head does not have any nature of its own. Mipla deta lapa means you decide, it you establish it, you figure it out, okay. Stuff in what we call the deep awareness of your body. I mean if you went around realizing that your head was only your projection, that would change things, why? I would rather project Manjoosho head, I would rather it be golden with this thick black hair alright, with gold and everything and eternally blissful, you know. That's what's the importance of the deep awareness of my body. I have to understand the emptiness of my head because I want to get to a Buddhist body I must understand the emptiness of my head and that's called the exercise of establishing the emptiness of my head and other parts is called the deep awareness of my body, and we did that already. Did the atoms have any nature of their own? No. Do atoms make up the world, no. Does science work, for human beings happiness not at all. You make new machines to create the same old suffering, you know. In cave man days they were hitting each other with rocks, and now they got these really sophisticated atom bombs. Same thing,

same story, exactly the same story it hasn't moved an inch toward more happiness, you know. You can have a car, you can have a subway, you can have a 586 or 486 a pentium plus computer but it doesn't make you happier. Not necessarily happier but in the hands of a Buddha, of course. But from their own side its not a solution and it doesn't make people happier, people are not happier than they were fifty years ago, okay. They're probably not much more unhappier either, don't get into that romantic thing that everything was happier in (unclear) days, okay. You know, there teeth were rotting out they were fighting each other, they were hitting each other with hatchets. You dig up arrowheads what do you think they did with them. (Laugh) okay, that was a popular thing when i was in college, if things could get back to the forrest it would be alright, okay. That was the first (unclear) To this meditation and here is the second one . Say dayla moo (unclear) dayla means therefore, therefore what because your body doesn't have any nature of its own, and because its parts don't have any nature of their own. The loo the body, your body meala is a sweet word, lam is to dream meelan is the Tibetan word for dream its like a dream way it's the Tibetan word for dream. We used to drive down to Washington once a month and we use to go to Hojo, and he'd say is this real milk or melam, like there was this thing called dairy dream like (laugh) you always remember where you learned certain words. Meelan tabo means like a dream, okay. Chopa means attachment, Chopa means attachment in this case. It can also mean to become. meripa means its wrong to do that, wrong to do that, meripa, meripa. What does that mean to translate the whole thing (student unclear) its wrong to feel attachment for the body, because its just like a dream. Because of number one, okay, because of number one. What was number one the body, and its parts have no nature of their own. Now people go, Buddhism say everything is a dream and then people are like cool that's really mystical. I can do anything I want its all just a dream, you know. If I could just see that my life is like a dream, I wouldn't have to pay off my credit cards or anything, you know, I would be happy. If like could become like a dream then nothings real, you know I don't have any problems with my wife, my credit cards wouldn't matter anymore you know, my rent its all a dream. That's not what he means obviously, okay. You try and pretend it's a dream the collection agency will still find you, okay. They'll still garnish your wages and stuff like that, you know. You can't get out of it that way. What does dream mean here? It means right now when the boss comes in and yells at you, or someone hits you, your perception of your body is totally wrong. You see your body as some kind of thing made of atoms that someone else has hit and therefore you will hit the person back. They have damaged your body and you're going to hit them back. That's an illusion. The body you are defending doesn't exist. The body

you are defending doesn't exist any more than that Miss America body you had three nights ago when you had too much popcorn and fell asleep, you know and like wow, it doesn't exist. That body doesn't exist, the one you think is there is no more there than your dreams. So don't go defending it by hurting other people. Don't defend a dream body, don't beat up someone in your dreams who throws catsup on Miss America's dress because she's not there.

The body you are defending doesn't exist, because she is not there, she is not real. The body you are defending doesn't exist, a body they could hurt without your projections doesn't exist. What does that mean? If you are going to defend this body by hurting someone, your proving that your looking at the wrong body. Get it, I'll say it again. If you are going to defend your body by hurting someone else, you don't understand what your body is. There is no such body the body you're defending doesn't exist. Why? If to save or protect this body you are hurting someone else, your crazy. Why? This body is only getting hurt because you hurt somebody in the past, the body you are defending doesn't exist. Hurting someone to protect this body you don't understand what the body is. The body you're trying to protect doesn't exist, okay. . You've been doing that for countless years, you've been protecting someone who is not there, get it. The body you are trying to protect doesn't exist, if you (unclear) by hurting someone else. Think what the world would be like if everyone had this world view. Which is true, correct, okay. You wouldn't have anymore conflict, there wouldn't be anymore feelings it would be really amazing, okay. This is the correct viewpoint, this is yonvade , if the whole world had this there wouldn't be any trouble, and we'd all be like (unclear) in a short time, and no other viewpoint works, okay. It's profound, its profound implications for society, a culture for western civilization, okay. It's very profound it could work if people learned it, it would be profound. The whole behavior of western civilization would change, okay. We're working on it. Therefore, it's wrong to get attached to this body which is like Miss America in your dreams, okay. There is no such body, If you are hurting someone to protect that body, you don't know what your body is. You're looking at the wrong thing, you're looking at something that is a dream it has no more existence then that Miss America that was in your dream a few nights ago, okay. Very profound once you get to it. It doesn't mean you're not there Jay is not sitting in the second pew, you know, you can leave your wallet you don't need it. (Laugh) It doesn't mean that okay. When I say it means the body you protect by hurting others that one doesn't exit it never did, okay. Last thing and then I'll give you some non existent cookies and stuff. *** Say day (unclear) day means because of all the above by that or through that because of what we just said, konsa means the person in my case Michael Roach, in your case whoever you are, okay. It's very personal when they said konsa think of yourself (unclear) think of (unclear), Jay think of Jay, Anne think of Anne, okay. Konsay the person, kong (unclear) means you don't have any nature of your own, you don't have any nature of your own. Dewpa means that proves it, that proves it, okay. Let's translate it in normal English, steps one and two prove that I don't have any nature either, okay. Steps one and two prove that I don't have any nature either w hen he says either we started talking from the point of

view of your body. And since we proved that your body doesn't have any nature you don't have any nature either. What do you mean I don't have any nature? Am I myself or not, of course, your yourself. Are you yourself from your own side? No, because you could of been a vast plane covered with occasional trees. To a different being with a different karma, okay, that's all. Therefore, you are not self existent, who cares. If I stand in front of a taxi will I still get run over, go to the hospital and still get a bill, yes you will. So what is the point of talking about all this. If you can prove that you are not self existent, if you can prove that you are just a perception forced on you from your past karma you can change into a Buddha. You see, if Ann Lindsey is not self existent, Ann Lindsey can become a (unclear) angel, okay. That's cool, that's the whole point. If you can prove it about your body it applies to me and then I can become an enlightened being that's important. Take a break there and then we will finish.

(Silence).

We're on to we finished the deep awareness of the body, we are going to get into the deep awareness of your feelings. You have already written the name of it so I am just giving it to you again. Say sorwa temba (unclear) You already wrote that I am not going to go over that again. It's the deep awareness of your feelings when you have a feeling looking into the emptiness of it. By the way, I also want to clarify one other thing is it wrong if someone attacks your body to defend what you perceive as your body. It's not wrong the Buddha did it, the Buddha even forcefully stopped people from hurting his own body and other people's bodies. Why? To protect them from bad karma, okay. Because of compassion for them, you must protect people who are being hurt that is the (unclear) commitment you have it's all over Buddhism it's your responsibility to be interested when people are suffering and take even drastic actions to protect them. You are never allowed to do so with anger or hatred, it can only be done out of compassion. You do not collect bad karma if you do it that way, so if you see someone hurting someone, yes it's a non self existent body and your probably perceiving the wrong body. But it's quite proper and necessary and your responsibility to help that person but not with anger and not creating new bad karma. If the person attacking them was your mother, because she was gone temporarily crazy, you would find a way not to hurt them. There is always a way, I mean most often there is a way. The Dalai Lama said, I heard him in Seven Years In Tibet, when Brad Pitt said, " If we take every worm out of this dirt that we are digging the foundation from you will never get your movie theater. And he said " you're a smart guy, you figure it out". (Laugh) And he did. So you can figure a way not to hurt them and stop them normally, most of the time. Here are the steps in the meditation: On the awareness of your feeling this is the main subject tonight. And how to get into the emptiness of your feeling how to understand the emptiness of your feeling, okay. (Unclear) Solair means feelings, sola means of feelings, lowel means their nature, he uses a word that also means (unclear) okay, I think because he wanted to avoid the word nature because he's been struggling to get you to accept that they don't have a self existent nature. Lowel can also mean their essence, okay. (Unclear) you can think of as having a nature of their own. Karpa means we deny that, we disprove that, we refute that, okay. Now I'll translate it for you the first step in developing a deep awareness of your feelings is to understand that the feeling itself does not have a nature of its own, okay. The feeling itself does not have a nature of its own. That's the first step, okay. He gives two examples to clarify what he means by that first he starts talking about a feeling of pain, okay. A feeling of pain. You can say the feeling of pain you get when your boss comes in and screams at you that's my favorite example. Or the feeling you get when the dentist is drilling your teeth, okay. That pain, okay. If it had a nature of being a

pain from its own side (unclear) it could never change. You would always feel just that bad if the pain were coming from the tooth, if the pain were coming from your boss you would never change, you would also feel as bad the first moment they started drilling, or the first moment he started screaming. If the pain were coming from them, if the pain had any nature of its own, if the pains nature were to hurt it would never change, got it. If the pains nature was to hurt it would never change. Pain itself is a projection pain itself is a concept it's a conception see what I mean. Pain hurts only because your mind is making it hurt, get it. The thing called pain hurts only because your past karma is making you see it be hurting. That's very difficult alright. Pain is not to hurt until your karma forces you to see it that way. I'll say it again. Pain doesn't hurt from its own side. Pain doesn't have a nature of hurting. Until your karma forces you to see it hurt, it's very profound, okay. If it did have a nature of hurting from its own side, it would always hurt you the same way you could never change it. You could never get relief by taking Anacin, okay. Because that feeling has a nature of pain of its own. Which is not your projection and it doesn't depend on your past karma. So you are stuck with it forever, that's not the way pain is, okay. That's not the way pain is. You know that because pain goes away eventually. Pain goes away that's proof its not pain from its own side. That's proof that pain doesn't have a nature of hurting from its own side, because someone else is making it hurt, who Mr. Karma okay. Mr. Karma is making pain hurt. Very profound, if that were not true pain would never get more or less. It would always be the same. If pain were hurting from its own side, it would never change. That's Master S Davis discussion of pain, now he talks about pleasure. He says and think about it if pleasure were coming from its own side, if pleasure felt good, from its own side. Imagine a mother who's only child just died, think about a mother whose only child had just died and the grief they are feeling the mental suffering. If pleasure existed in itself, if pleasure felt good from its own side, they would could give them a nice cookie and they could feel very happy. I'll say it again. If pleasure felt good from its own side, then you could give them a cookie and their grief would just disappear immediately. Why? Why do I say that? Because if pleasure felt good from its own side, it would be one hundred percent better. You see our pleasure always mixed up, our pleasures are always like half pleasure, half pain, now pleasure, tomorrow less pleasure, more pleasure tomorrow, less pleasure today. Our pains are (unclear) were talking about it, you know. Every experience you have in this life, of pain or pleasure is almost always mixed up with some other component of another thing. You can't get a perfect pleasure in this life. There is a joke in Tibetan if cheerios really tasted good, then if you ate two bowls it would be twice as good as eating one. And if you ate four bowls, it would be four times as

good, and if you ate six boxes at one sitting right it would be twenty-four times. If it felt good from its own side but that's now where it's coming from. It changes into pain around the third bowl, I know. (Laugh) Why? If Cheerios were good from their own side, it should be true I would feel three times better on the third bowl something else shifts. The good karma declining, the bad karma asserting itself, like airplanes waiting in the runway. And I start to feel bad it's not coming from the Cheerios, their not so bad, its not like they decided to taste different, you see. It's not like they decided lets make his stomach hurt now, okay. They don't make these decisions someone else is calling the shots it's Mr. Karma. And that's what you have to understand, feeling so that's his argument. By the way those two are you homework, okay. His argument about pleasure that it doesn't feel good from its own side that if a mother had lost her only child, and felt so bad and if you had a cookie, if it tasted good from its own side and made people happy from its own side, then it would be one hundred percent happiness. Never missed up with sad and when you fed it to her, her sadness would go away. And he's giving that example because that's not the case, at least no mothers that I know. Alright. Here's the second step, by the way you can do there meditations in December and January, okay. I am going to do a retreat and I encourage you to do a retreat. If you want to we can talk about how to do it and stuff like that. I think it would be good if each person who is training themselves here could do like two long term retreats a year, that would be a goal, nice goal. (Student unclear) I'll get to you. Say tasho (unclear) toopa carpa , tasho means the cause of that feeling, (unclear) means it has some nature of its own. Carpa means we deny it we prove that its not true, carpa means we prove that its not true. So I'll translate for you. Step number two in the meditation called the deep awareness of your feelings, it's too prove that its not correct, that the causes of your feelings have any nature of their own either. We finished the nature of the feeling itself now we're talking about do the causes of your feelings have any nature of their own. That is the next step in figuring out that your feelings are coming from your past karma and not from the people you are mad at, okay. Or the people you desire, alright. What are the causes of an active feeling, okay? What are the causes of the act called feeling good or feeling bad? We can talk about it in terms of strange encounters of the third kind, strange encounter meaning three things have to come together. There has to be an encounter between three different elements, three things have to happen for you to have an experience of pleasure or pain. For you to have a feeling three things normally happen, and here I am going to concentrate on physical feeling, you know like feeling good physically, okay. A. There has to be an object. An outside object, like a pretty picture or a really good tasting (unclear) and strawberry protein shake like that, okay. Has to be an object, like

that, okay. (Laugh). Then there has to be a sense organ, which is the cells on the top of my tongue, okay. According to Abbey Darba there are certain cells sprinkled around the top of my tongue and inside my mouth that make things tasty. Then there has to be the consciousness of the taste, there has to be an awareness of the taste, its no good if the tongue feels it and I have been knocked out by Mike Tyson. You can pour the shake down my mouth and I won't be like licking my lips okay. So there has to be the object, which is the shake, there has to be the sense organ, which is the tongue the cells on the tongue receptive glands whatever, Jim can tell us later. And there has to be an awareness of the taste. When those three things convene, we call it the convening,

lepta, which is by the way step number six in the wheel of life is called contact, meaning the convening of those three things. Step number seven in the wheel of life is feelings then you get a feeling, then you say hmm. Good. (Laugh). Okay. But those three things have to convene first, okay. The next step in this mediation about the emptiness of your feelings is to see if those three things have their own nature or not. Got it, okay. We'll start with the shake, okay. I am going to finish it one way or another. (Laugh) After class I never get a chance people want to talk I have to get into the car. Um. Doesn't it have any nature of being delicious from its own side. No. Why not? I am sure there are people in this room who would find this disgusting if they tasted it, okay. (Laugh) They proves that the tastiness is not coming from its own side, very simply, okay. Are my tastebuds coming from their own side? No. Why not? I am going to lose them, okay. They will lose their ability to taste. If the ability to taste were coming from their side and not dictated by other events, they would always be there. I could keep tasting for hundreds of years. But they are not feeling from their own side, tasting from their own side, their tasting because I have the karma for them to taste. And as I get older they will lose their ability to taste and then you get into heavier and heavier Starbucks coffee, more and more cigarettes because you don't get the same taste, you know what I mean. You lose the ability to taste things. Why? If they had the ability to taste from their own side they should always taste as well as the first day I had them, but they don't. Because that's not where the tasting is coming from it's coming from my karma. And my karma is wearing out as I speak. I lost a lot of karma between seven and nine twenty and my taste buds are less affected then they were two hours ago, okay. It's not like it happens every three years that you know, Mr. Karma says lets lower the taste buds ten percent. It's an instant by instant process, I had lost some in the last hour, okay. The karma started to get less, okay. So they are not self existently tasting. How about my consciousness of the taste, that is not self existent either. That doesn't come from its own side either. It's also my karma, why? I can't always get a (unclear) shake when I want one. You see what I mean. If tasting something good was coming from its own side, its shouldn't depend on (unclear) I can get it any time I want. I can have it any time I want. It doesn't depend on my karma, something like that. So the causes for having the feeling are not coming from their own side. What's the point of discussing all this? I mean for me the important thing, it goes back to the chapter on patience, how do I stay patient with things I don't like. When things that happen during the day, the people I meet somebody this morning dissed me, okay. I get to be a bigger, bigger lama fewer people diss me, so when somebody dissed me it hurts more. I used to get dissed all the time, now I get dissed some of the time. You know, so, someone dissed me this morning so

why where did that come from, I don't like it, I really don't like it, I don't want it to happen. This person anyway, (laugh) I don't like this I don't like this thing that's happening (Laugh), and you have your own, I don't like it, I don't like (unclear). So, why where is it coming from I have to understand where is the object coming from. Where is the feeling coming from, where are the eyes coming from, where is the idea coming from. Where is being dissed coming from, you have to think of all the causes where is the person coming from. Where did my mind come from, where did my ability to see them diss me come from, you know. Where did all this stuff come from, and that's the whole point you have to see that it came from karma. Can you stop people from dissing you in the moment that they are dissing you? No, okay. Can you stop future ones? Yes, it's all in the reaction, it's all in the reaction, you know. If I can be patient and stop getting any at them, I can slowly choke off all these people and that's the whole point of Buddhist practice. Master Chame Davis said "kiss them goodbye". Because every moment your patient with them you just lost a few more of them. Eventually, you won't have to meet these people anymore, you see people who go around New York City and they swear everybody's nice but you know better right. Not true, okay, they're meeting the same people you do. They're having a totally different experience of New York City, why? Different karma, why? They didn't react in the past. You're still reacting, as long as you keep reacting negatively you'll meet these people. You'll be the person who runs into every creepy guy in New York, and they'll somehow tread this path and meet every neat person in New York. Why? It's all in the reaction, okay. You can't stop in the present moment meeting people who you don't want to meet, but if you are patient with them and you stop reacting you will stop meeting them. This again is the only correct view, it's the only correct way to handle a situation in New York City, okay. It's the only way that makes human beings happy in the long run, the current viewpoints in Western civilization on this question also are totally wrong, and no one will ever be happy as long as they keep up those viewpoints. And if we change viewpoints, then slowly everyone will begin meeting nice people. That's called the Buddha field. Okay a Buddha paradise, you can get there, that's how you get there, okay. I really would like to propose that we junk Western civilization viewpoint up to now, okay. It's really not such a big deal and try this one, it works. It brings the human being what the human being seeks and the others don't, okay. They just don't work, okay. So the second step in that meditation is to figure out where all these causes are coming from, where did this person come from. Where did my eyeball come from, where did my awareness of my eyeball come from, okay. Why am I meeting this person right now? The basic question, why is this happening to me right now. You have to ask yourself this, that is part of the

meditation on the emptiness of your feelings. Why, okay. Mrs. Melvin said "it just happened", Father Smith says either "it just happened or God was testing you", you know. No thanks, I asked someone the other day "Do you have to keep meeting these people," they said, do you want to keep getting run over by cars, you see what I mean it's not a test, it's crappy karma, and you can stop it, you don't have to get tested anymore. It's enough, we got tested forty years, enough crap either I passed or flunked I don't care, but I am tired of it, okay. I don't need to be tested anymore, I was tested enough, okay. Tay mingeu (unclear) Tay means feelings, of feelings, feelings. Mingeu means the things they're focusing on, the thing that the feelings are focusing on. In the case of a delicious bagel from Al's Cheese Shop, it's a good taste, see what I mean a delicious bagel, a bagel that's the mingeu of the feeling. If I like it it's the bagel or the taste of the bagel, get it, okay. Tay mingeu dropa means has its own nature, its tasty from its own side, okay. Garpa means we refuse that we deny that, it's not true. Why? Somewhere in the world I always say this, somewhere in the world there is a culture where if you don't put a bagel on a shelf and it gets really hard and crusty it's not considered good tasting. Somewhere in the world, good mothers take fresh bagels and put them away on a shelf for a week because in that culture they don't taste good until they are hard. See what I mean. I was in Mongolia, you know this old monk he was like ninety years old he gave me the honor of fermented mares milk, you know. And he had a big bowl of it and he said here, you know. I am going to give you my only bowl of fermented mares milk Oh....and he was very offended, and I didn't want to offend him, but I would throw up and I had another monk with me a Mongolian guy and I said, here you drink it. He finished two bowls in like a minute, and the guy had a gas can filled of fermented mares milk, see in that culture milk is not delicious until you put it in a gasoline can and let it rot for a couple of weeks, see what I mean. So the object is not, you laugh, but in Mongolia they would laugh at you, they drink it fresh, they are so stupid you know what I mean. (Laugh) It means it's not self existent, okay I mean it's not tasty from its own side. That's the emptiness of the object of the feeling. Remember that, okay. We covered it in step number two, here we are isolating it and talking about it specially. And again, use it with the situations and people in your life that make you unhappy, because this meditation on emptiness works right away. Those other ones are slower, this one is cool this one makes you happy right away, why? Does it make fermented mare's milk delicious at this moment? No, but it does immediately address your reaction you stop feeling upset, you stop feeling angry, you stop feeling stupid distaste for that thing. Why? Because you know who made it. Who fermented that mare's milk before Michael Roach got there? Michael Roach's karma, it wasn't that old monk, okay. If it didn't taste good to

me it was Michael Roach's crappy karma who came there a few weeks before I got there and started rotting this milk, you know what I mean seriously. And stop blaming the guy, and stop blaming the milk and your life immediately, what I am trying to say is I wanted to concentrate tonight on the emptiness of your feeling because now you can immediately start to feel happier. If you understand the emptiness of the things which piss you off, you'll immediately start to feel better, why? Because if you feel bad you are inviting them back, you see. If you get upset, if you get angry, if you feel hatred for them, that is mental karma you are inviting the thing to come back, you are causing the thing to come back again. A Buddhist has to stop reacting to the whole negatively, you can't. Because every time you do you create a seed in your own mind for this thing to happen again. It's over with you can't feel upset anymore, you can't feel angry anymore, you can't feel hatred anymore. Because it's stupid because you know better now, because if you want that thing to come back then get upset, or feel angry, or feel some kind of hatred for it that's the power of understanding the emptiness of your feelings, you see. If you understand the emptiness of your feelings, the last thing you would ever want to do would be to get angry or to feel upset at the things that piss you off. And if you stop doing that I swear to God, okay if I had a bible I would. Um. Unshanti

dava (unclear) it works, it really works. You will find less and less bad things in your life and more and more beautiful things will happen to you, really. Try it, you can always just check it out. Buddhism is very cool, we are not afraid to say try it. It's not like pray to God and maybe it will work, maybe it won't work. It's like try it and it will work, just try it. The only thing that can happen is you won't feel lousy, okay. (Laugh) Yeah, (student unclear) Yeah, I would personally say that (unclear) can be included in number two, you see. It's one of the three elements isn't it. But I believe that Master ShantiDavis is making a stronger point by isolating it saying, don't forget to pay special attention to the object. Who made that person at your office that you don't like, you did, you did. And forget all world views which tell you anything else because they don't work. You'll continue to be miserable your whole life unless you change over to this world view, okay. Last one (silence) Say tay nooshin (unclear) karpa, Day means (unclear) those feelings, of those feelings, right. Yuchen means the subject meaning my mind, Michael Roach's mind, okay. Yuchen means the subject as opposed to the object. (Unclear) means has some nature of its own, from its own side. Karpa means we deny it, we reject it, okay. To translate it we deny in the fourth step of this mediation, you deny that the mind which is having this pleasure or pain could have a nature of its own. Could be a mind from its own side. It's the answer to the question not who made this guy at work that I don't like. It's rather the question who put me here, okay, you know. (Laugh) It's not asking why is he here in my office at this moment pissing me off, who put me here to listen to him, okay. Who put the subject here? And we deny that the subject is existing at random or that it was made by a guy with a white beard or some big bang put me there on my desk okay, you put you there, okay. You put the subject there the subject doesn't exist from its own side. It was not created by some guy it's not an accident, without any explanation. It's not a big bang, okay. Your karma put you there to listen to that guy saying those things to you this morning, okay. Your karma put you there if you don't like it fix your karma, okay. If everybody did that what would the world be like. Let's switch world views, okay. Alright, last one where is that last one, how many last ones are there here. Say sockchay, sock means impurity, chay means has impurity. Sockchay means its impure, impure. The last thing I want to talk about tonight is the difference the way a Buddha feels and the way we feel, you see, we have to talk about that. What's the difference between the way a Buddha feels and that way we feel? We said that the goal of Buddhism is not to be like a vegetables without any feelings at all. And the goal of Buddhism is not to learn how to sit there and let disasters happen in your life and feel econimity about them, you know. Of course, you should hate them there stupid, there bad and you should stop them and you know that in your heart. Your not going to

be satisfied if I tell you go home and have economy while all this crap happens to you and while you get old and while you die. Don't worry, okay watch it flow, you know. I think all these people should be locked in a room and let them watch the flow of the dental drill or something. It doesn't work that way, your heart tells you it doesn't work. Not like that. What's the difference between our feeling and a Buddha's feeling. What's the difference between our discrimination and the way a Buddha discriminates. Let's talk about feeling, okay. Our feeling is sockchay would mean dirty. A Buddha's feeling is sockchay which means totally pure. What's the difference? A Buddha has the deep awareness all the time, okay. It is one of the chong chuk, say chong chuk (unclear) it's one of the thirty-seven qualities of a Buddha, I mean it's one of the thirty-seven attributes that a Buddha knows how to do. A Buddha is constantly in a deep state of awareness about what's really going on when they have feeling, okay. When something happens and they feel good they understand the emptiness of it all the time, they always have this awareness, deep awareness of what's happening to them. How does that relate to us? You can have that kind of awareness and stop having impure types of feeling. What's the difference between an impure type of feeling and a pure type of feeling, okay. For us on a level of our lives means if someone comes into you at work does something bad to you, you get a bad feeling. You have stop and do a (unclear), you have go into a state of meditation, awareness about your feelings. Meditation doesn't necessarily mean that you close your eyes, and you put your thumbs up and you tell that guy can you wait five minutes, you know I'm going to meditate on you. It don't work that way, if you want to get him more pissed off try it. (Laugh) (Unclear) said you can have a state of meditation at work, you know, it's just a focus a question of focus. Focusing up on the person, you feel the anger, you feel the pain not anger yet, you feel the pain, come up in you right and at that moment you have to enter the deep awareness of feelings you have go into meditation on the deep awareness of those feelings. You have to understand the emptiness of where this pain is coming from. You have to understand the emptiness of the guy, you have to understand the emptiness of his words and you have to understand the emptiness of your ears, you have to understand the emptiness of the consciousness which hears what the ears report and most of all you have to understand the emptiness of this situation, why is this happening to me, okay. The emptiness of it is, it's no other explanation except that this is happening because of my past karma, okay. The last thing I want to do is get mad because that is raw karma, you know. Talking is a kind of karma, moving is a kind of karma, hitting someone who bothers you is a kind of karma but they are very weak compared to mental karma. Mental karma is much more powerful, the thoughts of anger even if you don't say anything, even if you

don't punch the guy, the thought coming strongly into your mind, is (unclear) extremely powerful karma, okay. You already screwed up, okay. You already set the scene for this person to come back into your life. And you will be unhappy, you'll just be unhappy. And then you won't get what you want you want to be happy. (Laugh) Very important of all the objects in the world for your present happiness and for me that's immediate. I understand that I might take a future ride on Pluto some day or something like that, but it's so remote that I can't really relate to it very well. I can very well relate to the people who piss me off, you know. It happens every day, it happened this morning, you know. Somebody dissed me I felt bad, I don't want that anymore. You must learn to go into the mediation of the awareness of the emptiness of your feelings, okay. It's really cool, try it, try each of those steps. That's what Master S Davis is talking about in this section, okay. Next time we'll get into the emptiness of your thoughts. That's the next step. It is the last homework question for tonight. It's difficult I'm not going to lay it on you tonight, okay. It's nine forty I don't want to freak you, I could do it and I wouldn't do it very well and you would be asleep by the time we finished. Then we could meditate on the emptiness of your sleep, but (laugh). So leave that one we will do it on Tuesday and we'll shorten the rest of it, okay. We can do one or two questions, okay. (Student unclear) What I mean to say about sockchay is impure feeling means, you made a good point, impure feelings means the kind of feelings that would make you do bad karma, okay. The kind of feelings that would make you do bad karma, you could call it stupid feeling, alright. You Buddha used a nicer word like ignorant. To put it in plain English it's stupid any kind of stupid feeling, the definition of a stupid feeling is one where you would hurt the person back, you would say something to them, you would hate them in your mind, which is the worst karma. Of course, its important not to say anything, not to punch people it is important. But for a Buddhist, it's much more subtle and much more difficult you have to get as quick as a cat the minute your mind wants to think a bad thought you have to catch him, turn around and say stop. This crap about express your anger is crap, the minute you express it you've already had intense mental karma, you've already collected a lot of mental seed to see this person again, okay. That's not true. Does it mean its note useful to explain to someone why they are making you angry in a non angry way, that's not what I'm saying. I'm saying it's not beneficial to get angry to let it out or something like that you can analysis it and stop it And I don't mean to bottle it up and never explain to the person why they are making you angry. You should explain to them why they're making you angry. It's better to wait a day or two, it's definitely better to wait a day or two. Then you can do it without getting angry, hopefully, alright. (Student unclear) Yes, Nancy. Continue what, what do you

mean. (Unclear) A lot of people have asked me that and it's kind of late to get into. The idea of free will. It's occurred to a lot of people in the class that if your reasoning that you have given in this class for the last six and one half classes is correct, it's beginning to sound like even our choices are projections. In that case there not really choices anymore. There kind of imposed on us by our past karma so dictated by our past karma, we didn't have any choice but to make this choice you see what I mean. And that makes people feel they're out of control or they can't get better easily because they're like pretty much trapped in their own karma that's exactly the case, okay. That's the exactly the case, okay. You know the Buddha taught, somebody asked him, what are the odds of coming back as a human against the odds of going to a hell rebirth. He licked his finger and he touched the ground, okay. And he came up with one piece of lint there, okay and he said that's the number of people who come back as a human and counting all the atoms of this planet is the number of people who don't make it back into the human realm, you know. And he was not exaggerating, okay. That's the odds, okay you are under the control of your past deeds, you are a projection of your past deeds and which choices you make are all largely dictated by your past deeds. Could you ever get out how long have you been here? Countless eons, millions of years, literally but to make it to this class is an unspeakable achievement, you know. It's unspeakable the karma you have to hear this for five minutes requires so much karma you can't imagine what you did to be in this class for five minutes, and that's why these classes will end, you know. And that's why we'll be torn from each other, you know. The karma is extremely expensive and we're using it. It's extremely rare and the odds of really getting it are extremely bad. And you have to try and you really have to try hard and people say do I have to meditate, and I say no do you want to wander around the Moscow Hotel again for another zillion years. (Unclear) I'm not forcing you the odds are bad, are really very bad there is not much free will and odds that are spoken in the (unclear) about coming up eternal that's not an exaggeration. The odds are really bad the choices you make are is one of the four kinds of karmic results its called the, it's the habit of doing that thing again, it's extremely difficult for a human being to change their karmic patterns, to do that is almost impossible, you know. Much of the decisions you will make are forced on you by things that happened a long time ago. Extremely difficult, and the scriptures, that's what they say. I don't like to talk about it much, okay. But we're different we're going to get out in one lifetime. (Laugh) Why? Because the words do have meaning you do have the karma to hear them have meaning. You can get out of this thing and ultimately you will because the words have meaning and you understand the meaning, and that's the perfection of wisdom, you see what I mean. The understanding of emptiness is thousands of times

more powerful than the misperceptions we've been laboring under for all these centuries, and that's why we have a chance, otherwise, it would be hopeless. Free will or no free will if you can understand emptiness it gives you a very, very good chance. If on top of that you have the great fortune to study the secret teachings incredibly rare, incredibly powerful and incredibly sweet, if you can get into that door, you know, someone can truly initiate you into then your odds of you getting out in this lifetime are real. Then you really have good odds. You really can do it but you have to learn it properly, and the person has to know what they are doing and it's very difficult to get initiated into it. I'm not talking about the weekend initiations in New York City, excuse me. And I don't mean to criticize that, that you can do for \$25.00 go pick up a flyer and so and so, you know. Don't forget to bring a little thing on your hand I'm not criticize but I am. (Laugh). Not talking about that, that's not (unclear). If you can get into the real thing then you have a good (unclear). You can't get into it unless you understand everything, okay. (Unclear). Alright

Prayer:

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Course 12, Class 8, 11-11-97

Transcribed from audio tape, by Linda Gatter, no edit.

They say if I don't teach a nice class, they're gonna turn on the electricity!

OK. We have a little bit left over from last week. Everyone was asleep so I decided to cut it short, and there's one thing we didn't finish.

This is [Gyaltsab Je] when he gets to proving the emptiness of the parts of the mind. What are the parts of the mind, by the way? If you treat the mind as static, it's the mental functions, like 46 or 52, depending on what school you're in. Nobody's been treating them static since the last class, since the last course, actually. They've been treating them like a rosary. Meaning what? Meaning like a string of moments of consciousness, like right now you're having a moment of consciousness. Most of you, okay? [laughter] Alright? And then we, you can treat them the same as atoms. I mean they don't really exist, okay? They are not the smallest part of your mind. You could split those into two and it's just more raw data, and you can split each of those into two, and it's just more raw data, and you will never find anything. okay, what appears to be to you a self-existent present moment of your awareness is really just another projection onto some parts. okay, what are the parts? The beginning, the duration and the end of this moment that you're having right now. okay. And your mind is projecting onto that, ôMy awareness.ö okay. So it too, is forced on you by your past karma. okay. When you get to be an arhat, and you destroy your mental afflictions, your past karma is forcing you to see your mind as totally free of any more mental afflictions. Really nice. When you get even better karma, that's forcing you to see all these moments of consciousness as omniscience. okay. It's another projection as much as the boss. okay. Not different. It's physical, the boss is easier to deal with. The mind is a little bit harder to be aware of and it's a little harder to deal with but the principle is exactly the same. The boss is a bunch of red, oval, square, white, wagging, red thing. Your mind is interpreting it as a yelling boss, because you collected bad karma in the past. You probably yelled back at your boss at some point. okay? And it's the same with your mind. You know if you experience your mind the same way I do, sometimes nice, sometimes bad, sometimes pure, and sometimes not so pure, is because your karma of experiencing your own mind, and the projections on your own mind are coming from a mixed karma, you know negative and positive karma. The idea is that eventually you clean out all of the negative ones. okay? [Gyaltsab Je]

says you can use that analysis that you find in [Arya Nagarjuna's] classic root wisdom okay? [Mula Prags Nya] and here it is, it's called [Shingtay chepa]. This is from last week so I'm gonna go kinda fast on it. You might've noticed that you couldn't do your homework til you had this.

[whispering, and joking]

Say [shingtay]

(students: [shingtay])

[cheпа]

(students: [cheпа])

[dun]

(students: [dun])

[shingtay]

(students: [shingtay])

[cheпа]

(students: [cheпа])

[dun]

(students: [dun])

[Shingtay] means, [shing] means, "wood, " [tay] means, "horse." Wooden horse is a wagon, a cart. okay, a wagon, like 4 wheels, and all that. You can say, a car, I mean, when we, when Buddhism spreads in America, we're gonna be using a car. Seriously. No reason to use a wagon when you got a car. okay? [Shingtay] means, "a car." [Chepa] means, "analysis." And [dun] means, "seven step," seven step analysis of the car. [Arya Nagarjuna], followed by [Master Chandrakirti], followed by the great commentators from India, followed by [Je Tsongkapa], followed by the greatest commentators in Tibet who came from Sera Me Monastery all used the seven part analysis of the car. okay? And I'm gonna give it to you real fast. [Gyaltsab Je] says at this point, if you want to understand the

emptiness of the parts of your mind, the use the cart, use the wagon, use that analysis that Nargarjuna gave. [Arya Nagarjuna], okay? Here are the seven parts. You can just write the first one. I'm sorry I'm in your way, but no matter where I stand I'll be in your way. I'm not self-existent.

(Student: Can you bring it down?)

Sorry. okay.

Say, [De nyi]

(students: [De nyi])

[dang]

(students: [dang])

[De nyi]

(students: [De nyi])

[dang]

(students: [dang])

[De nyi] means, By the way, the whole examination is, what is the relationship of the mind to those moments of consciousness? Meaning it's parts. What is the relationship of the car to the parts of the car? okay? And that's what we're looking at. That's what we're trying to find. [Gyalsab Je] doesn't tell you what the seven are. They're kind of hard to find, actually, unless you have a computer with lots of pages of stuff on it. And then you can find them in some ancient commentaries, but the first one, analysis, by the way, this is all premise on self-existence. Can you find the mind in self-existent moments of consciousness? How many self-existent moments of consciousness in a finger-snap? Trick question, okay?

(Student: none)

None! Cause there's no such thing. It's a two-headed, purple, full-sized elephant hiding somewhere in this room. It never existed anyway. okay? So the whole

analysis is based on things that never existed anyway. Now, got it? okay, here we go. Is the car its self-existent parts? You know, is the car equal to its parts, individually? Is the car its wheel? Is the car its hood? Is the car its steering wheel? Is the car its windshield? No. okay? If it were, there would have to be as many cars as there are parts. So that one you don't even need to say "self-existent," right? I mean that one's silly by itself. It's silly whether you say self-existent or not. Obviously, the car is not its individual parts, individually. okay? If it were, then there'd be a whole lot of cars, because there's many parts. So that one, we can cross off. By the way, if we cross out all seven, then the car is not ?

(Student: self-existent)

Self-existent. okay? So, one down, six to go. Alright?

(Student: So, what does [de nyi] mean?)

[De nyi] means, "that itself," meaning the parts, themselves. [Nyi] [De nyi] means "it," "those themselves," [de nyi] means, "the parts, themselves," alright? And then you understand, "individually, individually." So, number, by the way, [de nyi] is, I'm, I'm using the words by Nagarjuna, himself, in his root text. That's why I'm using these short words. If you glue them all together you get Nagarjuna's root text. And it's a blessing to hear it, okay? So, [de nyi dang] means, "the parts, themselves, individually," okay? And it's not, or else there'd be like 700 cars there. okay? So, number one is down. Check. [word is unclear] That's number two. (Sorry.)

Say, [shen nyi]

(students: [shen nyi])

[dang]

(students: [dang])

[shen nyi]

(students: [shen nyi])

[dang]

(students: [dang])

[Shen nyi] means, ôsomething other than the parts.ö okay? Something independent of the parts. okay? Is there a car that's totally unrelated to the parts? No. Why? That would be like the idea of a soul. You know, that would be like the idea that there's some Michael Roach who's not Michael Roach's mind, and not Michael Roach's body. There's some Michael Roach; somehow they're driving, or in charge of Michael Roach's body and Michael Roach's mind, okay? Like, he exists like a diamond crystal, unchanging, eternal soul, outside of the body and the mind. You know. And this is like this, I grew up with this idea, when I, when I was taught the word ôsoulö when I was a kid, that was how I visualized it, and it, and I think that's what, this is what they're addressing. Is there this car that's independent of the parts? Is there a mind that's somehow beyond all your moments of consciousness? And the answer is obviously, ôNo.ö Why? If there was such a mind, it would be unchanging. You see? It wouldn't have the nature of the parts, at all. It would be divorced from the parts. It would be out there: ôcar.ö You know? And it wouldn't have to have a flat tire, because it's not the tire. It's not related to the tire. It doesn't matter if the tire is flat or full. Car is there. You see what I mean? Take away two wheels, ôcarö is still there. You know? It's the idea of a soul. And you have to reject it, okay? There is no mind, separate and somehow beyond, the moments of consciousness. okay? There's no such thing. Scratch number two. That was easy. It just means that, if there's a mind that, if the mind is not related to the parts, you have a big problem, right? Like you couldn't change your mind, okay? Seriously, okay? That's the whole point. There'd have to be some big mind out there that had a different address than your mind, you know, because it's not related to all the parts of your consciousness. It's just not a good idea, okay? [laughs] It's not very profound. okay. The main problem with number two is that the mind would have to be unchanging, and it's not.

(Sorry.) Somebody has to find us a really nice place for class, okay? In the Spring. Seriously. Alright? Go around the East Village, find, I'd, I'd like a big church with stained glass windows and a big floor, a wooden floor with no pews. okay? I don't care if it's falling apart, alright? Seriously. Reasonable rent. okay? Go find one. Alright? I think those white pews just don't make it, you know? okay.

Say, [ten]

(students: [ten])

[dang]

(students: [dang])

[tenpay]

(students: [tenpay])

[chok dang]

(students: [chok dang])

[ten]

(students: [ten])

[dang]

(students: [dang])

[tenpay]

(students: [tenpay])

[chok dang]

(students: [chok dang])

OK. Here, Arya Nagarjuna covers two more possibilities. Does the car depend on its parts, okay? Does the car depend on its parts? Here you have to understand something, that if two objects, this is just plain old Buddhist philosophy, like the kind a thing you're gonna get in the Spring. okay, these are just the basic things like every young monk learns when he's twelve years old, you know. The nature of a relationship, there are two possible relationships in, in the, in the universe. This one is [ten dang tenpay]. You would have a table, and on top of the table you'd have a pen. okay? This is called the relationship of a, of something supported and something supported it. You know, is the car supported by the parts? Is it resting upon the parts? okay. If I say it that way it's

kind of silly because there'd have to be a car that was separate from the parts. You see what I mean? You have the same problem that you just had with number two. okay, if I say, the depends on the parts, or is supported by the parts, then the car and the parts have to be separate things, because anytime in philosophy at all that you have a relationship between two things, they have to be separate. They have to be distinct from each other. And, and here you have the table and the pen resting on the table. That's a support, that's a relationship of something supporting something else. okay? "Dependence" implies the existence of two separate objects. The car cannot be "in dependence" on its parts, because then the car is separate from the parts. You see what I mean? When you say the kid depends on the parents for money, the kid must be separate from the parents to depend. You see if they were one thing you couldn't speak of dependence. Scratch number three.

(Student: unclear)

We'll talk about it. We'll get there. We're gonna get there. Not the same thing. The label is not the thing. The thought is not the thing. The little thing that had the lights coming off of it is not the thing. It was the sum of, it was one of the parts that had to be there. Right? okay.

OK. [Ten dang] [Tenpay] [Tenpay], number four means, oh we scratched number three. I'm going through kinda quick 'cause it's easier. okay.

(Student: unclear)

Oh [unclear], I know you're gonna debate me. Come on, what?

(Student: unclear)

Oh. You could say, the mind is not supported by its parts. okay. Number three is, "the mind is not supported by its parts." Does the mind support its parts? I mean, is it, can you reverse it? Let's say this is the parts of the mind, which is the moments of consciousness, and this is the mind. Is that their relationship? No. Why? Because they'd be two separate things. We already proved that can't be. okay. If they were two separate things, then what, what relationship would they have? You see what I mean? Then, then if you took away the parts would the car still be there? Yes. Why? They're two separate things. One is depending on the other. okay. What if you reverse it, okay, put the car under here and put the parts on here. Is that the nature of the car to its parts? Do the parts depend on

the car? No. Not if, by the way, not if the car is self-existent. okay. You gotta get that. These are all talking self-existent. That's the trick. You'll understand it more when we do the other example tonight. Anyway, if the car was supporting the parts, instead of the parts supporting the car, which is impossible, then that's impossible for the same reason. That's impossible for the same reason, because then they would be two separate, unrelated things. okay? They would be two separate things. When you talk about relationship you're talking about two separate things. What's the relationship between this guy and his wife? They're different things. You can't say, "What's the relationship between Skye and his wife's husband," you see? Because they're the same thing. When you talk relationship you have to talk separate things. okay? And there's no two separate things between the parts and its car. okay? Yeah?

(Student: unclear)

I know what you mean, but in that case you're using, when you say you're independent, you know like you're self-supporting, you're using "you" in two different senses at the same time. You see what I mean? You're actually talking about the "you" in the past that sets up causes for the "you" in the future to have enough to eat, and stuff like that. You're talking about different "yous." okay.

[laughs] okay. Let's go on.

(Student: unclear)

Yeah, now by the way, remember here we're talking about a self-existent "you." Now what does that mean? We'll talk about it. okay. I means, a pen, which could be a pen from its own side. We went through it many times, okay? A pen which could be a pen from its own side, without you thinking of it as a pen. But all you really see is colors and shapes. All I'm really holding up is blue, white cylinder. okay. If it's a pen, it's because you're a human, who's used one before, and your karma is forcing you to see this as a pen. If you're a dog walks in here and sees the same blue, white cylinder, they see what? Something to chew. A chewable object. Who's right?

(Student: unclear)

They're both right. It just depends on what frame of mind you're approaching this cylinder with. okay. But what about the cylinder itself? Same story. We

talked about it. okay. Same story. This is all assuming, this is the debate of, of Nagarjuna, here, Arya Nagarjuna, is talking about a pen, that was a pen, from its own side. Is there such a pen? Is there a two-headed, purple, full-sized elephant rampaging in this room? [laughter] No. okay. It never was; it never will be, I mean, hopefully. okay, so, [laughs] okay. It can't be, you know. He's examining the existence of a car that exists from its own side. You see what I mean? That kind of car can't depend on its parts, and that kind of car can't support its parts, because that kind of car never existed anyway. okay? And you have to get used to that. You have to get, we'll, we'll do it in more detail with the lesson tonight. Anyway, Nagarjuna says, Arya Nagarjuna says, the car does not depend on its parts because a self-existent car that depended on its parts would be separate from its parts. And the car doesn't, and the parts don't depend on the car because parts that depended upon a self-existent car would also be totally separate from its car, in the way that Skye is separate from his wife, because to enjoy a relationship, two things have to be separate. Two separate things. If the whole were totally separate from the parts, it'd be weird. You could take the parts away and the whole would still be there. You see what I mean? The wheel, and the chassis, and the windshield away, the whole would be there. If the whole depended upon the parts, then they would have to be separate guys. And when you took away all the parts, the whole would be just sitting there, but that's not possible, okay? Yeah?

(Student: unclear)

[unclear]? I'm gonna get to that just after this. okay? If I don't, then get back to me. okay. The thing to remember there is, For two things to have a relationship, they have to be separate things. okay? Alright.

(Student: unclear)

Oh, the second example there was, Do the parts depend on the car? Number 3 was, Does the car depend upon its parts? Self-existently, please. Number 4 was, Do the parts depend on the car? Self-existently, please. okay? What does the "self-existently" mean? We're gonna get more into it tonight. Number 5. By the way, I'll do it one more time. I was trying to get away with doing it fast, but let's not do that. okay, here we go. Look at, look at this cylinder of blue and white. Now think, "pen" about it. I mean, first pretend you're not a human, you're like some neutral being who only sees a blue and white cylinder. okay. Now pretend you're a human and you see it as a pen. Think of it as a pen. But you can turn off the thought of it as a pen. Turn it off now and think of it as a blue and white

cylinder. Now turn on seeing it as a pen. Now turn off seeing it as a pen. Now turn off seeing it as a pen, just see it as a blue and white cylinder, and I'm gonna ask you a question. Is the pen the blue, or is the pen the white? [laughter] It's a stupid question. Cross out number one. That was number one. okay? That was [de nyi dang], that was number one. okay? Ready for number 2? Ready for number 2? okay. Don't think of this as a pen. It's just a bunch of parts. It's just a blue and white cylinder. Ready? Where's the pen? [laughter] Where's the pen before you thought of it as a pen? Where's the pen? Is it something else than the parts? I mean if I took all the parts away, if I threw this out in the street, Rutherford Place, you know, and said, "Where's the pen?" You'd say, "Well, what are you talking about? There wasn't a pen to start with yet, because I didn't think of it as a pen yet, because for all I know it was a chewable thing." okay? I didn't think of it as a pen. Independent of my projections, it's neither its parts, individually, nor something divorced from its parts, okay? You get the flavor of it? okay? Alright. Let's go to number 5. You know the rest.

Say [tenpay chok]

(students: [tenpay chok])

[tenpay chok]

(students: [tenpay chok])

[Tenpay] means, [tenpay chok] means, by the way, this is root text, [tenpay chok] means, Does the pen possess its parts? Does the self-existent pen possess its parts? [Tenpay] means "possess." Does a self-existent car possess its parts? I, let's do it again. Look at it as a blue and white cylinder. Do not think "pen." Pretend you're like a neutral being. You're not a dog and you're not a human. Dog is vehemently saying it's a chewable thing, self-existently. Human is saying, vehemently, "No, no, you're all wrong, it's a pen." And probably they'll have a World War III over it, okay? That's what humans do, okay? [laughs] Alright? Pretend you're like neutral, third party, you know? Geneva, something. And you see it's just a bunch of parts, okay? Does the pen possess those parts? It's a stupid question, there's no pen yet. You're saying self-existent pen. You're siding with the humans. I thought you were neutral. okay? [laughing] Alright? Got it? There is no self-existent pen that has any parts. Scratch number 5.

(Student: unclear, but asking Geshela to move the overhead transparency up, so the projected Tibetan and transliteration can be seen.)

Sorry. We'll go back to number one, okay? Say [dupa tsam]

(students: [dupa tsam])

OK. Back to number one. Look at a blue and white cylinder. Focus on the blue and the white as two separate things. You're not looking at it as a pen, yet. You're neutral. You're not siding with the humans or the dogs. okay? You're just looking at colors. Is the pen the blue? No. There's nothing pen there yet, until I go over to the human side. okay? Is the pen the white? No, 'cause you're already saying "pen." Whose side are you on, anyway? You gotta be fair to animals. Alright? It's not a pen until you think of it as a pen. There's something missing, which is your thinking of it as a pen. If you strip away thinking of it as a pen, there's nothing pen about it. okay. And when I ask you, "Is the white, by itself, the pen?" You say, "Huh, what pen?" And if I say, "Is the blue itself the pen?" You say, "Huh, what pen?" And if I say, [dupa tsam], number six, "Are the blue and white together that pen?" You're supposed to say, "What pen?" 'Cause we didn't think of it as a pen, yet. I'm saying, before you think of it as a pen. Before you decide to be on the dog's side or the human side. If you're just coming in and you're from Mars, and you can see that it's a blue and white cylinder, but you don't know what its for, you wouldn't think of it as "pen." Independent of your thinking of it as pen, are the blue and the white, together, the pen? No. Why? It's a stupid question. All it is so far is colors. It's just raw data. I didn't think of it as anything yet. okay? A self-existent pen would be "pen" from its own side, and it wouldn't have to wait for me to think of it as a pen. And then every critter that came in here, dog, horse, roach, would see "pen, Magic Marker, great, I can use that." But they don't, okay? There's an element missing. So, if I say, "Is the collection of the parts, [du pe tsam], the pen?" You're supposed to say, "No way." And I say, "Why?" And you say, "What pen?" And I say, "The pen I see here in my hand." And you say, "Oh, you're pretty, you're already being prejudiced. You're already on the human side. You're already thinking of it as a pen." We're talking, independent of your projections, independent of thinking of it as a pen, are, is the sum of the parts, the pen? And I say, "No." okay. Why? There's one part missing. What? Thinking of it as a pen. okay. As long as thinking of it as a pen is not there, you cannot say the sum of the remaining parts is the whole. okay? It's not. okay? Stop thinking of it as a pen. You're being prejudiced. okay?

(Student: unclear)

I'm sorry, again, am I?

(Student: unclear)

I think you're saying, "But, you started out calling it a pen, so you're kind of begging the question, like that? You mean because I started out calling it, "We're examining the pen?"

(Student: unclear)

No, I'll tell you why. Because the other school, the non-Buddhists are saying that, "Whether or not you think of it as a pen, it's a pen." That's who we're fighting with in Chapter 9. We're fighting with non-Buddhist schools, and even some Buddhist schools who would say, "It has a nature of being 'pen', from its own side. Before I think of it as a pen, it's a pen. It is a pen." okay? They say that. And it's not true. What's it got to do with my life? Who cares if it's a pen from its own side or not? I can still write with it. That's true. But this pen will run out, and the hand holding it will die, because of certain projections I'm having. I can change those projections. If that pen existed from its own side, and if the arm holding it existed from its own side, I have to die, and there's, there's no point to studying Buddhism. okay? If the pen is not self-existent, if the pen is a projection, and if the arm, this arm, is a projection, then I can change things, then I can become a tantric deity, if I collect the right kind of karma, okay? The, the whole thing is in the potential. Emptiness creates the potential for anything. If it was a pen from its own side, then I'm in trouble. That's why we're going through this apparently silly analysis. It's, it's deadly important, deadly serious; life and death for each of us. okay? It really is. If you can establish that the pen doesn't exist from its own side, then we have a chance. If it, if it is a pen from its own side, you might as well go to drink some beers, you know. You have only one life to live; live it up! Seriously, you know. It's an option. okay. So, [dupa tsam] means, "Is it the collection of its parts?" Is the pen the collection of its parts? Which pen? The pen, out there, that exists on its own, independent of my thinking of it as a pen. But there is no such pen. Yeah, I know, I'm just asking you a trick question. Is the pen that doesn't exist a collection of its parts? No, stupid. okay. Scratch Six. [Dupa tsam] means "the sum of its parts, independent of my projections." okay. We're always assuming independence. okay. We'll get it better when I go to the class for tonight. [Nyu kyi nam pa, nyu kyi nam pa]. I'm gonna cut it here, okay? Cut it right here. You know what? Cut it right here. Sorry. I'll make it, [laughter] no, I'll just make it easier for you. The rest just belongs with the whole and not the parts. okay? Just [yip], okay? [Yip, yip], sorry [yip]. By the way, those of you who are, want to know how to pronounce Tibetan, this is, it is a high tone,

strong [unclear Tibetan] [yip!] okay. Yippee. [Yip] means, [laughter] [yip] means the outline. There was Buddhist, there was a non-Buddhist school that said the outline is the pen, you know. That the pen has a special configuration, that the sum of the parts has a certain look to it, which is the pen. okay? What is, is, is the pen that, that configuration, you know, that car? Is the car the, you know if you have a Corvette, you know, if you have a Porche, you know, what's his name's Saab. Who is that? Chilton, you know. [laughter] You know, I mean, is it the, is it the configuration? Is it the general outline? There was a non-Buddhist school that said that. And Number Seven, Nagarjuna takes the time to say, "Come on. You know, like, sorry. [laughs] It works well, I know. [laughter] Is it, is the pen its general outline? You know, is it some special configuration or outline of the thing. [Yip] means "outline" in this case. And it's not, okay, not before I think of it as a pen, okay. And that's all. Those are the seven. You'll never find them in scripture. They mention them all the time, and I just thought it'd be cool to go through them. The bottom line is, if the pen, if you treat the pen without your conception of a pen, if you think there's some pen out there, on its own, from its own side, before your karma forces you to see it as a pen, then all kinds of crazy things can happen. The fact is, there is no such thing. The fact is that the only thing there, if you want to call it that, is "raw data," is some blue and white cylinder. okay? And then what you see depends on who you are. You know. If you're a dog, you come in and see some blue and white, chewable object. If you're a human, you come in and see a blue and white writing instrument. If you're a tantric deity, you come in and see a blue and white ecstasy stick. You know? I mean, it just creates ecstasy in you, you don't even care what it's used for. You see what I mean? Seriously. Magic wand, if you want. And, and each of those beings would, validly, reasonably, see one of those things. No problem. Which would you rather be? You see? That's all. okay. You examined the pen in seven ways to assure yourself that if there was a pen out there, everything would be screwy. All those things are impossible. It could not be the sum of its parts. It could not be the individual parts. It could not have its parts. It could not depend on its parts. Its parts couldn't depend on it. Nothing could go right if the pen existed out there on its own. okay? And you have to get used to it. That's the examination, the, the, the examination of the, they sometimes, they call it the examination of the chariot or the wagon, like that. Yeah?

(Student: unclear)

Oh. Why did we even talk about it? It was because [Gyaltsab Je] dismissed the whole idea of the mind, itself, being self-existent. Remember we finished examining the self-existence of Michael Roach. Now we're discussing the self-

existence of his parts, which are body and mind. And we rejected body, easily, and then we went on to mind. And [Gyaltsab Je], all he did was leave you hanging. He said, "Use those seven examinations for the mind." And he never mentions what they are. If you, you'll see in the reading tonight. So, I thought if you might like to see them. This is from, straight from Arya Nagarjuna. Apparently, in 1402, everybody knew, okay, but we don't. And and thought it was, you always hear this analysis of the, of the wagon or the chariot, and you never get to see it. And that's it. And, and you have to understand that they're talking about, if you just get that, they're talking about a pen that was a pen from its own side. And there ain't no such thing. So none of those things can be possible. By the way, one of them is true. Which one? Maybe a couple of them actually. Which ones are true, conventionally, if we're talking about projection? Well, it is the sum of its parts. If you include the part called "projection." It does depend on its parts, if you include as one of the parts, the "projection." It does possess its parts, if you include, among its parts, the projection. Some of them are okay, if you're not talking about a pen that exists out there from its own side. okay? You gotta get used to that. You cannot even imagine what I mean when I say, "A pen that exists from its own side," 'cause you've been assuming that the pen was that way all along. And that's why humans and dogs have fights. And that's why you fight with your friends about what's good music and what's not good music. okay? 'Cause to you, it seems like self-existently good music from its own side, and you believe it, and then you collect bad karma. And then you have to listen to the bad music. [laughter] okay? Not Neil Young's first album. okay. We'll go on. Seriously. I mean, that creates all your suffering: believing in self-existence. okay. Now we can actually get to the class.

[Master Shantideva], at this point, now we're onto today's class, starts to discuss, there are five beautiful proofs of emptiness. okay? They appear in [Madhyamika] literature. Their roots are found in [Nagarjuna, Arya Nagarjuna], and they're carried on by [Chandrakirti]. Yeah?

(Student: Did we do all four, unclear)

No, we have not. okay? We have not done them all yet. Yeah, yeah. It's a very good question. okay.

So, there are five very beautiful proofs found in [Madhyamika] literature, for proving emptiness. And when they get to this they always say, "Is that all there is?" And they say, "No, they're endless. There are countless ways to prove emptiness," but these are the big five. okay, these are the big five. And, they

start out with a proof called,

Sorry.

(Student: unclear, asking Geshe Michael to do something with the transparency)

John says this will be easier on your eyes. Is it?

(students: unclear, discussion)

Not self-existently? [laughter] Only for some people? [laughs] Oh, I don't mind.

Say [dorje]

(students: [dorje])

[sekmay]

(side one of tape runs out. Note: The transliterated Tibetan term on the transparency was, [Dorje sekmay tentsik].)

TAPE 1 / SIDE 2

(recording begins mid-sentence) Diamond, okay, neatest thing. [Dor] means "stone," [je] means "king" or "lord," like [Je Tsongkapa]. okay? So [dorje] is the king of stones, or the diamond. okay? [Sekmay] means, it's a very hard word to translate. I translate it as "a sliver" of diamond, a tiny piece of diamond, like there is not any other object in the universe which can scratch a diamond, period. There's nothing. Nothing in the universe can scratch a diamond. But you can put a diamond on the ground and hit it a certain way and it'll shatter, into thousands of pieces. okay? If you've ever been a diamond cutter, you know this from experience, you know like, [laughs] you go to your client and say, "You know that 20 carat piece of rough you gave me?" You know. [laughing] "It's a [dorje sekmay]", you know. [laughing] And sometimes you hit a, sometimes you hit a, a knot in, a pressure point, and it just shatters, inside. When the diamond is being cut, which it can only be cut by another diamond, it gets red-hot, it's actually glowing, red, and, and then it, it just hits a flaw and it just blows up, just like that. And then you have to go explain to the client. Anyway, [dorje sekmay] means "a sliver of diamond," like that, a tiny slice of diamond. For example it's used in:

froth, of the ocean wave, when it blows up, hits the shore, and there's these splatters of froth; those are each called [sekmay]. So [sekmay] means like that. It's a rare word. [Tentsik] means, "the proof." The proof, of emptiness, here. [Tentsik] means a proof, a logical proof, a syllogism. okay. A proof. [Ma] just makes it feminine, which is always "wisdom," okay, the feminine side. okay. [Sekmay] means, "a sliver," but there's this sense of feminine and wisdom. okay? So, [dorje sekmay tentsik] means, "the proof of emptiness called 'the sliver of diamond.'" Why is diamond so important in Buddhism? Why does it come so often? Why, for example, is The Diamond Cutter called The Diamond Cutter, although the word "diamond" doesn't ever appear in it? okay. The day that you see emptiness, directly, which we said at the beginning of this class, if as a result of this class, you could see emptiness, directly, for 20 minutes, you're, you would be on your way out of suffering. Within a limited time-span, you would become enlightened. And, and you cannot say that of anyone until they have seen emptiness, directly. If someone has not, yet, seen emptiness, directly, and they, and you ask a Buddha, "How long's it gonna be?" He has to say, "I don't know, we don't know yet." But the minute you see emptiness, directly, the nature of ultimate truth is that it begins to change your being, drastically. And now you have the ability to become enlightened. And you will be. And you see your future enlightenment. After you come down out of the direct perception of emptiness, you see your future enlightenment. That's the whole goal of this class. The whole goal of all of these courses. If one person, of all the people who ever come here, or who ever take these correspondence courses, and things like, if one person could see it directly, it would be worth all the effort of everyone here. If one person could see it. Hearing about it over and over again, seeing it proven many, many different ways, is, is the beginning of seeing it directly. Along with that, you must be meditating, deeply, practicing meditation every day, one or two hours a day, every day. And along with that you must be collecting very, very heavy-duty good karma. For example by helping other people understand emptiness, okay. You're doing all those things, and serving the Dharma like that, but all those things have to come together for you to see emptiness. The day you see it, you see that it is very similar to a diamond. okay? Or I should say, that a diamond is similar to it. Why? In the physical world, in your reality as it stands now, there are no ultimates. You can't say, this person is ultimately nice. You can't say, this is the tallest thing in the universe. You can't say, this is the smallest thing in the universe. You can't say, this is the hardest thing in the, hart, hottest thing in the universe. But there is a hardest thing in the universe, and that's a diamond. There is nothing in the universe which can scratch a diamond, except another diamond. Diamonds have soft grains and hard grains, like pieces of wood. Along its hard grain there is no substance in the

universe which can scratch a diamond. It is close to the idea of ultimate. And there is no other object in your reality, if a Buddha was try, or if a person, if an Arya was trying to explain to you emptiness, what they had just seen, all they could say is, "Think about diamond. Just think about diamond." It's an experience of all Aryas, when they come down out of that, that they are obsessed with diamonds. okay? It's, it's an experience. And that's why you see diamonds throughout Buddhist literature. [Dorje] here means "diamond," in the sense of the closest thing an Arya could talk to you about, to describe emptiness as an ultimate. It is an ultimate. It is a higher reality. It's way beyond this reality. It's so ultimate that if you saw it, directly, for twenty minutes, it could eventually stop every kind of suffering you have. That's why you're here. okay? That's its quality, and that's the closest that an Arya could come to telling you about it. And a new Arya, a baby Arya, would want to be around diamonds all the time. To remember, what they saw. You know? They would purposely set up some kind of way to be near diamonds. okay? That's the meaning of diamond. [Sekmay] means every object in this room has its own emptiness. Every person here, has their own emptiness. Every, every part of every thing here has its own emptiness. The emptiness of every thing in this room is totally equal. okay? It's total, pure, 100%, unadulterated ultimate reality. okay. It's attached to a different basis, but its quality is pure, total, 100%, unadulterated lack of self-existence. And in that sense, every emptiness in this room, and there are as many emptinesses in this room, as there are objects in this room, and pieces of objects in this room, each one of them is pure, 100% emptiness. And when you see emptiness, directly, for the first time, you are seeing exactly the same emptiness that an enlightened being sees, all the time. The, the emptiness that you are aware of, and your experience of that emptiness, directly, is exactly the same as an enlightened being sees all the time, and your awareness of it is total. It's not like you have half of their realization of emptiness, or three-quarters, or something like that. Your understanding, I shouldn't say, "understanding," your direct communion with emptiness is as pure and as ultimate as that of an enlightened being. So, in that sense, all the emptinesses in this room are totally the same. If you take a diamond and smash it, each [sekmay], each tiny piece, is absolute, pure, total diamond. And so, [dorje sekmay] is a very important meaning in Buddhism. okay? It means, each emptiness in the universe is total, pure, absolute reality. In the same way that if you smash the diamond, each piece, diamond is, by the way, chemically, perfect, perfect carbon. It's the same carbon as in a pencil lead, but the one in a pencil lead is, is not arranged well along this axis, so when you write, it shaves off, pieces break off. When you write with a pencil, it's just lousy atomic structure along this plane. And so they slice off like slate, pieces of slate falling off. But diamond, every possible configuration is a perfect bonding.

There's no more perfect bonding. Every molecule of diamond is absolutely pure diamond. Pure, absolutely pure diamond. Absolutely perfect configuration. Cannot be split by any other object in the universe, and emptiness is the same. So [dorje sekmay] is, is a really, really important word. It's not a mistake that they named this proof of emptiness [dorje sekmay], okay? It relates very importantly to your first perception of, of emptiness, okay? Direct perception. okay, anyway, what is the [dorje sekmay tentsik]? Mmmm, let me see. That's it, and this is, again, from [Nagarjuna], and I'm gonna teach it to you from his words. I just think it's a blessing if you can get the straight, the story straight from the, what they called the second Buddha, okay? These are [Nagarjuna's] own words. We'll do it line by line, how's that? Then you won't get indigestion.

Say [Dak le]

(students: [Dak le])

[ma yin]

(students: [ma yin])

[shen le]

(students: [shen le])

[min]

(students: [min])

OK. You may not have noticed it, but we finished proving the emptiness of your body and the emptiness of your mind. okay? Those are easy, okay? The emptiness of your body is easy. Why? It's standing still. okay? Like, we can think of its parts like they have those charts in the butcher's shop. You know, rump roast, loin, ribs. [laughter] You know what I mean? It's not like it's moving, like a cow. It's like you gotta, it's up there on the wall and it's stationary. It's staying there, okay? But, the emptiness of the parts of your body is easy, because the parts are so easy. You know, "arm" is not that difficult, "hand" is not that difficult. "Mind" is a little more subtle, but you are aware (he snaps his fingers) of this present moment. There is a (snap) moment of awareness right now, and it's not so hard to imagine that what we call your mind is the sum total of all those moments (snap) that (snap) have (snap) ever (snap) occurred in your life. We call

those, "Leon." We call those "Leon's mind." The sum total (snap) of all the present moments of consciousness. Like what? Like the one you is havin' right now. okay? So it's not so hard to imagine that as a part, and to imagine your mind as being made up of those parts, over the length of your life. That's, that's harder than your body 'cause it's kinda, invisible. But, it's, it's not so hard if you're having a present moment of awareness, which I hope most people are. okay? It's not that hard, okay? Now, we're getting into tricky territory. okay. [Nagarjuna] is about to prove, by the way, well, he's gonna prove the emptiness of causation, itself. Why does one thing make another thing happen? Why does one thing make another thing happen? What's the emptiness of things making other things happen? When you hit a nail with a hammer, what's the emptiness of the nail going into the wood? okay. What's the emptiness of the hammer blow causing the nail to go into the wood? What's the emptiness of going to work, and getting money, and then using it to buy food? okay. Causation of itself. Causing things to work. What's the emptiness of a taxi cab that takes you across town? The cause of getting across town is the cab. okay. What is the emptiness of that? Is that also empty the way your mind and your body are empty? okay. That's more tricky, and it's much more important, in my mind. Why do things work, okay? You can call tonight's class, "Why Do Things Work," okay? Why is it, when you present the guy this green paper, they give you a Michael and Zoe's strawberry, protein shake? okay? [laughter] Why? okay. Why is it, when you spend eight hours there, the guy gives you another paper with these zeros on it, and a number in front of that, you know. Why is it that when you put a certain number of parts together this thing turns and, and goes across town, called a car? You know, why? Why is it that the sun comes up in the morning? okay. Why? What's making it happen? okay? And, and [Arya Nagarjuna] gives us four choices. Sometimes this is called a [mu shi], the reasoning based on four possible choices. The first choice is that [dak, dak le]. okay, choice number one. Things happen because they happen. Who made a pea round? This is a big debate in the non-Buddhist schools of great, of India, the great (unclear). Who made thorns sharp? Nobody, they made, they're sharp from themselves. Come on, you know. Who made the sky blue? Nobody. Come on, the sky's blue. But that's the big one, you know: Who made thorns sharp? Who made needles sharp? Who, who made peas round? Peas is round, they're round, themselves, okay? [laughter] It sounds stupid, right? It's like saying, why did, who was it yesterday, you know, why did, why were two people in a car accident and one of them died and one of them didn't? Oh, it just happened, Johnny, don't ask anymore. You know what I mean? That's science's answer. Science is saying [dak le yin], things come from them, just random; it just happened. okay? What caused it? Nothing caused it, it just happened. If you ask why he died, I can tell you. You know,

there's a certain conchoidal fracture to the left temple of the third part of the brain, you know, due to the windshield cutting in at that angle, and like that. "Yeah, yeah, I know that's why the windshield smashed his head, but why was he sitting on that side, and why did the car hit him on that side?" And science says, "[dak le yin]." [Dak le yin], it just happened from itself. There's no explanation for that. I can tell you why his skull was crushed. There's no answer to the question, "Why was he sitting on the left?" okay? I mean, science would say, it comes, because it comes to that question. That question doesn't have an answer. We're very scientific 'til we get to that question. okay? Everything has an answer; everything has a cause, except for the stuff we can't figure out what its cause is. okay? You see what I mean? We choose to ignore, that one. okay. That, "Is it an event?" "Yes." "Do all events have causes?" "Probably." "Does that event have a cause?" "No, it just happened." okay. "Well, why do you restrict yourself to explaining why half the stuff has causes, and the other stuff you don't bother to explain?" "Cause we can't figure it out, okay? Stop asking." okay? [laughs] We can't figure out why that guy was sitting on the left. We can't figure out why you were born into this crummy life. We can tell you how you're gonna die. We can tell you which virus is gonna kill you, but we can't tell you why, that virus, you got it that day. We can't tell you that. It just happens, [dak le yin], okay? [Dak le yin], it comes from itself. It happens by itself. It's like the roundness of peas, in ancient India. It's like the sharpness of a rose's thorn. Nobody made it that way, that's just the way they are. okay? And [Nagarjuna] says, "No thanks. I don't like it." okay. It's not true. Everything has a cause, come on. Everything has a cause. You can't say some things, events, have causes and some don't. You can't explain how the AIDS virus kills you and not explain why this guy got the AIDS virus, and not somebody else. okay? It doesn't make any sense. okay. Things don't come from themselves. Things don't just happen. okay? He rejects Number One. Things don't just come from themselves. And in a way that's the most important one for us to, to discuss. We have to fill it in. I claim that western civilization's viewpoint is incomplete and dysfunctional. okay, incomplete, in that it doesn't answer those questions; dysfunctional, in that the questions it does answer, don't help us. You know? We still die. It doesn't explain why I'm here and why I'm dying. okay? It explains, like a little stuff about my viruses and my proteins, you know, but it doesn't keep me from dying, and it doesn't even talk about that. okay? [Dak le ma yin]. So, [Arya Nagarjuna] rejects that. He says, "Come on, things don't come from themselves." okay? For one thing to cause another thing, they must be separate. okay. For one thing to cause another thing, they must be separate things. Come on. Things don't just happen on their own. Something else has caused it to happen. okay? And, and if you think about it, even though it sounds silly to say that an oak tree caused an oak tree, or that a full-grown corn

sprout caused a full-grown corn sprout, that's what science is saying when they say, "It just happens." okay. It's exactly what they're saying. How about Number 2? [Shen le min]. By the way, that [ma yin], there, is "no way." [Nagarjuna] says, "No way." [Dak le] means, "it just happened." It just came by itself. [Ma yin] means, [Arya Nagarjuna] is saying, "No, things don't just happen by themselves." Something else comes along and makes them happen. Even the question of, why did Mr. A died but Mr. B didn't die. okay. There's a cause. There's a reason.

Say [shen le min]

(students: [shen le min])

[shen le min]

(students: [shen le min])

[Shen] means "something else." [Le] means, "it comes from something else." okay? When a nail sinks into a piece of wood, is it because of the action of some other thing? Of course! [laughs] Called what? A hammer! okay. When a hammer crosses empty space and hits the head of the nail, is that caused by something else? Yes, your arm. Ask Andy Graves. okay? When the arm moves from Point A to Point B, is that caused by something else? Yes. What? Movement, here, something like that. Is that caused by something else? Yes, motivation. Is that caused by something else? Yes, yesterday's mind. Is that caused by some, everything is caused by something else. Of course, everything is caused by something else. Everything that does something, does that because something else happened before that. That's the way things work. No problem, right? What causes a Michael and Zoe's strawberry, protein shake to appear in your hand? You pay, okay? What causes the money to appear in your pocket? You "woik," you go to "woik." okay. What makes you go to work? Your Mom and Dad create your body. You know, what caused your Mom and Dad to create your body? Etc. okay? Everything is caused by something else, and [Nagarjuna] says, [min].

Say, [shen le min].

(students: [shen le min])

[Min] means "no way." It's not. [Arya Nagarjuna] is hallucinating. He's saying,

they don't, things are not caused by other things. Things don't cause other things to happen. Donald Trump, were you in the class, Friday? We re-did the New York Times front page, according to karma, okay? [laughs] No, we're fighting a world view. We're fighting a thing called western civilization's idea of the way things "work," because it's incomplete and it doesn't help us. okay. You can find a complete one that will make you enter a permanent bliss, and that's a lot better. okay? So, what's the difference? [Shen le min] means, it's not the money that got you the Michael and Zoe's strawberry, protein shake. It's not. That was not the cause of the shake, to Buddhism, period. It's not the cause of the shake. There's lots of people with money who can't get a shake. [laughter] okay? So, it's not the cause of the shake. Most of the time you can get a shake if you have money. Right? If you go into Michael and Zoe's and you have enough money, you can usually get a shake. But, I have to say "usually." Why? Sometimes they'll be out of, you know, strawberries; sometimes they'll be out of protein stuff. Sometimes there'll be a long line, and you don't have time before class to get one. okay? Get it, okay? This is profound. This overthrows all of western civilization's viewpoints, and it also happens to get you to a Buddha paradise. A shake is not caused by money. Why? Hey stupid, did you notice? It doesn't always cause a shake. If money was the cause of a shake, you would always get a shake if you had enough money. Seriously. I'm not kidding. It's so obvious, you missed it, for what, thirty, forty years. You continue to miss it and you continue to suffer and you will die unless you get what I'm saying right now. A shake ain't caused by the money, and it's not why you get the shake. okay? It's not why you get the shake. You're talking about self-existent money causing a self-existent shake, and there ain't no such thing. Why do you get a shake?

(Student: unclear)

Karma. You're forced to see yourself getting a shake because you provided one to someone else, period. "Oh, come on, it's too easy, it's too simple. How can we live like that? We'd have to go around giving shakes to everybody." [laughter] Yeah, right! And what would happen? You'd be in a Buddha paradise with all the strawberry shakes you want. [laughter] Seriously. [laughter] Seriously. If it was money that created a strawberry, protein shake at Michael and Zoe's then anyone who walked in there with enough money would get one. That's not the cause. Get it! Get it! You know, you have to get it. Your life depends on it. Your life depends on it. You can become a tantric deity. You can enter a Buddha paradise. You have to give up that wrong view. Self-existent money doesn't cause self-existent shakes. okay? A shake is a projection onto some red, cold, wet. And if you want one, you'd better setup that projection. How? Give

somebody something to drink! okay? It always works. Get it? It always works. It's better than money. Money is defective. Money doesn't always work. Money's not the cause. Why? Because it doesn't always work, stupid! okay? If it was the cause of the shake, you'd always get the shake when you had money. That's not why you get the shake. okay. But if you walk into Michael and Zoe's without the money, are you gonna get a shake?

(students: [laughter] Maybe.)

If you had the karma, and I'm not kidding, and I'm not exaggerating, you could walk into a restaurant in the East Village. The waitress would come up to you after the meal. You'd say, "Please give me the check." And she'd say, "I would never think of charging Vajrayogini for a meal," you know. "It's not, it's not my right, and it's, and it would be presumptuous for me to charge Vajrayogini. If you'd like to pay, you can pay, and if not, it's alright." It's not impossible. It happens. It happens. It's not impossible. You must collect the causes to have that projection. It's a really cool projection. It does wonders for your credit card. You know? [laughter] okay? Seriously, not possible, not IMpossible! Why? Because the food, and the waitress, and the restaurant, and the bill are all empty. okay? They're just raw data. They can be chewable objects, or pens, or, or a Buddha paradise. And it will happen to you if you, if you do it. If you collect the right causes. If you act smart, and if you have the right world-view. Hopefully, this world view, we, we really, if you get it tonight, what I'm saying, you get what the world would be like if we lived like that. You know. You get what would happen. No one would hurt anybody, ever. Because it's stupid, because you can't get anything that way. okay. It doesn't work. It's dysfunctional, and people would just start, that'd be weird, you know being compassionate towards each other all the time, and helping each other all the time, and giving each other shakes all the time. I mean, aside from being the way to get to Buddha paradise, societally it's the best way, right? Even if there's no such thing as karma, it's be the sweetest way to live. But, in fact, it does cause you to reach a Buddha paradise. [Master Shantideva] calls it, "a blissful path to bliss." It's more fun, and it's, it makes you a Buddha. And it's correct view. And that's the only correct view. You have to help others. You have to give to others. And that's what creates shakes. That's why [Nagarjuna] said, [shen le min], things are not caused by the things you think. You're wrong. You don't get across town because you got a taxi. Got it? You don't get across town because you got a taxi. Prove it. Lots of people get into a taxi and never make it across town. okay? [laughter] I'm not, I'm not kidding. I'm really not kidding. Your, your ignorance grasps to a taxi as self-existent. Your ignorance thinks that that's the way you got across town. It

ain't the way you got across town. You got across town, if you wanted to get across town, because you helped someone in the past get somewhere. okay. Is it some kind of magic? No. It's an imprint planted in your mind. When? When you saw yourself help somebody get somewhere. And what's the nature of a taxi going across town, in your perception, in your projections? It's your karma ripening, as a taxi ride across town. okay. How do you want to make sure you get across town? Help other people get somewhere. okay. Well, how can you prove that getting across town is not because I got a taxi? Because lots of people die before they get across town. okay? If getting a taxi were how you got across town, you would always get across town, when you got a taxi. Even science says that. If something is the cause of something else, given the same conditions, it should always work. And it doesn't. So stop doing that. Stop thinking that. Stop fighting someone else for the taxi. Seriously. What would the world be like? What would America be like? You know. It'd be cool. And everyone would get a taxi. You know. It's really profound. It's deep. It's very deep. [Shen le min], these three words; very profound. That's correct view. You have to change your life to live that way. If you don't do it before you die, you will die. You have to change it now. It doesn't work. Did you notice? How long have you been alive? Are you happy? Did you get the things you want? That world view sucks! It doesn't work! [laughs] I mean, get it. It doesn't work. It's dysfunctional. It's amazing people still hang on to it. okay? Yeah?

(Student: unclear)

Ahh, difficult. You study emptiness in the ninth chapter of [Master Shantideva]'s book. Seriously. You start with something like a pen, and you explain it clearly to someone, and, and you explain the theory, you know, that if you did certain things, you would be seeing this blue and white cylinder as a pen. And then what you should do is say, "Prove it." And then I'd say, "Here's a list of exercises called The Six Perfections. You practice them, and, or Bodhisattva vows, 64 Bodhisattva vows. You take anyone of them, and you practice it seriously, for a year or something, or six months, and see if you get a result or not." And then there's that famous guy that came up to [Master Shantideva] in the patience chapter and said, [Geshela uses a whinny voice], "Oh, I gave away five dollars and nothing happened," you know! [laughter] And he says, Come on, I'm talking an extended, serious practice of one of the perfections. Pick any one you want. If you are sick of irritating people in your life, take the perfection of patience and make it perfect. Really, seriously, practice it for a year, and, and you will see that irritating, there will be fewer irritating people in New York. okay? Really. It works. It really does work. The thing I described about the waitress is not a

story. It, it happens. okay? "I never saw it happen." Right! Get it? [laughs] You come out to lunch with that person; you're not gonna see anything. The, the waitress will probably add some more things on the bill that you didn't even eat. [laughter] You now? I'm not kidding. This is how reality really works. The rest is a mistake. How do you know? You're suffering. It doesn't work. okay? Your life is not working. okay? You're getting old, and, and, and, and, and things fall apart. Every time you get something nice, something screws it up. That's wrong view. okay? Believing that the money caused the shake, or believing that the taxi's what got you across town, is, is based in the belief that things are self-existent. It's based in a basic, mistaken idea of every detail of your world. okay. Thinking that that's why things work, is a huge mistake, because it's based on a misperception of reality. okay?

(Student: unclear)

No, I'm saying you can try it. That's a different thing. I say, try it, it works. Just try it. Oh, by the way, I can stand up here and say anything I want. You know. I can say the waitress said that to me two weeks ago, you know? And that's not gonna prove jack-shit for you. okay? You wanna know if it works, and you shouldn't accept it, and if you're a good Buddhist, you won't accept it, until you've confirmed it yourself. And once you've confirmed it yourself, you don't need Michael Roach up here to tell it to you. And that's the bottom line, isn't it? I mean, the proof is in the pudding. Try it. Try it. Take any one of the perfections and do them seriously. Take some Bodhisattva vows and follow them, strictly. Keep your book. And see what happens. If you don't keep your book, and your practice is halfhearted, and if you're not learning about things properly so you can do them the right way, don't blame Buddhism. You're just not doing it, okay? And there are many people who fit into that category. You know, they heard this all, and they say, "I'll. I'll, I'll start my book tomorrow, or next week," you know. Or, "I, I, I, I didn't have time to meditate today," or "I didn't have time to check my vows today." And, of course, you're gonna get any result. And believe me, you won't get any result. You will live exactly the way you did in the past. You will suffer exactly the way you did in the past. No change, okay? That, I can say for sure. I can prove that. [laughter] They'll probably call me to your funeral, you know. "Could you do some things for this guy?" [small laughter] It's too late. [long pause] Hmm,mm you got a lot to go tonight. You have getting-home-late karma, I think.

Say, [Nyi le]

(students: [nyi le])

[ma yin]

(students: [ma yin])

[gyu me]

(students: [gyu me])

[min]

(students: [min])

[Nyi le ma], [nyi] means, "two, both." [le] means, "comes from them." [Ma yin], "it's not." I'll say it in plain English, okay? If things don't come for no reason at all, just from themselves, and if things don't come self-existently from something else, then how could they ever come from both of those things at once? okay? So, the third thing, the third possibility, is that the things that happen to you either cause themselves, I'm sorry, both cause themselves, and were caused by something else, at the same time. But we just proved both of those wrong, separately, so there's no way they could be true together. okay? Things don't come from themselves, and things are not caused by something else, so how could they be from both? And that's number three. They can't be from both. They can't come from both. okay? Number four is [gyu me min]. [Gyu me min] means, "And they don't come from nothing at all." Don't give me that. They don't come from nothing at all. So, I'll give you the four possibilities in plain English, okay? This is the diamond, the sliver of diamond, okay? This is the first of the five famous proofs of emptiness. okay? Everything inside you, and everything outside of you that does anything, that works, okay? This is the, when you're debating, this is the [cho chen], okay? What are we talking about? We're talking about everything in the world that does something. okay? That has to be the first part of your proof. "Let's talk about everything in the world that does anything." Taxi cab, money, hammers, bosses, anything. They're empty. Why? Because they don't come from themselves (1), and they don't come from something else (2), and they don't come from both (3), three is they don't come from both, themselves and something else, and (4) is, they don't come from nothing at all, come on. okay? Now, generally, if I said to you, consider a watermelon: It doesn't come from itself; it doesn't come from something other than itself; it doesn't come from both; and it doesn't come without a cause. You

should say to me, "You're crazy," because number ? Something is true.

(Student: two)

Two is true. It does come from something else. What?

(Student: a seed)

A watermelon seed. okay? I'll say it again. If I come up to you and say, [Geshela uses a big voice] "I am a great Madhyamika philosopher. Consider a watermelon. It does not come from itself. It does not come from something else. It does not come from both. It does not come from neither." You say, "You're crazy." Why? "Number two. Come on, it does come from a seed." But, does a watermelon come from a seed? You see? If, if you have a watermelon that fills your belly, is it because it came from a watermelon seed? No. What really happened? You fed someone else. Why? Seeds don't always produce watermelons. If the seed were the ultimate cause of the watermelon, and you're filling your belly with the watermelon, it would always have to work. But there's lots of farmers, I have paid, thousands, tens of thousands of dollars of debt of Sera Me Monastery that had lots of corn seed, that didn't work. okay. [laughs] It didn't work, okay? It did not produce corn. It failed. okay. Corn seed doesn't produce corn, independently. There has to be your karma. okay. It has to be, but when we deny that it comes from something else, we're talking about, we deny that it comes from a self-existent seed. A seed that's gonna behave the same way, whether I have good karma in my pocket or bad karma in my pocket. okay? That's a self-existent seed. I'll say it again. Things do not come from self-existent seeds. What's a self-existent seed like? It be, always behaves the same, whether I, Michael Roach, have good karma or bad karma. It always makes corn. It's not true. If you don't have the karma, it won't make the corn. If you do have the karma, you'll get a corn crop and Europeans will be very interested in your sacred dance, and the monks will come back with \$80,000. [laughter] okay? [laughter] On top of the corn. You see what I mean? It's not the corn seed, it's the karma. okay. You have to think like that. You have to start thinking like that. If the seed works, it's because of your karma. If the seed doesn't work, it's because of your karma. It's not coming from the seed. okay. If you want a good corn crop, take care of other people. okay? We'll stop there for about five, ten minutes, okay?

***** break here *****

Number two, two, okay? Because we're running a little short on time and I don't want to blow, blow you out. Number two. Why is it more difficult to understand the emptiness of causation than the general emptiness of ourselves and our parts which was already presented in the text, okay? And the answer is, it would require us to understand that the very way in which things work in the world is completely different than what we have always thought. You know, you always thought that if you wanted a milkshake, you should go make enough money for it or grub it off your friends. But in reality, the real cause of a milkshake is, is taking care of someone else who needs a milkshake. Why? Because it's infallible. It always works. You always get a milkshake if you take care of what other people need to drink, okay? Period. It's not like money. Money works half the time and doesn't work some of the time. Work works half the time and work don't work half the time and you know that. Lots of hard working people are poor and lots of lazy bums are rich, okay? That's why. It doesn't depend on that. But, but understanding that is very difficult because you're not used to it. So that's the 'all events and objects are caused only by a shift in our projections, and not by some external, self existent causes like what you call money'. okay? Yeah?

(Student: Sounds a bit like the way it works (unclear words)).

Sounds like what?

(Student: Unclear words.)

Oh. He says the way it sounds like it does work sounds like self-existent. Self-existent, don't forget self-existent means not a projection. In fact, now that you brought it up, we're going to get to it right now. The famous [gakja]. You've been waiting for [gakja]. Most wanted man after Mr. Karma. Say [gakja].

(Students: [Gakja].)

[Gakja].

(Students: [Gakja].)

Don't forget that emptiness means a lack of something. Never forget that, you know. There are schools of Tibetan Buddhism which say emptiness means some kind of glowing light in your mind. Master Nagarjuna, Chandrakirti, His Holiness the First Dalai Lama, His Holiness the Fourteenth Dalai Lama, Je Tsong

Khapa, Khen Rinpoche, Pabongka Rinpoche - they all say 'bullshit'. Why? Emptiness is a lack of something. It's an absence of something. It's not some golden light in your brain that you're trying to identify, okay? That's a positive thing. Emptiness is a negative thing. Emptiness is the fact that something is not there, okay? What is the something that's not there? [Gakja], okay? [Gakja]. [Gakja] means the thing that we deny. The thing that all Madhyamika, and all, all studies of emptiness say does not exist. [Gakja] is the thing which we deny. With Madhyamika. Yeah.

(Student: Unclear words, and it's not nothingness).

Right.

(Student: And a direct perception of emptiness isn't a direct perception of, unclear words).

Nothing. Right, it's not. We'll talk about it. We'll talk about it. We'll distinguish between dependent origination and emptiness and that will help you. okay? okay, so [gakja] is the thing that we are trying to prove doesn't exist. Never did exist, never will exist, never could exist, it's not there. If you want a perfect example, and your homework asks you for one, you can put a two headed, purple, full size elephant rampaging through the cafeteria of the Quaker House, okay? Why? It never could exist. It never will exist. It doesn't exist now. Don't forget, emptiness is the absence of a thing that never existed in the first place. So why are we talking about something that never existed, never could exist, never will exist? Because you spend your life chasing after that thing, and you die because of it, and you suffer because of it. What is it? It's a taxicab that could get you across town. It's money that could buy you a milkshake. It does not exist. Things don't work that way. You want a [gakja]? Money. You want a [gakja]? Taxicab. Are they there? Of course they're there. Do they cause a milkshake? No way. You gotta get used to that. If you can identify the thing that was never there, and never will be there, it's money that always gets you a strawberry-protein shake from Michael and Zoe's. That's a self existent thing, and you live in that world, don't you? You know, you spend your life suffering 'cos it doesn't work. okay? Forget this 'God' idea that doesn't work, that's cruel enough, to tell somebody, pray to this guy that doesn't exist and he'll give you help that never existed, okay? That's bad enough. But you have a worse one. It's called 'capitalism'. It's called 'science'. You work hard, you spend your life sweating for this green paper, and if you take it to Michael and Zoe's, you'll always get a milkshake. But it don't work that way. And you suffer, and you die. Maybe you

die on the way with money in your pocket, you know. Really. Seriously. It doesn't work, okay, [laughs] it doesn't work. That's a self existent object. You know, people think that they have to think real hard to think of a self existent object. When you want to think of a self existent thing, the [gakja], the two headed, purple, full-sized elephant that never could have rampaged through the cafeteria of the Quaker House, you think of the money that you think you're using to get the milkshake with, 'cos that ain't where the milkshake came from. There's no such money as that. Is there green paper in your pocket? Yes. Does it function to get a milkshake? Yes, but only if you have the karma for it. okay. Money without the karma to get you a milkshake don't get you a milkshake, and you know that. Lots of people with money in their pocket die, or they get to Michael and Zoe's five minutes after they close, and they don't get a milkshake. Seriously, I'm not kidding, and that's why you suffer. That's why you suffer. You want milkshakes on time? Give them to other people on time. okay? You don't need money. You might get one anyway [general laughter as Geshe Michael pulls a milkshake out from beneath the overhead projector]. okay. That's [gakja]. You don't have to go so far. [Gakja] is a thing which could exist without being a group of parts that we are forced by our past karma to see in a certain way. okay? That's [gakja]. A group of parts, a group of parts - I'm going to go slow - a group of parts, you can call it the change in your pocket, okay? A group of parts like the coins in your pocket that you and the guy from Michael and Zoe's both conceptualize as the money to get the thing. okay? Why? Because they're forced by their past karma to see it as enough money to pay for a milkshake. And you're forced by your past karma to see it as enough money to pay for a milkshake. And since you both agree, it works to get you a milkshake. But is it because of the money? No. It's because of the conception in their mind, and the conception in your mind, and where did they come from? You gave somebody help in the past, okay? What, so what's a self, what's a [gakja]? Anything that could exist without being our projection, forced on us by our past karma. okay? I'll give you the Tibetan for that. That's a two headed, purple, elephant that never existed, and if you chase after it you will die first, and doesn't everybody, so far? okay.

(Student: Unclear words).

Sorry.

(Student: Unclear words).

I'm gonna, this is the, this is it. I didn't set this up [Geshe Michael indicates his

milkshake], okay, it just... came [general laughter]. No joke, okay?

(Student: Unclear words).

Sorry?

(Student: Unclear words).

This [dokpa] means a, a conception, and the other [dokpa] means a realization, and when you debate in the monasteries and somebody says ô[Dokpa]ö, you say ôWhich one?ö You know, you draw the sun in the palm of your hand, and if the guy doesn't ask you can really catch him.

(Student: Unclear words).

If you spell that [tso], the [dok], with a secondary suffix, it means a totally different word. 'Realize' as opposed to 'think'. Big difference. okay, say [tsok pay].

(Students: [tsok pay]).

[Tengdu]

(Students: [tengdu]).

[Tokpe]

(Students: [tokpe]).

[taktsam]

(Students: [taktsam]).

[mayinpa].

(Students: [mayinpa]).

OK. [Tsok pay] means, "the collection of the parts," all the parts together. [Tsok pay]. All the parts together. What parts? Cylinder, white and blue. To make it

simple, okay? Cylinder, white and blue. All the parts together. [Tengdu] means, "on top of that," onto that, [tokpe], you conceptualize, or you impose, the idea of what? A pen. If you're human. Ahh, caught you being biased again. You forgot to remember those dogs. You should have said, ôAhh, which realm are you talking about, please?ö okay? Animal realm, it's just as naturally a chewable object. okay? There's nothing inherently 'pen' about this, don't be so biased, okay? [Tengdu tokpe taktsam, taktsam] means, "just conceived of in that way," just conceived of in that way, nothing more. What do we have so far? I'll put it into plain English. 'Inguish'. This is a collection of parts, which I'm thinking of in a certain way. Forced to do so by my past karma. okay, I'll say it again. This is a collection of parts, and I'm thinking of them in a certain way, forced to do so by my past karma. If my past karma was medium, rare, I'm seeing, I'm, I'm imposing the idea of 'pen' on this thing. If my past karma was lousy, I'm thinking of it as a chewable object, and I've got four legs instead of two. Because I'm thinking of those things as legs, okay? Forced to by my past karma. Now, you find me something in the world that's not that way. I'll give you a, an assignment. It's after your meditation assignment, okay? You find me something in the world that's not that way. You find me any object in the world that's not just a bunch of parts which I'm forced to see in a certain way because of my past karma. You find me something like that. If you do, you just found the [gakja]. 'Cos there ain't no such thing. Never was, never will be, never could be. [Mayinpa]. [Mayinpa] means, "not like that." Not like what? It's not just me thinking of these parts in a certain way. Is there such a thing? No. Can you imagine such a thing? Yes. Is your imagination the real thing? No. Can you imagine a two headed, purple, full-size elephant rampaging through this room? Yeah. Could it? No. Don't, don't forget to distinguish between, you could imagine a self existent thing, but in reality there's no such thing, okay? What would a self existent pen be like? It is a pen. From it's own side. Any being that walked in this room, on four legs or two, would see it as a pen. But that's not the way it is. Find me any object in the world, that's not just a bunch of raw data, that you're thinking of in a certain way, because of your past karma, and you've found me a self existent object. Thanks. I've been waiting for one, okay? There is no such thing. The fact that there is no such thing is called - emptiness, please! okay? [laughs] okay? The fact that there's no such thing like that is emptiness. Not some glowing, beautiful, pink light in your mind, okay? That doesn't do anything for you, okay? The fact that there's nothing in the world which is anything until I think of it in a certain way, forced by my karma to do so, has profound implications. I can get free, Michael and Zoe's protein shakes for the rest of eternity. Seriously. And, and ain't that what we want, you see? I mean, I'm not talking shakes, but, they can be there too. But Cheerios has gotta be there

[laughs]. okay, anyway, you get the point. Seeing your mind as a pink light doesn't do you anything. If everything in the world is only my projection of my mind, forced on me by my sweet past karma or my lousy past karma, then there's profound implications. Then I can enter a tantric paradise in this life. I don't have to die. Seriously. That's why you came to this class, you want to learn that, you can do that. Could I do it without getting rid of my mental afflictions? Could you, like, give me a, an exemption or something? Sorry [laughs]. Could I do it without keeping my vows properly? Sorry. Keeping your vows properly is what does it. Who said so? Lord Buddha, okay? Well, how do I keep them? Watch them all throughout the day. Every two hours, stop your ass wherever you are and check them. How many? Do one, okay? That's hard enough, okay?. If you keep that up over each day, six times, you could call it, well, [tundruk] or something like that, you know? And you might even require people who wanted to get enlightened in this lifetime to do it. Let's make it a requirement. Called [tundruk]. For people who want to get enlightened in this lifetime, okay? And it works, it really works, okay? [Tundruk] don't do anything unless it's [tundruk], okay? If you don't check six times a day, nothing happens, okay? Yeah?

(Student: ôSo [gakja] is the thing you asked us, you challenge us to find?)

Yeah.

(Student: ôSo if it's not a collection of.)

Right, right, And the fact that thing don't exist, anywhere, is, the meaning of emptiness. That's emptiness. By the way, how many [gakjas] in your life? The money in your pocket. The way you think of the money in your pocket is wrong. It does not bring you the things you want, okay? Why? Incomplete and dysfunctional, okay? It doesn't work all the time and it doesn't make you happy. It just doesn't work. It's a, it's an illusion. It's not true, okay? Money is not what gets you the things you want, it doesn't work. I know some of the wealthiest people in the world. They're profoundly unhappy. It doesn't work, you know [laughs]. Yeah?

(Student: Unclear words).

I'm sorry, say again?

(Student: Unclear words).

What is ultimate reality? Yeah, it's, it is emptiness. Same thing. Ultimate reality and emptiness are absolutely synonyms. Yep. Absolutely the same thing. The fact that there isn't anything in the world that is not a projection caused by your past karma is emptiness, and that's ultimate reality. Now, you, you got me an easy way to get into my next subject easily, okay? It's Master Shantideva who brings up the idea of the [gakja]. He brings up the idea of a two headed, purple elephant that never could have existed anyway. Why? It's very interesting. When I understand, people in this room, just now, during the last hour, you perceived emptiness. You did perceive emptiness. Everyone in this room, if you weren't asleep, okay, you got some deeper appreciation of the meaning of emptiness. In a way, you perceived emptiness during the last hour. You really did, honestly you did. Did you see emptiness directly, in a deep state of meditation? No. Did you perceive it intellectually in a, like a normal, everyday state of mind? Yes. When you were focussing on what I said, when I said imagine something that's not a projection, and you were trying to imagine it, and you came up with zero, did you perceive emptiness in a way. Yes. Not directly but you did perceive it in a way, okay? Got it? At that moment, was the emptiness you were perceiving, were you thinking of it as self existent or not?

(Student: ôYes.ö)

You had to be. That's very interesting. Got it? You actually were understanding emptiness, but while you were focussing on it you were misunderstanding its reality completely. You were thinking it was self-existent. You were thinking that was not a projection. Got it? The human mind, until you see emptiness directly, can not see emptiness without thinking it's self-existent. So in a way, you're making a mistake while you're perceiving the truth. You're understanding the truth and you're misperceiving it at the same time. You understand what I meant when I talked about emptiness, but while you were thinking about it, again you were making your same old mistake of thinking it was self existent. okay? And the non-Buddhists come up to Master Shantideva in a very sneaky way and say ôSo I guess emptiness doesn't exist?ö And he says ôWhy do you say that?ö And they say ôWell, this [gakja] thing, when you, when you see there's no such thing in the world, you think you see some kind of emptiness, right? And Master Shantideva says ôRight, you do.ö ôBut even while you're perceiving it you're thinking it's self existent, right?ö ôYes, that's trueö. ôSo really you're not perceiving anything?ö ôWrong.ö okay? Got it? I'll say it again. You are misunderstanding emptiness while you're thinking about it. While you're thinking about emptiness you're actually thinking that it's self existent. So it's true you're mistaken about emptiness, but it's not true that emptiness itself is self

existent. It looks to be self existent to you at that moment, but it's not true that it is.

(Student: Unclear words).

At that moment, intellectual understanding, yeah. I'll say it again. At the moment that you're understanding emptiness intellectually, you are still believing in its self existence. Is it self existent at that moment? No, it just looks self existent at that moment. What's wrong with it being self existent at that moment? Hey, stupid, two headed, purple elephant, get it? It wouldn't even be there, okay? Very subtle. So, if on your homework - this is how I get people to pay attention - this is why the homework exists, actually [laughs], if on your homework it said "Why did Master Shantideva get into the [gakja] at this point?" He was answering that question. What was the question? Somebody came up and said, "If you understand emptiness intellectually, aren't you at the same moment believing that it's self existent? That it's not a projection of your mind?" And Master Shantideva says, fearlessly, "Right". So they say, "Oh, well - is the emptiness you're perceiving self existent? Because if it is, doesn't even exist and you Buddhists are crazy. And Master Shantideva says "Look, it's true that I'm not seeing it the right way at that moment, but that doesn't mean it's the way that I think I see it. Because I also agree that if it was self existent, it wouldn't exist at all. But it's no problem for me, Master Shantideva to say that when I'm a baby Buddhist in class number twelve, and I'm trying to understand emptiness, and I've got some fuzzy idea about it, and at the same time I'm seeing as self existent, it still works for me. I'm still getting closer to enlightenment. There's no problem with that. okay. I'm seeing it a little bit wrong. I'm seeing as self existent. But that doesn't mean it is self existent, that doesn't mean it doesn't exist, that doesn't mean Buddhas are crazy. okay, that's their, that's their attempt to, to defeat the Buddhists. It boils down to this. Get it. Is emptiness itself empty? Is emptiness itself a projection? Yes, okay? Why? Hey, everything's a projection. Even emptiness? Right. okay? Get it? It's, it's the question, if everything's empty, isn't emptiness empty? He says, "You're right". And they say, "Well does everybody understand emptiness as empty?" He say, "No, when you're just a baby in Buddhism class and you think it's still self existent." Well then doesn't it not exist like your two headed purple elephant?" "No, it's just the guy's not mature enough in his thinking yet and he's seeing it as self existent and later on he won't," and "Well then how can it help him, he's, he's not even understanding it?" "He is understanding it, with a wrong perception." That's no problem. okay? It's no problem to get across town in a taxi whose existence you totally misunderstand. okay? Does it work for making yourself into a Buddha in this

life? No. Does it work for getting across town? Well, most of the time. It's a, incomplete and unfulfilling way to get across town, okay? [laughs] Seriously, okay, that's the question of the emptiness of emptiness, and luckily you brought up that question 'cos I wasn't sure how we'd get to that. okay. By the way, that's why Master Shantideva gets on to the subject of the [gakja] here. Why? Because [gakja] comes up in the context of understanding emptiness intellectually. okay. Think about it. Does money cause a Michael and Zoe's shake? No. Is there a kind of money that I used to think did? Yes. What was it like? Oh, it was like green paper, you know. But it had this inherent ability to get me a Michael and Zoe's shake. Well doesn't it? No. Why not? Sometimes they're out of strawberries. Money didn't change its' nature. If it was self existently potent money, it should always get me a milkshake, whether or not there's any strawberries there, because it's the cause of the milkshake. That kind of money does not exist. Money that could do its schtick without your good karma is useless. You'll die like Howard Hughes, with your own hospital floor. Thirty, thirty doctors attending you, you know, and the money doesn't work, because money doesn't work. Karma works. Money imbued with karma works and money without the karma don't work. Money doesn't cause happiness, money doesn't cause prosperity. It, it's like obvious, okay. Yeah, Ilya.

(Student: öYou always talk about the taxi and how it functions, you always talk about the taxi that functions to crush your legs, so don't we have to say, functions to crush your legs if you have the karma?ö)

Right, absolutely, absolutely. Yeah, yeah. It's your karma that crushes your legs in the form of a taxicab, how's that? Yeah?

(Student: ôSounds like, every time you say karma it sounds like the karma is self-existent.ö)

Yeah, yeah it's very tricky. It does begin to sound like the karma itself would be self existent. If it were self existent we could never change our karma. For example, we could never do purification. You know, every person in this room, I mean if I started to describe the odds against us you'd get depressed, okay? I mean, you have about a hundred negative thoughts for each positive thought during the day. The odds are almost impossible that you could have the waitress come up and say what she said. So there must be a way to purify that karma, and there is. That proves the karma's not self existent. You see what I mean? It can be changed. It can be short circuited, it can be defused, and even though it's still there, it doesn't work any more. And that's what you want to do with your

old bad karma. okay? Yeah?

(Student: unclear)

Yeah, if the concept of karma itself, if the principle of karma was self existent, then everybody would be attracted to it equally. You see what I mean? If it were self existently true, no-one would misunderstand it, and everyone would follow it. You see what I mean? It's also a projection. If you happen to be having that projection, you will become a Buddha in this lifetime. okay? [laughs] But that's not, that's not necessarily the case. It's also empty. okay, we've got to move on a bit, woo, we're getting into it, okay. I, there's a line in Master Shantideva where he explains the importance of understanding the [gakja]. What's that? And I thought you might like to, we, we have to memorize it in the monasteries, it's like a mantra. It is the most important line of all from the Bodhisattvacharyavatara, and I thought you should see it. I thought you should learn it. We'll do the first line, I'll give you the second line. After I have my self existent shake. okay, back to the first line. Just read it, it's like holy, holy words, okay? [Takpay]

(Students: [takpay]).

[nyu la].

(Students: [nyu la]).

[Ma rekpar].

(Students: [Ma rekpar]).

[De].

(Students: [De]).

[nyume]

(Students: [nyume]).

[dzin mayin].

(Students: [dzin mayin]).

OK. [Takpay ngu, takpay ngu] means 'the thing you thought was there.' 'The thing you thought was there.' [Ma rekpar] means 'until you can identify it.' okay? 'Until you can identify it' So this line means, 'until you can identify the thing you thought was there.' Like what? Like self existent money that always gets you a Michael and Zoe's shake. Self existent money that's the cause of the shake. Money that gets you a milkshake. okay? We can say, example, okay, money that gets you a milkshake. You thought that's what got you the milkshake, right? Money that gets you a milkshake. What's the ontological status of money that gets you a milkshake? How, how much does money that gets you a milkshake exist? Not a bit, okay? Get used to it. Money that gets you a milkshake doesn't exist. Period. It is a two headed, purple, full sized elephant rampaging through the Quaker House cafeteria. I'll say it again. Money that gets you a milkshake and a two headed, full size, purple, elephant rampaging through this cafeteria at this moment have exactly the same existence, which is zero. Get used to it. You want to get milkshakes, there's only one currency. It's good karma. It always works. It's the cause of milkshakes. No milkshake was ever drunk in the world but that somebody collected some good karma. Who? The drinker, please. okay? Seriously. It was not caused by money. Get used to it, okay? What Mrs. Melvin said was wrong. And the New York Times was mistaken. Prove it. It don't work. You're no happier than people were a thousand years ago thinking the same thoughts. They don't work, okay. They don't work for human beings. If a viewpoint doesn't work for human beings, you should just dump it. If there's an alternative that works all the time. Prove it. No, you prove it. Try it, okay? It, it really does work. It's really cool. You can live without any money at all, actually. okay. [De].

(Students: [De]).

[ngume]

(Students: [ngume]).

[dzin mayin].

(Students: [dzin mayin]).

By the way, the existence of money in your pocket and having the karma for that money to be able to buy a milkshake are closely related, okay? If you have the karma to have that money be recognized as worth a milkshake, you

probably have the karma to have that money in your pocket. You see what I mean? It's not a mistake that they seem to cause each other. A person who has one most often has the other, but not always. You see? They're both caused by good karma. That's why the world thinks that money causes a milkshake. But that's a very subtle thing. okay. [De ngume dzin mayin] means, "the fact that it doesn't even exist," in this case. The fact that it doesn't even exist, [dzin mayin] you cannot recognize it. What's he saying? I'll put it in simple terms. Until the day you identify the thing that you thought was there, you will never be able to realize that it doesn't even exist. What 'it'? Money that causes milkshakes. You believe it. You really believe it. You walk out of here and you put that money in your hand and you walk towards Michael and Zoe's and tell me you don't believe that this is the cause of a milkshake. You do, and it's wrong. You have in your hand nothing. There's nothing in your hand, okay? What do you mean, nothing? And use those seven point analysis, please. Why? Why did you bring up that seven point analysis? I didn't even get what you were talking about when you were talking about it. [laughs] You check some money in your hand to see if it self existently will get you a milkshake. You check the money in your hand and see if without your karma, and without the guy making the milkshake or selling the milkshake's karma, forcing him to see it as worth a milkshake, and forcing you to see it as worth a milkshake, you see if that money works otherwise. You see if the money, independent of anybody thinking of it as worth a milkshake, will ever get you a milkshake. Which is to say, go take some wampum to Michael and Zoe's, okay, and offer it for a milkshake, and see if that guy has the karma to perceive it as worth a milkshake. And he won't. Does that mean it's impossible to think of that as worth a milkshake? Forget it. The island on which Michael and Zoe's is sitting was bought with wampum. Seriously. Because somebody had the karma to see that as worth an island called Manhattan. Of course it's only in your mind. Of course it's only a projection. okay? You go find me some money that's not a projection. What? Oh, let's take wampum. And you go offer it for a Michael and Zoe's milkshake and see if it works. It doesn't work. Well how do you get a Michael and Zoe's milkshake? Give some away. okay? Keep giving them away, and you won't be able to stop the money coming. Your main problem then will be to account for it to your sponsors, you know, 'cos it's too much, and you don't have time to account for it, you know, it'll just come, and, and property and stuff like that, if that's what you want. Yeah?

(Student: Unclear)

Say again, I didn't catch it.

(Student: Unclear words.)

Yeah, yeah. Well the fact that a diamond is so hard, I'll ask you Jay, you tell me first, does it make you happy or sad, 'cos if you're, if you're talking about what was it caused by, I need to know good karma, bad karma, you tell me. Was it caused, does it make you happy or sad or neutral?

(Student: Unclear)

Well it happens to work for you, I mean like they can't make car engines except for the fact that the diamonds can sharpen the carbide steel that can cut the steel to make car engines. You can't make car engines without diamonds. okay? So let's say it works for you, it helps for you. In that case the fact that they're so hard is a projection that is occurring for you and about three billion other people,

(Student: Unclear)

No, communally, because you helped someone get somewhere, or something, okay? That's all. okay. That's, this is Master Shantideva's famous lines where he starts to say look, you have to know why we keep talking about, when we say emptiness, we mean something isn't there that you thought was there. When you reach into your pocket at Michael and Zoe's and you forgot your money at home, you experience the emptiness of money. You know, you're like, you know, and there's, there's nothing there. Something you expected to be there was not there, so you said "my pocket is empty." In the same way, you thought there was a thing called money that bought milkshakes. The day you learn that that is a two headed purple elephant, you'll be really close to seeing emptiness. You see what I mean? Because emptiness is the lack of that thing. You know, you don't have to go, like, a thousand miles to Asia to find a [gakja]. The [gakja] is in your own pocket. Don't ever forget it. Money, which self existently could get you a milkshakes, forget it, don't even say self existently, money that causes your milkshakes, doesn't exist. It's karma that causes your milkshakes. If you didn't have money in your pocket, could you still get a milkshake? I dunno (takes a sip from his milkshake). okay, last thing. I'm gonna give you the next, the next of the five great reasonings for emptiness, okay? It's called the next of the five great proofs for emptiness. Sorry, what?

(Student: "This is number two?")

Yeah. You can say number two, I mean there's sometimes different orders. Yeah?

(Student: Second or third?).

Did I have three yet, I think I only had two?

(Student: Is [gakja] separately or).

Oh, [gakja] was just a separate subject that came up because somebody attacked Master Shantideva and said

(Student: I thought it was a tangent)

OK, yeah it was a tangent, yeah, yeah, okay. okay, proof number two, say [tendrel].

(Students: [tendrel]).

[tendrel].

(Students: [tendrel]).

Dependent origination. I hate that word, it's too long. Dependent origination. Oh, things happen because things depend on other things, how's that? Things happen because things depend on other things. That is the second great proof for the truth of emptiness. To understand this one I think you have to understand what dependent origination means. So this gets in, this is sort of in answer to your question, okay? Different schools of Buddhism have different ideas about what dependent origination means. Say, are you ready? Not quite. okay, three different ideas about what does dependent origination mean. By the way, dependent origination is the way that things really happen. You see what I mean? Dependent origination is the way things really happen. For example, dependent origination is responsible for you getting a Michael and Zoe's shake. If you could find a Michael and Zoe's shake that didn't come from dependent origination, you would have located a [gakja], and it would exist just as much as a two headed, purple, full size elephant that never did exist, could exist or will exist, okay? I'll say it again. If you could find anything in the world, that was not running or not created by dependent origination, then you would find a self existent thing, a [gakja], okay? And for some reason, believing in that [gakja],

and living by that [gakja], has caused us all our suffering, even the fact that we have to die, is caused by believing in that [gakja]. So it's very important that we identify it. It's very important that we see what the opposite of it is, okay? It's a life and death thing, we're not just having fun here. It's a life and death question. If you don't get it, in this class, you'll very likely die in a normal way, okay? If you do get it, your odds are good. Why? Because the correct perception, because it's true, will always overcome the incorrect perception. You see what I mean? The truth stands on two legs, a lie stands on one. They used to say that when I was a kid. You know, dependent origination and emptiness and morality and compassion, are going to win the world. It's just a matter of time. Why? Every time they come up against some crappy world view, like science, or voodoo, or western civilization's idea, so far, they're gonna win. Why? They work. People try 'em and they work, so they give up the other one, okay? Why didn't it get here yet? What took it so long? [laughs] Your karma, okay, the karma of our forefathers, okay? Seriously, all right? We had to go through that voodoo period called, you know, science and, seriously. And, and those ideas which don't, they don't work, they didn't make people happy up to now, okay? Anyway, [gyu].

(Students: [gyu]).

[dang].

(Students: [dang]).

[Kyen la].

(Students: [kyen la]).

[tenne].

(Students: [tenne]).

[druppa].

(Students: [druppa]).

[Gyu] means, "causes," for example a seed. [Dang] means, "and." [Kyen] means, "conditions," for example, fertilizer, sunlight, water. Careful tending of a gardener. [La] means, "upon." [Tenne] means, "to depend," [tenne drupa] means, "they exist because they depend." okay. So here's the first idea of what

dependent origination means. Things exist because they depend on their causes and their conditions. Things exist, things like trees, exist because they depend on their causes, like seeds, and the other conditions like water, fertilizer, sunlight, a good gardener, etcetera, okay? Who believes this? When I was growing up they had 'The Untouchables', Elliot Ness, it's like, sounds like the (unclear). I don't know if you remember, but we met them at the beginning of this class, and they were the lower three schools of Buddhism in ancient India. What were those? First, the Abhidharma schools, secondly the Logic schools, called Sutrists, and then thirdly, the Mind Only school. All these guys lumped together believe that this is the ultimate meaning of dependent origination. And this you've heard over and over again from people teaching Buddhism. They often times never get past this one. Oh, dependent origination means things come from their causes. How am I supposed to improve my life? Oh, just understand that it comes from its causes. Yeah, but, Ahh never mind we'll just go onto the next one. okay. Say [rang gi].

(Students: [rang gi]).

[Chashe].

(Students: [chashe]).

[la].

(Students: [la]).

[tenne].

(Students: [tenne]).

[druppa].

(Students: [druppa]).

[Rang gi chashe] means, "its parts." And the rest is the same, okay? It exists because it depends on its parts, okay? Iöll say it again. It exists because it depends on its parts. I once read a Harvard doctoral thesis on Tibetan Buddhism, and it explained that if we only understood that things depend on their parts, we could overcome our mental afflictions. And then it went on to give the example of desire for a woman, improper desire for a woman, and it said if you could only

see her as a bunch of parts, you would, everything would be alright, you know. So, I tried it, you know, and I said, "Oh, look, hair, eyes, arms, legs, just a bunch of parts. It didn't help me at all, okay? [laughter] This is a lower school, okay? This is the, this is called the independent group. These are ideas of what dependent origination is. okay? They're supposed to help you get out of samsara, get out of suffering. But, the lower two don't work very well, by themselves. Independent Middle Ways, okay? It's the lower half of the middle way group. [Madhyamika]. By the way, they criticize Number One, and that's on your homework. Why is Number Two better than Number One? Because there's lots of stuff in the world that doesn't have any causes. But it's still dependent origination. okay? The guys who say Number One is what dependent origination means, the guy who's, the guys who say Number One explains the world, are leaving out a lot of stuff. What? All the things that don't have causes? Well, how many things are there like that? Oh, how about emptiness, to start with? That doesn't explain dependent origination of all those things that don't have causes. It's a very incomplete explanation of dependent origination. Number One is incomplete. And the guys who like Number Two complain to the guys who like Number One, and they say, come on, it doesn't cover everything. What's Number Three? And then we'll stop. Ooo, that's long. By the way, I congratulate you that you survived this long. And you might as well just finish, okay? What's it? Two more classes, okay? So. But, it's really good. It was a hard one. It was a, it was a hard course. I think that's the hardest one. [pause] Sorry [referring to the transparency]. Especially if you can't see it, it's hard.

Say, [tsokpay]

(students: [tsokpay])

[tengdu]

(students: [tengdu])

[tokpe]

(students: [tokpe])

[taktsam]

(students: [taktsam])

[la]

(students: [la])

[tenne]

(students: [tenne])

[druppa]

(students: [druppa])

[Tsokpay] means, "all the parts together." All the parts together. The collection of the parts. [Tengdu] means, "on top of that thing." We already had this, by the way, tonight. On top of that thing, [tokpe takpa] means, "you think of it a certain way." What? You take the blue and the white and the cylinder, and you, you lay on it, you impose on it, "pen." The idea of pen. okay? Forced to do so by ? Your past karma, okay? You can't, by will power, look at this blue and white cylinder and say, "This is the magic wand of immortality." Can somebody in the universe see it that way? Yes. "Who?" Tantric deities. Can you see it that way? Later. [laughter] "Well, why can't I see it that way now? I'll just think of it that way." No. It's, it's what, your past karma is calling the shots. Don't forget that, okay? You must collect the right karma. That's why you have to keep your vows. okay? (Aside to a Student asking a question: Hang on.) [Taksam] means, "nothing more than that." And that's how things exist. They depend on you, thinking of parts in a certain way. And that's the ultimate meaning of dependent origination. okay? I'll say it again. The ultimate meaning of dependent origination, is that things exist, because they depend on you looking at the parts and thinking of them in a certain way, because your karma's forcing you to do it that way. You're looking at the parts. You're thinking of them a certain way, because your karma is forcing you to do so. If you, by the way, that's highest Middle Way school. That's called the Necessity School. I'll ask you a question. Last thing. If you're a monk, who's trying to do the right thing with your vows towards ladies, and, and some guy comes up to you, he's number two school, school number two, here, and he says, "Just think of her as a bunch of atoms and you'll be okay." And you, like, try, you know. It doesn't work, you know [laughs]. If you were in school number three, what would you say to the guy? Think of this person as ?

(students: unclear)

Yeah. As a projection of your past karma. And that's why you're seeing this thing as a beautiful, lovely thing. okay? What's that supposed to do for you? I mean, it's just explaining why it's a beautiful, lovely thing. It's not telling you, it's not explaining why you should act correctly towards it, or anything like that, or, or is it?

(Student: unclear, "want to continue seeing it.")

Yeah. If you like to see beauty, then keep your vows. okay? What's the best way to get good-looking girls? I wish I'd known this in high school. [laughter] When I could've used it. What's the best way? Keep your morality. okay? Keep your, strictly avoid adultery. You know. Strictly avoid looking at another person's spouse or partner. Strictly. And you won't be able to stop them. You know. Seriously. okay? That's where the projection is coming from. The projection is coming from keeping your sexual, keeping away from sexual misconduct, perfectly. And then you'd be seeing them all over the place. okay? Seriously. It's a secret, it's the big, we should publish that somewhere. [laughter] You know. okay? Seriously. okay? Seriously. Alright? That's where it's coming from. That's exactly where it's coming from. okay? Yeah?

(Student: unclear)

Well, you're asking me, do the parts and the projection come from, both come from

(Student: unclear)

You're asking me, I mean, Jay, what you're saying is, "Ahh, I think the projection might be dependently origination, but are the parts dependently originating?" I mean, is the raw data self-existent? Do you want the raw data to be self-existent? No. It's, nothing's self-existent.

(Student: unclear)

Ahh, good question. He says, if that's the case, then what's wrong with the Mind Only School? We love what the Mind Only School says about that. okay? Maybe you didn't hear that part. We love what the Mind Only School says about that. The only thing they get wrong is that they think there's some seventh part of your mind where all that stuff is staying, and that's not true. But the rest is

fantastic. okay? Alright. Last question, I'll read it to you, on your homework. I think this is the whole punch line. Number Eight. What would be a good to describe the object we deny in the sliver of diamond, Remember the sliver of diamond? The sliver of diamond said that things aren't caused by what you thought they were caused by. okay. Things were not caused by what you spent your whole life thinking they were caused by, and that's why you're suffering. What's the [gakja] in the sliver of diamond? What's a self, what's a good self-existent, two-headed, purple elephant, never could exist, never did exist, never will exist, causes you all of your suffering? One example.

(Student: unclear)

I'll say it again. Give me any self-existent thing that caused another thing.

(Student: there is none)

Good. There ain't any. [Tibetan, unclear, takpay tak singay]. What would it be like if it did exist?

(students: unclear, it doesn't exist.)

That's a very nice answer. I mean, very, very cool. It's a, it is very cool. I mean, in Tibetan they joke in the debate ground, they say, "Oh, you wanna know how long a rabbit's horn is? Ten, twelve inches, probably." [laughter] okay. No, but imagine that a rabbit did have horns. I mean, you wouldn't say thirty feet, right? I mean it would have to be about, I mean you can imagine what they would be like, right? Seriously. But, he's right, you see. I'm asking you to describe something that never existed; never will exist. When the guy gives that first attack on our wrong idea about what makes other things happen, what's he attacking? What's the gakja? It's money that you could take to Michael and Zoe's and it would always get you a milkshake. It's money that causes a milkshake. I don't mind if you put that. okay? Because that isn't what causes a milkshake. Money which causes a Michael and Zoe's milkshake doesn't even exist. Get used to it. You are living in a world of illusion. You are struggling to fill your pocket up with something that doesn't even exist. okay? Is there this green paper in your pocket? Yes. When you take to Michael and Zoe's and flash it at the guy, do you get a milkshake? Sometimes. Most of the time. Is it the cause of the milkshake? Not at all. okay. Your pocket is full of nonexistent money that gets you milkshakes. It does not get you milkshakes. Giving away milkshakes, give you milkshakes. okay? Got it. Yes. Here, have a milkshake. [laughter] okay, we'll

do a prayer.

ACI 12, Class 9

11-12-97

[GMR] Last class we did a very important thing. Which was uh, establishing the uh true nature of a Michael and Zoe's Strawberry Protein Shake. Michael and Zoe's Strawberry Protein shake. Ok. And uh...we found out that I mean it looks like it's money right. You can say apparent causes are like this. Ok. We did this in Central Park last year I think, something like that, uh. So it looks like the money is causing the milkshake, ok. Uh and then add to that, which we didn't get to yet, is uh, when all the milkshake is gone ok, and if you understand these three parts uh you've understood emptiness and we can go on to the tenth chapter cause we are gonna do the tenth chapter in the last half of the last class ok. Rinpoche took ten years to teach this book. Uh we did it in like six months. New record ok.

Last week, last class we went over the emptiness of the causes, which was the emptiness of the money, ok. The emptiness of the money. Uh and we saw that you can say that money causes a milkshake. I mean you go to Michael and Zoe's and you give them the money and they give you a milkshake. Um but it's not a self-existent money. And we talked about it last class. Uh, self-existent means, uh, for it to be self-existent it would have to exist without your projections and without the projections of the person who's taking the money. So it'd be like, try to imagine money that was money without anyone thinking of it as money, ok. Seriously, and we talked about wampum and stuff like that. We talked about trying to go to Michael and Zoe's and give them wampum, like uh sea shells. And try to get a milkshake with that. They don't have the perception or the projection onto that as money anymore. They used to in Manhattan when the Dutch were here and they bought the whole island with this wampum right? Uh people don't have that anymore, this projection.

So we we decided that money could, you can say that money causes the milkshake but not until somebody thinks of it as money, ok. Why did people stop thinking of wampum as money and started thinking of green paper as money? Uh, that's karma. It's a projection of your karma. What's forcing you to see it as money is some kind of karma ok. And uh people like you and me like, why would your credit card change from completely full to complete.. I mean completely unused to completely over loaded you know what I mean? That's a change in your projections ok. Did you send the money self-existently? No. ok so we'll get into that.

Today we're going on to another proof of emptiness. We've had two big ones so far, The Sliver of Diamond and then we had the proof of Dependent Origination. I think some of you might have tried to do your homework. Uh there was one question that I didn't cover. And then I went and hid out today so nobody could find me, uh. I asked you to state the proof of dependent, based on dependent origination and that wasn't in the uh non-existent reading that you didn't get. And uh and I didn't also cover it in class, so I'm just gonna cover that from the last class ok.

This is the tendrel kyi tendik ok. If you remember the Sliver of Diamond proof was meant to talk about the emptiness of the causes we were examining the causes which in the case of the milkshake was the money, ok. Uh when we got to tendrel kyi tendik that covers all things ok. It's not like specific. It covers all objects in the universe, ok. Uh especially if you interpret dependent origination the way that the highest school does. It covers everything ok. Right? If dependent origination means I'm projecting on everything and they depend on that for their existence then it, then that proof covers all objects because all objects are creations of our projections. Ok. This part, this this uh tensik, like all Buddhist syllogisms or logical statements, will have three parts ok.

First part you say, (CLAP) chur chin, ok. Chi nang gyi (UNCLEAR TIBETAN) chur chin (CLAP). Den dapa mey pe (CLAP) Den nigi mey a che (CLAP) That's the, how you do it in the debate grounds, and you're gonna start that in the spring ok. Uh so first thing you do is you take the example. What is the example? What are we talking about? What are we arguing about? Ok. Here's the example, or what we are fighting about. My my head's too big? The letters are too small? I have to move it up. Ok say, Chi nang gyi.

[STUDENTS] Chi nang gyi.

[GMR] Mupa lam.

[STUDENTS] Mupa lam.

[GMR] Chur chin. (CLAP)

[STUDENTS] Chur chin.

[GMR] One more time. Chi nang gyi

[STUDENTS] Chi nang gyi.

[GMR] Mupa lam.

[STUDENTS] Mupa lam.

[GMR] Chur chin.

[STUDENTS] Chur chin.

[GMR] Ok and then chi means uh outer objects. Like this room ok. Nang means inner objects like your thoughts or your stomach, no that would be outer. Eh it might be inner ok.. [Some what out of it?] No uh, ok no pan means no pan means things that do something. Almost everything in your world is a no pan no. Cars, glasses, tongues, teeth ok.. Anything that does anything. Almost everything in this room does something ok. Nam means those things. Chu chin means lets take those. Let's talk about those ok. Chu chin means this is what we are going to debate about. We're gonna debate about this thing ok. Chi nang gyi mupa lam chur chin. Ok, ok.

Next is what we call the assertion ok. It's what we're trying to prove about them ok. Du chey chu, alright. And it's, ok say sin damba.

[STUDENTS] Sin damba.

[GMR] Mey Pe.

[STUDENTS] Mey Pe

[GMR] Dun dampa

[STUDENTS] Dun dampa

[GMR] Mey Pe.

[STUDENTS] Mey Pe

Dun dampa means ultimately speaking, ok. Ultimately me means they don't exist. Ok they don't exist ultimately, in an ultimate way. Do they exist at all?

Yes. Can he use money? Yes. Does he get you things? Yes. Ok uh does a milkshake exist? Yes. Can it fill your stomach? Does it exist in an ultimate way? One test is would it tastes the same to everybody? And are its qualities inherent in itself? And and the test would be well the ultimate test is how many kinds of milkshakes does Michael and Zoe's sell? It's like seven or eight. Why? Because different people like different shakes. Why? Because a strawberry protein shake is not self-existently pleasant to everyone. Why? Because being tasty or not tasty is not a quality of the shake. Why? Because not everybody likes it. If it was a quality of the shake inherently everybody would like that one and they'd only carry one kind of shake. Seriously. Sometimes things are so obvious that you miss them, right? Uh, why do I like that kind of shake? Because my mind is forcing me to see it that way. To see it as more pleasant as more pleasant than the other shake, ok. Why is my mind forcing me to see it that way? Some kind of karma. Was it good karma or bad karma? Must have been good if I enjoy them, ok. That's all. That's the analysis ok. They do exist in a relative way. They do exist with my mind participating in its goodness or badness and ultimately in its very existence. But they don't exist in and of themselves and if they did, they would be tasty to everybody and Michael and Zoe's would only carry one shake and it would be the only shake in town, seriously. Because nobody else would have to sell any because everyone would only like that one, ok. Yeah?

[Student] *Could you substitute the shake in the in the uh the example that was given the other day about the cookie? (UNCLEAR)...and prove the same point?*

[GMR] Uh yeah you could do, yeah exactly. Yeah. If a cookie were self-existently tasty.

[Student] *Or a milkshake.*

[GMR] Yeah. The example in that case was if you met someone who had just lost their only son to AIDS or something and you gave them a cookie and it was a tasty cookie it would obliterate all of their grief. They would be totally happy in the next instant uh because it was self-existently tasty, alright. A hundred percent tasty. It would overtake all of their other experiences, ok. Du dan pi mey pey. Ok say tun drel.

[STUDENTS] Tun drel.

[GMR] Di bey cha

[STUDENTS] Di bey cha

[GMR] Tun drel.

[STUDENTS] Tun drel.

[GMR] Di bey cha

[STUDENTS] Di bey cha

Tun drel means dependent origination, Di bey cha means because it is one kind of dependent origination. It arises through depending on other things. It arises, it grows, it begins through depending on other things. If you're in the lowest schools of Buddhism, it depends on other things because it depends on its causes. If you're a little more sophisticated and you want to cover things that don't have causes but which do exist, for example, empty space or emptiness itself then you can say it depends, it's dependently originating because it depends on its parts ok. And if you're in the very highest school of Buddhism, which is where we're stuck, you would say it is dependently originating because it depends on my projection forced on me by my past karma and aimed at some raw data, which when you start to look at that depends on its raw data. And when you look on that depends on its raw data. And when you get to the thing that you really do believe exists which is atom, some little bits of material, I mean you can agree with everything I say until I get down to atoms and then you say there has to be something there. And then I say can you divide it into two and you say yes. Why? Because it has a left side and a right side and never the twain shall meet, you know. If they ever do meet the thing will disappear. Seriously, ok. Everything can be split into two. Everything that's physical has a left side and a right side, ok. Must, ok. Must. And then it has to be either parts or a whole it can't be parts cause it's only one thing ok. It can't be a whole because it's projected onto parts ok. It cannot be what it seems, ok. And you get to zero if you keep going you won't find anything.

There is no such thing as atoms and that isn't what makes up your world. And that's not what a Michael and Zoe's shake is made of ok. And you can't push those atoms around like you thought you could. You can't make things happen by arranging atoms in certain ways ok. Nothing makes another thing move or work. Nothing causes anything else, unless some other energy is present ok.

And that's your projections ok. That's your karma. Prove it. I mean there's nothing that works. I mean take a medicine, uh. Medicines work sometimes they don't work at other times. Uh, why? If we knew why if a medicine's efficiency or efficacy were based on its atoms it should always work, ok. If money were the cause of a Michael and Zoe's milkshake it should always work when you take money to Michael and Zoe's to get a milkshake and it doesn't, ok. If the theory that external causes could make external events happen were true, if it were comprehensive and if it were not dysfunctional, if it worked, then human beings would be happy. And we're not. It doesn't work and it's incomplete. It doesn't serve either of the goals of a world view. It doesn't explain everything in your world and it doesn't make you happy. It doesn't bring you your goals in life and people continue to suffer and try to push around self existent objects to make other self existent events happen and it will never work, it can't work cause there are no such objects, ok. There's no such thing as money which causes a milk and uh uh Michael and Zoe's milkshake. There's no such thing. There is some green paper in your pocket. It's not money that buys a Michael and Zoe's milkshake by itself. In and of itself because if it was then you could always get a Michael and Zoe's milkshake with it and you can't. and it so it's incomplete and to think it works and to think it's what causes a milkshake is an incomplete worldview and it and it doesn't bring you happiness. It doesn't always give you a milkshake. What I'm trying to say is that as I said before the idea that that's what causes a Michael and Zoe's milkshake and that you can get one by working harder and getting more of this green paper is incorrect. Period.

Did you have a question? Yeah?

[Student] *So you're debacking(?) the theory...*

[GMR] Just about everything. Seriously, it doesn't work..

[Student] *Tell me your view on the...(UNCLEAR)*

[GMR] Evolution of species you mean? Or where the human race is going eventually?

[Student] *No no no.*

[GMR] No seriously.

[Student] *The solar system. The galaxies. The universe...(UNCLEAR)...*

[GMR] Yeah

[Student] *That's all projection?*

[GMR] Of course there's nothing which is not a projection. Even emptiness itself, as we proved last week is a projection ok. Even the lack, even that fact that nothing is not a project is projected itself. How's that? Ok. Uh no we're not saying there are no dinosaur bones or anything like that, ok. Uh, if human beings did come from that. If they did evolve from that. If the physical matter of a human being did evolve from that. That's a projection too. That's all we're saying. We're not saying that a taxi car can't break your legs. We're just saying that it's a projection. Why? Because saying, because if the answer to the question of why was I in the crosswalk when the car came across the crosswalk is that we don't know. Or that doesn't have a real cause or that's random you know. Like science is telling you frankly we some things have causes and others things don't. Some events do have causes other events don't have causes. That in itself should make you suspicious. Well where where is what you know. When do you decide that something has a reason and some when do you decide doesn't have a reason. Basically they're telling you, and they've been telling you all along, you just never caught them, right, they're telling you when we can't figure out the reason it doesn't have a reason ok. What are my examples. What example two guys are walking across the crosswalk. Uh a cab comes across the crosswalk. It hits one of them and kills him. Breaks his legs. Doesn't touch the other guy ok. Why? It's an event. It's an event as much as a plane flying. It's an event as much as corn growing. That's an event. What? The fact that one guy got killed and the other guy didn't. that's an event. It has to have a cause. You can't say some events have causes and some events don't have causes that's not scientific. Science is breaking its own rules ok. They say that doesn't have a cause ok. That's all. Yeah?

[Student] (UNCLEAR)...

[GMR] Yeah. Yeah. Alright.

[Student] *You said that atoms are like different (UNCLEAR)...*

[GMR] Oh ok.

[Student] *I imagine...(UNCLEAR)*

[GMR] She said I said that atoms... She said I said that atoms act differently to from to compassion that to anger. Not in the present moment. Not in the present moment at all. Ok. Buddhism never ever said that. In fact we're gonna cover that tonight. There is always a time gap between a cause and a result, you know. If I have compassion now towards a pile of atoms called a person who irritates me, uh, in the future I won't have to meet those people again. If I have anger towards that pole of atoms called the person who irritates me, I will have to meet that person again. There will never be anything more than my projections of a pile of atoms but but that's real. That counts as real, ok. There's a joke in Madjamika it says, uh uh, (UNCLEAR WORDS) rang shing gi mey pey na. Rang shing gi mey pe na mey pe na kyab. Uh, rang shing gi mey pey na mey pey ma kyap. Just because something doesn't exist through its own nature doesn't mean it doesn't exist. Uh, rang shing gi mey pa mey pa kom me chup, to say that something doesn't have a nature or doesn't exist by its own nature is not equivalent to saying it does not exist, ok. Like that. Yeah? Go ahead.

[Student] *Everything has a cause, ok?*

[GMR] Uh no. There are a few things. There are a few objects uh such due to such listen (217)There's only about three or four things that don't have a cause. One is empty space. Empty space doesn't change. The place where this pen is doesn't change. Uh, the place where this pen is doesn't change. It could either be occupied, ocupado or non ocupado. But either way it doesn't change it's still there ok. And emptiness itself, which is the general lack of a thing which never existed never changes. It's never less or more empty and it never goes away and it never starts it's just always there ok. The object on which it's hanging can disappear and then it will disappear but during its existence it never changes and it had no cause. Yeah?

[Student] *Yeah uh, this is off the subject, um...*

[GMR] Yeah

[Student] *Uh UNCLEAR...for example...(UNCLEAR)...there are species how does one explain that fact of relative...(UNCLEAR)*

[GMR] Yeah. It's a really good question. Uh, he asked uh how come groups of people can perceive same things. Or groups of beings can look the same, like all

mammal have roughly the same qualities. Umm, You can ask the question of why is there a border between Mexico and the US, seriously. Why are there things called Mexicans and why are there things called Americans, you know? What created that? According to Buddhism as a nation all the people living in the United States, if they enjoy some kind of prosperity which is not always the case, but those who do enjoy some prosperity uh as a group did some charitable action. Like helped starving people in other countries or something like that. Decided as a group to pass laws that they would devote a certain part of their taxes to help people who needed food. And because of that we all have a certain level of prosperity. And then people living in Mexico, assuming they don't have any prosperity, uh, as a group in the past uh withheld their help from other people and chose not to help other people. And that's why they're having a lot most of them having a lack of prosperity. And if you think about it the border between the two is totally artificial. It's created by those two karmas. You see. Nations are created by the communal actions of those people in the past together. It's very interesting. Why do three billion people have a similar perception of the sun rising everyday, you know. That is a projection. It doesn't have to be that way. One day the sun will burn out, third chapter Ahbidharmakosha, last line ok. Uh it'll it'll nova to seven times it's not it's present heat. The earth will melt and then the sun will die out. Uh, what happened to the sun? It didn't die out. Three billion people's karma to see a sun has finished, ok. And it's true.

Everyone in this world frankly, who has the sun come up for them in the morning must have done, if they enjoy the light ok, if they are thankful for the light you know, if it somehow helps them, uh they must have, three billion people must have done some kind of action together who to help someone else who needed to see something or who needed warmth or something like that. No kidding. According to Buddhism that's where the sun comes from. The sun itself is not self-existent. The sun itself is a projection. The fact that it comes up every morning is a projection. The day you die and move to another realm for you that karma has ended ok and you won't see the sun come up ok. One more but we won't get done tonight. Ella (?) do you mind? Be a bodhisattva, ok

[Student] *If you keep looking at something keep analyzing a thing and there's always a left and a right you keep going...*

[GMR] Physical stuff, yeah.

[Student] *Ok, physical physical stuff...*

[GMR] Yeah, Yeah

[Student] *umm, and you keep going down through the levels...*

[GMR] Yeah.

[Student] *Are you saying that there is something at the end that is not what you expect or that there's nothing?*

[GMR] There's nothing. Alright. I mean, she asked is there any...the obvious question is do you finally get to a point where there is some raw data? Or or I think maybe you're saying is it that there is absolutely nothing there at all or is it that there is nothing there in the way that you thought it was there. How's that? Um there are fourteen unanswered questions in fact. The reason the Buddha didn't answer them is because the person who was asking them truly in their own mind was framing the question, both both options that the person questioning the Buddha gave, that person was perceiving as self-existent. You see what I mean? So if the Buddha said yes he would have been admitting to a self-existent yes. If he said no he'd be admitting to a self-existent no. And he knew that that person was thinking that way. Either option if he had given an answer would have been interpreted by that person as meaning that things do have some nature of their own and they are not projections, ok. Maybe I should cop out. No actual... no there's always a level of raw data below the current one until you look at it Ma tap ma je pa, unexamined there's a level of raw data. As soon as you examine it you can't find it. Ok so you tell me, you see, that's shy I'm answering your question that way. If you think about it in your mind both options you were thinking of as self-existent so I'm I'm gonna give you a pung sumba, a third option ok. That's all. Ok we gotta go on or you won't get home tonight.

Uh den ba nyi be cha, the whole proof says the whole proof states inner and outer let's consider all inner and outer things which do anything ok. Uh they don't exist in an ultimate sense. Because they depend for their existence in the highest schools on your projections. They are dependent origination ok and that is the proof of dependent origination. Normally in a Buddhist syllogism there would be those three steps and then often times there is a fourth step and we'll give that one. Say penna tsun yim shin. Penna tsun yim shin. Uh, Michael Wick asked me a good question. He said gimme give us the names of each part of the syllogism. Each of the elements. Number one here is called, you it can call it the

object under consideration ok. The thing that we're trying to examine. You're going to learn all this next next class. By the way logic is not just a stupid exercise it's uh called the key to understanding emptiness ok. Somebody else asked Gyalsab Je what was the kindest thing that that Je Tsongkapa did for him and he said he taught me logic, you know. Uh, ten tsamba mey tey, uh that is called the assertion ok. Uh it does not exist in an ultimate sense. They do not exist in an ultimate sense. Number three is called the reason. Why? Because it's dependent origination. They are dependent origination. They have dependent origination ok. Which is to say in the higher school they are projections forced on us by our past deeds. Good deeds or bad deeds. Number four is called the example. And the trick in number four is to give your opponent an example which they can relate to ok. They already accept with regard to that example that if something were dependently arising it would be like it would be it would ultimately not exist. It would not exist in an ultimate sense. They accept that about your example. Ok so here we go. The example is pen a, for example, pen na means for example tsuk nyen means the reflection of a person in a mirror ok. Shun means it's like that. It's like a reflection of a person in a mirror ok. If you think about, I mean I don't know if you've ever done it but I've seen children do it. They mistake the reflection in the mirror for themselves and that's the point here. You know like you might over here in one of those cafes that's really like 6 by 6 and there's a mirror on one wall and it looks like it's 6 by 12 you know what I mean. Uh you're mistaken the reflection for an actual room ok. So the idea here is that the reflection looks like a real person but of course it's not. The reflection looks like a person but it's just a reflection in a mirror ok. So it's an example of something that looks like it's real but it's not real ok. That's the proof of dependent origination ok. That's just so you can finish your last homework. Now we start the real class. This is how we get behind every week.

Say that again. Sorry? Oh the whole proof. Um. Consider all inner and outer things which do anything consider all inner and outer things which do anything, I'm repeating that proof ok. Consider all inner and outer things which do anything, they do not exist in an ultimate sense because they exist in dependence. They occur in dependence through depending on other things ok. They are for example like a reflection in a mirror. By the way if you remember where we started tonight. Oh where was that, we were trying to analyze these 3 elements here. The money the shake and the end of the shake. Ok this was the cause, this was the result and in between here you had a growing or starting how's starting? The starting of the shake. The guy goes in the back and starts you know throwing stuff in a cup and stuff like that. Around here you have what? Ending of the shake, that sad moment ok. We try to explain each

element that that diamond sliver proof was meant to prove that this thing here, the money is not self-existent, ok. What does self-existent money look like?

[Student] *It doesn't look like anything...* (UNCLEAR)

[GMR] Good. Nice. He said it doesn't look like anything it doesn't exist. Yin na ya duche namba ma shawa dey tomba tonye tobe me me ay cha, you can't perceive emptiness without trying to imagine it though ok. Because perceiving emptiness on an intellectual level is realizing that that thing can't exist. So what would it look like if it did exist? What would self-existent money look like if it did exist in terms of Michael and Zoe? I hope you appreciate all the free advertising I do.

[Student] *It'd look like a green piece of paper.*

[GMR] Nope. He said it'd look like a green piece of paper. Nope. Huh?

[Student] *It looks like a cause and effect.*

[GMR] It would always buy you a shake. It would always get you a shake ok. Even if you died on the way to Michael and Zoe's. Even if you died on the way to Michael and Zoe's it would get you a shake. Even they were closed it would get you a shake. Even if they had run out of strawberries it would get you a strawberry shake. Really, self-existent money. If money existed the way that you truly believe that it does, and you live by this. Your life is this. I'm describing your life. You truly you honestly you totally no matter what I stand up here and say you believe that the shake is caused by the money and that's wrong. The money that you think is causing the shake doesn't even exist. It's not a question of whether it causes the shake or not. The money which could have caused the shake is a two-headed purple full sized elephant rampaging in the cafeteria of the Quaker house. It never did exist. It never will exist, hopefully. It doesn't exist now ok And you are living in that world. You live by that, you know. You think that you might have to tell a white lie so called to get something. There's no such thing ok. You can't get anything by saying a white lie. Why? What's the ultimate proof of that. Very simple. It's so simple that you missed it for for forty years and Western civilization has missed it for however long. Seriously, no kidding. What's the proof that a white lie doesn't get you what you want? Yeah?

[Student] *Cause if you lied you would get something every time you lied.*

[GMR] Right. It doesn't work all the time. Seriously. Causes should be replicable ok. Given the same conditions the same white lie should always get you what you want. Some guy came up to me and said, I liked on my green card applications. I got a green card cause I lied, you know. I married some girl or something like that. Uh, so so why do you say that it doesn't work? It works. I lied. I got a green card. Green card is pleasure for me why is bad karma, pleasure came from bad karma. So everything you say...this is at central park the guy came up to me you know. According to Buddhism the green card if you enjoy it was caused by your taking care of someone else who needed prosperity or whatever. See what I mean? The reason you got the green card had nothing to do with lying ok. Why? Because some people lie to try to get a green card and they don't get it. Some people lie to get a green card and they do get it and they're like the suffering of the entire planet. Everyone on this planet is undertaking activities which not only don't give them what they want they get them the opposite because now that guy will never get a green card again. You see what I mean. And people, the karma of lying will continue to harm him and cause him suffering seriously. It has no connections to getting him the green car. Why? Cause it doesn't work all the time. Prove it. Your life proves it. You're suffering. The way you're acting now doesn't work. Do you get it ok? Get it? Alright. So what am I suppose to do? Be pure ethically. Follow the Bodhisattva activities. Keep your secret vows if you have them and watch the fireworks. You know seriously. I mean you've tried the other way for thirty forty years you're not happy. You're getting older. You don't get the things you want you still meet with crap all the time. Now try the other thing. Give it a try. Give it an honest try. College try right. It works. It really does work. You know, that's why we're having this class ok.

It even works to the extent that you would not have to perceive this body die, ok. Prove it, we never saw anybody who didn't die before. Right you didn't see anyone who didn't die before including you ok. Why do you think you would see it. Ok. Does that prove that other people haven't seen people not die. Maybe even the same people that you saw die ok. Does the fact that you can not recognize that some people in this room might be tantric deities mean that they are not? See what I mean? Are there any tantric deities in this room, you know? Is there anyone in this room who can recognize the tantric deities in this room? And if they can does that mean that you should be able to? You see. The tantric deities should be self-existent. If they were sitting next to me I should see them as a tantric deity. Come on. Get back to the pen. Is this a pen or a chewable object? It sounds like I'm just being silly. And I like to be silly but I'm not being

silly now. It's both ok. It depends on what you are. if you're a dog, honest no kidding this is a chewable object tsema pramana valid perception. Totally valid correct for a dog. This is a chewable object. For a human it's a pen. No contradiction for it to be both things. If the dog can not see the pen does it mean the pen's not here? If you can't see that some of the people in this room might be tan are tantric deities does that mean they're not here? If you can't see that there are some people in this room who will not have to die and get does that mean they're not here? Does that mean they are dying and getting old? No. does the dog have to see this as a pen? It's the same question ok. Really, honestly. That's the function of emptiness. That's the use of emptiness ok. It's called natural nirvana, the emptiness of things. We'll talk about it later ok. We gotta get on to another proof.

Now we're gonna talk about the proof of the emptiness of the result which is the shake ok. The money doesn't work on its own. It works because of your karma ok. What about the shake. Let's look at it from the result side alright. And this proof is called. Say yumay kego key densig. Yumay means exists. Me means doesn't exist. Key means uh starts. Key means starts or begins ok, or you can say grow. How's it grow? Uh go means we deny. It also means to stop, ok. So here you got stopping and starting. Stopping and starting. Densig means proof ok. I'll translate the whole thing. This is the proof. You can say it this way. That proof that things umm let me think about it. I'll say it this way. The proof where you deny that things could grow which already existed or not. What's that mean ok. What's that mean?

When you have a seed for a corn plant say, and you haven't planted the seed yet. So the plant hasn't grown yet ok. The seed is the cause and the plant is the result. At the time of cause, ok when you have the seed in your hand, does the result exist yet or not? No. So in fact what seems to happen is that something that didn't exist starts to exist right. The plant which didn't exist before starts to exist now. Why? Because of the cause. But at the time of the cause the thing didn't exist yet. But Nagarjuna and everybody else says forget it, ok. It's not true that the result did exist at the time of the cause yup(?) and it's not true that the result didn't exist at the time of the cause, me. By the way he also says two more things. It's not true that the cause that the result both existed and didn't exist at the time of the cause, he's covering all the bases. It's also not true that it neither existed nor didn't exist during the time of the cause. All of the above is wrong. All four possibilities are wrong. What? That result was already there, that the result wasn't there yet, that it was both was there and wasn't there yet, or that it wasn't or was there yet. All four don't work. I'll say it again, and this is

the proof ok. What's the chur chen, what's the example he gives result? You can take the corn sprouts ok. It's not true to say, here's number one there's gonna be four ok, it's not true to say that the plant exists at the time that the seed is still there. Meaning before you plant the seed say. It's not true that the plant is there yet.

Number two it's also not true that the plant is not there yet. You should give me a weird look. Ok I had about three. Maybe the rest of the people are asleep, I don't know. Number two is it's not true that there is no plant yet when you are still holding the seed in your hand ok. That's number two.

Number three is, it's not true that the plant was there and wasn't there at the same time. Number three is it's not true that the plant was there and wasn't there at the same time. As a seed right? Number four it's not true to say that the plant was neither there nor not there at the time of the seed. I'll repeat it. It's not true to say that the plant was neither there nor not there at the time of the seed. All of the above are wrong.

[Student] (UNCLEAR)

[GMR] I issue, I get a headache actually. I had to do this in Tibetan for like fifteen years right. At like you know, yu ta ...(UNCLEAR. really fast Tibetan) Uh, it's not true that the plant is neither there nor not there. All four is not true ok.. Which one, by the way number one is ok. It is true, I'm sorry. It is true that it's not true. It is true that the plant wasn't there yet when the seed was there ok number one is ok, no problem. Let's skip number two for a minute. If number one is false then number three has to be false cause it's both number one and number and number two right. So we can throw out number three right away. We threw out number one because the plants not there before you plant the seed. We can throw out number three because it can't be both there and not there at the same time anyway. Nothing can ok. Number four is a little tricky. You can't say it's neither there nor not there. It's got to be something right ok. Number four we can throw out. Now number two is the tricky one. I'll say number ok you think... if you think I was trying to trick you on number four we'll do it more slowly. It would be crazy to say look both are impossible. You can't say it's there and you can't say it's not there. When the when the seed is there ok ok. That's that's not true of course it's one or the other ok. number four we can throw out. Can I?

[Student] No, yes...

[GMR] I'm gonna throw it out ok. Number two. Number two. There's this way to win a debate in the monastery, it's just to confuse everybody and just keep going. Uh number two. I mean number two is the real one. Isn't it true that there wasn't the plant there when you had the seed in your hand? Yes. And then when you planted it and watered it then the plant came up. Something happened. Obviously number two is true but Nagarjuna said it aint true. Why did he say that? Why did Arya Nagarjuna say that? Come on you know the punch line. If you studied Madjamika for more than twenty minutes and you don't know the punch line come on . You have to add the words self-existently ok. There's this huge debate in Madjamika whether you should he should've added the words and made it easier for twenty centuries of people you know. Anyway you can write him a letter. Uh...ok, is it true that the plant wasn't there self-existently? Yeah. Which Master Shantideva, well let me get on to the next question.

He says, that's about the same as asking if it did grow would it be self-existent. You see what I mean? I mean it boils down to that doesn't it? If the seed did a plan t, would that plant be self-existent? Ok, could that plant be self-existent? Could the milkshake from Michael and Zoe's be self-existent? We finished with the money, ok. We junked the money already. Money which in and of it self gets you a milkshake doesn't exist but you live your life believing that and that's why you did actually. Ok. That is the cause of your death. This gets serious, ok. I mean if you get it the odds, the stakes are very high. Your life, ok. Your life, or your death, ok. Uh the money which could always get you a Michael and Zoe's milkshake, does not have any nature of its own, ok. Well I understand that it might not always get me a milkshake but isn't it money per se. Come on, you know. Take it to Timbuktu see if that green paper gets you a jacket on a cold day. You know what I mean? Go to a place where people don't have the karma to see it as money and try to use it, you know. It's it's I've done it. Uh, I got caught in the snow one time... (UNCLEAR) and and we started fired with these dollar bills you know. I mean, I wasn't perceiving it as money. We were perceiving it as, you know, something to start a fire with. Ok it changes. The karma changes. The projection changes. Uh.. . How about the cause? How about the milkshake? You see what I mean? Is the milkshake...Did the milkshake exist before before you promised to pay the money? No. I mean you go and you order and it's assumed that you're going pay. If you look really bad they might ask you to show the money first, you know what I mean? They haven't got it yet. Uh...so basically you have to have the money before you can get the milkshake. But what about the milkshake

side. Is the milkshake a milkshake that would always grow if you had the money, you see? If the cause were there would it always grow. First question I ask you is whether, was it there before you put out the money? Was it there before you came in and ordered it? I mean the strawberries were there and the milk is there and all that but the milkshake wasn't there yet, ok. It wasn't there yet. That cancels number one. Possibility number one, ok. The shake aint there yet until the guy makes it, ok. And he aint gonna move until you put up some money, ok. so number one is wrong. Uh, number three is wrong because it can not be both there and not there at the same time, regardless of self-existent or anything, ok. Number four is wrong because it can't be not there and not not there at the same time. It's gotta be one or the other, ok. But what about number two? Number two says it's not true that the milkshake wasn't made until you put up the money. Is that true? No. what does it mean? It means a milkshake that could exist by itself, regardless of your seeing it as a milkshake and regardless of your karma doesn't exist, could never grow. Got it? We just proved that money's not self-existent, which is the cause. And we just and then the second thing we did was prove that the milkshake is not self-existent without your karma, ok. Without your karma. Lot's of people have put down money on counters and suddenly died. I I knew a lama who died with a a roll in his hand. Sitting like that in my house, you know. Uh...You know lots of people have put their hand on the milkshake and never drunk it, you know. Uh...it happens. Uh...it's not necessarily a milkshake until you served it as a milkshake ok. Alright? Ok.

Who was Master Shantideva picking on specifically, this is a homework question, wake up, uh...when he tries to prove that results are not self-existent by using this proof ok. He's picking on two different groups alright. Here they are. Say tan chimba.

[STUDENTS] Tan chimba.

[GMR] Tan chimba.

[STUDENTS] Tan chimba.

[GMR] Tan chimba is sanskrit samkya and uh in English you can call them the numerous. This was a popular school back in uh India in you know Shantideva's time, Master Shantideva's time, thirteen centuries ago. You can call them Judeo-Christians. Seriously. I'm not picking on and I'm not saying that it's a bad thing. I'm not saying that I'm just saying there's a belief about some of our religious

traditions which is very similar to what they believed in. That's all I'm saying. Ok, I'm not criticizing that thing. Yeah?

[Student] UNCLEAR...

I'm gonna explain that right now ok. One believe of that school, of that system called Judeo Christian belief system. Ok say di du su.

[STUDENTS] Di du su.

[GMR] Nyey pey.

[STUDENTS] Nyey pey.

[GMR] Drey bu.

[STUDENTS] Drey bu.

[GMR] Di du su.

[STUDENTS] Di du su.

GMR] Nyey pey.

[STUDENTS] Nyey pey.

[GMR] Drey bu.

[STUDENTS] Drey bu.

Di means cause. Cause. Du means time. Su means at the time. At the time of the cause. Yupa means it exists. There exists. What? Debu. Debu means the result. The samkyas have a very a weird system. There were twenty-something existing classifications of objects, uh. They were all created by some primal one, you know. They exist all over the place. When things cause things they were actually just taking a a sheet away and revealing something that was always there ok. They believed that all causes in the world have always been there and when they're caused or when they grow it's that it's being revealed, ok. they believe that's it's always been there. It would be the equivalent of saying that uh the cause is already there, I'm sorry, the result was already there before it

was caused ok. The result was there before the cause did its schtick. As if there were in some philosophical school a belief that there was a Being who created all things ok. Uh.. before he got around to creating himself. Which is which is crazy. You know it's just silly. It's just silly ok. it's it's it's if person A created all things in the universe and if person A is a thing in the universe then person A must have been there before he created everything. You see what I mean? The result must have been there before the cause was there. Or the result must have been there when the cause was there ok.

[Student] UNCLEAR.

[GMR] Say again. Oh I'm just saying this. That if there is a belief like that, that would be the same thing. It would be saying that before the seed cracked open, the plant was already there. Which is impossible ok. Uh...And that's all. The Samkya's believe that there was some eternal result there forever and the cause is just revealing what is already there. That's all. Ok. They believe that the thing was before the cause did it's thing to create the thing ok. On day zero the guy who created the stuff on the other six days was already there. You see what I mean? Anyway you get it. Yeah?

[Student] *What's the explanation for knowing the future life the Buddhist canon...*
UNCLEAR

[GMR] I'm sorry, to know the future?

[Student] *You know the idea that you know that you know that some day the super nova will pass and ...*(UNCLEAR)

[GMR] She asks what's the what's the nature of it? Or how how do we know it...

[Student] ...UNCLEAR...*Causing a ...*UNCLEAR..

[GMR] Ok she said if the thing hasn't occurred yet, then how can a Buddha know it, for example. So it's said that the Buddhas know all things. That the Buddhas know the future. They are not omnipotent, right? We know that. They didn't create the world. You created the world. How? You collected karma. Yeah but how was the first karma collected? There's no such thing. Ergo, you know there isn't any such thing ok. But that's not comfortable. You

mean there's something without a cause? I didn't say that. Everything has a cause. You're the one that's saying that there is something without a cause if you're saying that there has to be a first cause, seriously. Ok got it? It's obvious, I mean I'm sorry but Mrs. Melvin was wrong you know. Mrs. Melvin was my first grade teacher, alright? She just (UNCLEAR) you with a lot of stuff that doesn't make any sense ok. Um...How do the Buddhas know the future? There's two theories ok. There's a Buddhist school that says, Buddhas are very good. They are like super computers who can see everything in the world now and extrapolate what will happen in a hundred years, from current events. You know they know, like a chess master all the possible moves of the future and that's all they ever see. It's not that they really see the future because it hasn't happened yet. That's not what, that's not how they see things ok. They actually do see uh future events. Have they happened yet? No. How can you perceive a thing that hasn't happened yet? You perceive it as a thing that hasn't happened yet. It's a long story, ok. Alright, there's a big debate in Abhidharmakosha ok about it. Anyway that's the first group that Master Shantideva is attacking, ok? That's number one. Number two, say debu.

[STUDENTS] Debu.

[GMR] Rang shin

[STUDENTS] Rang shin.

[GMR] Key.

[STUDENTS] Key.

[GMR] Nyepa.

[STUDENTS] Nyepa.

[GMR] Dep bey.

[STUDENTS] Dep bey.

[GMR] Nang ba.

[STUDENTS] Nang ba.

[GMR] One more time. Debu.

[STUDENTS] Debu.

[GMR] Rang shin key.

[STUDENTS] Rang shin key

[GMR] Nyepa.

[STUDENTS] Nyepa

[GMR] Dep bey.

[STUDENTS] Dep bey.

[GMR] Nang ba.

[STUDENTS] Nang ba.

Debu means the result. By the way for your information De means ripe debu means fruit in colloquial Tibetan. The ultimate result in Asia is ripe, right. I mean that's what you're interested in producing, ok. Debu Rang shing kye yupa means has some nature of its own. Exists through some nature of its own. It has some nature of its own. Dupa means they believe it. They believe that. Who? Certain but not all nangbas. Nangba means an inner one, which means a Buddhist. A Buddhist school. The second group that Master Shantideva is attacking are aha Buddhists who believe that a Michael and Zoe's milkshake could occur on its own, ok. Could occur on its own. That anything could make a Michael and Zoe's milkshake happen on its own.

So you got two points of view. Is the money self-existent? No. Why? Because it doesn't always work ok. If it were self-existent it would always work ok. what about the shake, you know. Is the shake created by the money? No. Why? Sometimes you have money and the shake's not there you can't make a shake. Shake doesn't function ok. Or you could say you get a shake in your hand and you spill it. You drop it. I mean you've done it right. Like you stood in line for like twenty minutes and finally got it you know. And then, you know an ice cream cone in the summer, and then that top one rolls off you know. Then you're like oh man you know. You're just down to your last dollar right and

you're like looking at it and you didn't get. The ice cream is not self-existent. It's very uh important, it sounds silly ok. You say but that's not the ice cream that I paid for. It's not fair to pick up that ice cream. It's not fair to bring up that ice cream. That ice cream is an accident or random or if you think about it it's not really an ice cream anymore. It's on the ground now. But you're stuck in that Western civilization thing that we have to stop asking why the ice cream fell off. You see what I mean? You should ask, you know. You ask your Mom why does my ice cream fall off and Johnny's didn't? you know. And they say well you know you tilted it. You say, yeah but he tilts it sometimes and it doesn't fall off. Yeah but yours was ready to fall off and his wasn't. Well how come mine was ready to fall off and his wasn't ready to fall off? That doesn't have an answer. Oh but Mom isn't that a phenomenon? Isn't that a an event? Doesn't everything have causes? That's what Mrs. Melvin said. Yeah everything has causes but we never talk about those causes cause we don't know what causes stuff. We don't know why your ice cream fell off and his ice cream didn't fall off. You see it's incomplete and it doesn't make you satisfied. If you're the kid whose ice cream fell off you want to know why, ok. Is it a silly question? No. Could you live in a world where ice cream never fell off? Of course, ok. Frankly of course. That's why you're here. In your heart that's why you're here. You wanna be happy. You think, somehow in the back of your mind, that something in this class might make you happy. If beings took care of the food needs of all other beings, no ones ice cream would ever fall off. You could hold it upside down, shake it. It would not fall off. That in itself is not self-existent, seriously ok. I'm not kidding, ok. The fact that there's gravity to make ice cream falls down is a result of bad karma for the person whose ice cream falls down and it doesn't have to be that way, seriously. Really. Everything is possible. You don't have to age. You don't have to age ok. You don't have to die. Those things are not self-existent, really. They have causes. And unless (UNCLEAR WORD) get the AIDS virus and it kills you and that's what kills you. Come on that's not what kills you, ok. Some people live for a long time with it, ok. Seriously. Something else is killing you. And you can stop those things ok. You can stop those things. I'm not kidding when I talk about ice cream that never falls off. In a Buddha Paradise ice creams never fall off. I have it on good authority or something ok, seriously. And I'm not being funny. I'm not trying to be funny. We're talking life and death. You could live in a world where people don't die. There are places like that and that's what Buddhism promises. Buddhism is not uh for the purpose of being calm while you're dying or something like that. That's not the function of Buddhism. Buddhism. The Buddha said gig a natche, you can avoid uh rebirth aging death and sickness period. And he wasn't being metaphoric. He wasn't being something like that. **(STARTS SIDE TWO OF**

TAPE) He's talking truly honestly ok. Uh, let's take a break ok then we'll suffer some more. Yeah?

[Student] *What about the mother who says oh God know...*

(Tape skips to after break)

[GMR] Homework question number three. Explain the basic reasoning that Master Shantideva uses to show that cause can not give rise to a result that does not exist at the time. Ok so someone came up to Master Shantideva and said I like your...Excuse me? Hello...I put it down there because sometimes they leave it on during the break and I'm lots of embarrassing things get out ok. Uh... . Explain the basic reasoning that Master Shantideva uses you don't have to right the questions come on, to show that cause can not give rise to a result that does not exist at the time. So the opponent says come on Master Shantideva says I'm not one of these stupid samkyas you know. I didn't think the result was laying there under a sheet and then suddenly the cause like took the sheet away and it was there, you know. I don't I don't happen to believe that God made himself before he made himself ok. I'm not that stupid alright. Uh but it seems quite feasible to me that the thing was not there when the cause was starting and then when the cause did its thing, the thing that didn't used to be there started. And that's the way things really happen ok.. How does Master Shantideva talk about that? Uh you have to understand he starts out, the reason I put the question here is that he starts out by saying look it's not you could ever create a thing that never changed ok. that's his approach.

It's interesting. He doesn't start talking about projections. He doesn't start talking about causes. He does talk about Dependent Origination. He says look how could you ever create a thing that never changes. Ok so that's the answer to the question whether you understand it or not. Ok his approach, which I think is interesting and Gyaltsen Je is gonna have to cover for him uh., is look how could you create something that's never changed? OK how could you create something that never changed. Or how could you take something that never changed and turn it into something that did change? Ok, that's his question to the opponent. You know like you're the opponent and you're saying like what's that got to do with my question ok. I'm I'm asking about something that didn't exist yet. Your talking about something about something that's not changing you know. The implication of course is that if the Michael and Zoe's shake existed on its own it could never change. For example it would always be the most delicious shake in New York ok. If it had a quality of its own of being

delicious, then it would be delicious to everyone all the time. It would never ever change to sour. It would never ever melt. It would never ever evaporate under my closet and start stinking and then I'd find it like a week later you know. You know what I mean? It would be delic...If being tasty were a quality of that milk shake, it would always be tasty ok. And that's the answer to someone who says I think causes cause things that don't exist yet and then come into existence. And he says no because the things you have in mind is again like someone asking a question but in their mind always thinking a self-existent milk shake. So how do you answer a question like that. Somebody comes up to you and says "I think a milk shake that was tasty from its own side didn't exist before you ordered it". And he says no you're wrong. It ever could have exist anyway. It's not like a self-existent tasty milk-shake didn't exist and then when you put the money down a self-existent tasty milk shake was created. That's impossible. That's all. He's saying, what you have in mind as a milk shake is exactly what you had in mind last class when you were talking about money. Money which has power of its own to buy a milkshake. And milkshakes, for example which have tastiness as part of their being are both equally totally non-existent. There is no such thing.

You live in a world where you struggle for those things. You create bad karma to buy and sell those things and you're doing it all for nothing, ok. You see what I mean? That's the irony of our existence you know. You are lying, stealing, sexual misconduct, killing, slander, harsh words, [UNCLEAR WORD(s)] craving, ill will, wrong view. Because you try to get things self-existent. That you see as self-existent. You can not get a milkshake by paying for it. And a milkshake can not be tasty from its own side. If you want a milkshake to be tasty you have to serve other people. You have to supply food to other people. You have to take care of other people. To the best of your ability. It doesn't mean you have to give away all your money. No no you could just like give away half and then you'd be in half of a Buddha paradise ok. Is it advisable to give it all away the first day that you hear this teaching? No. Cause you'll regret it later and that's a very bad karma ok. What does Master Shantideva say? Start out with carrots and potatoes. Start start on a real level that you can maintain. And then work up to giving away you're eyeballs ok. Like reaching in and handing it to somebody, ok. and you can. You'll be able to do it ok. But realize where the shake is coming from. It's not coming from the money. Realize what's making it tasty. It's your karma ok.

Will there be a last pop song that you can hear on your radio on your car radio? You know. They're not self-existent. You know you think right now you could

go home and play a song anytime you want. You really think that. You do believe that. You know you look at your radio and you say, you think you have a choice of turning it on and not turning it on. You know. You really do believe that. You believe that the breaths that come in and out of your nose are innumerable. You're not like counting them. You're not like worried you know like there goes number seven billion three hundred and ninety nine you know. But you should be counting them. The karma will change. All karma will change. There will be a day when you play your last song on the radio. And and literally you will not be able to play another song on the radio. You are not running your life. It's under the power of other forces, ok. And there will be a day when you can't turn on the television anymore ok. It happens to everybody, unless you get it. Unless you get emptiness. Unless you do something about it ok. Sure, later ok. We gotta go. I, John's gonna hit me and that's really bad karma. Uh.. Anyway maybe the elephant can.

Ok that's all. So basically he attacks the other guys. The people who come up and say the shake doesn't exist until you put your money down, he says you're talking about a shake that was self-existent. By the way if the shake was self-existent he says, it would never change ok. Of course it does change alright.

Number four, name another kind of event which the above proof demonstrates can not exist through any nature of its own ok. What have we been trying to prove so far? Did you remember that stupid picture, where is it? We were talking about...we promised to talk about three things. The cause, now you see money doesn't work. Honestly, money doesn't work. So you can stop fighting for it. You can stop ever doing saying and thinking any thing negative to another living being to get money because that doesn't work. That's not how you get money and that's not why money works ok. You can not get money by saying, thinking or doing anything harmful to another living being. It's a lie it's an illusion. It's incomplete worldview and it will never you happy and you've confirmed that with your life so far, so give it up. Money doesn't have any power of its own until you endow it with your good karma, with goodness ok. Then it has all the power you want. You can take a dollar and turn it into a million dollars honestly ok. Uh, the result the shake is not existently tasty alright. The tastiness doesn't come from the shake. You can go to a restaurant and complain all you want, you know. You can go to the best restaurant and get a crappy meal. You know that ok. Why? You don't have the karma to have a nice meal. All right. It doesn't depend on your money. It doesn't depend on the name of the restaurant. It doesn't depend on how many stars it has ok. really because it's not self-existent. That not what's making it tasty. Your karma's

making it tasty. That's why you can go to a good restaurant and have a crappy meal and that's why you can go to a lousy restaurant and have a nice meal ok. What about the ending of the shake. We gotta talk about that ok. We've explained how things start but we didn't explain how things end. And Master Shantideva at this point says Oh you can use that last proof I gave to explain why things end. Why things stop. Why did the shake run out ok. Why is it that if you don't practice the Buddhist path correctly you will listen to your last song on the radio or you will see your last TV show in this life? There will come a day in this life when you're incapable of reaching out and turning on the television. It will happen ok. It will happen. If you don't practice this worldview properly it will happen. It must happen. Ok why? What happens when a Michael and Zoe's shake runs out that's the question then we can move on? Why?

[Student] *Your karma wore out.*

[GMR] Your karma wore out ok. Your good karma wore out. That's all. Karma is created by causes. Anything created by causes wears out period ok. Good karma wears out. So what about a Buddhafield? What about a Buddha paradise. I mean, you you're standing up there saying I can reach a some place where I don't have to die. You can reach some place where there's angels around me all the time. Isn't that gonna run. Isn't that just the result of good karma. Isn't it just another projection forced on me by my helping the old ladies to cross the street and all that.

[Student] (UNCLEAR)

[GMR] Yeah it would wear out except Buddhas know how to what do you call it recycle what do you call it perpetuate it. There's a perpetuating method ok. it's like if every time you get money you give it away you'll have money. You see what I mean? Uh, if your if you keep dedicating you know if you keep...uh Buddhas have a an ability to take the result of their good karma and turn into more good karma than the good karma they started with. And it's just always going like that. It never ends ok. I think it's like fusion they say that there's gonna be that the idea that you put less energy into the reaction than you get out and if they could ever discover that, I know they're working on it right then a teaspoon of water would run all the cities in the world because more energy would come out than is put in, you see what I mean? Karmically it's already been done. Karmically Buddhas are already doing it. Yeah, less energy in than out and always perpetuating itself ok. Yes?

[Student] *Isn't it possible that they emanate that they're emanating... (UNCLEAR) ... that it's their bodhicitta wish that... (UNCLEAR)...*

[GMR] I think it contributes, yeah. Yeah. She said their ability to be in all places where someone needs somebody and have the karma to see them as anything like a dog or a tree or a wave. Uh, yeah they're automatically collecting good karma all the time. It's perpetuating itself. Yeah?

[Student] *What you said about good karma is it true also for bad karma that it wears out?*

[GMR] Absolutely. And that's why you can get out of the hells. And that's why a headache stops. It's not because you took aspirin. Why?

[Student] *It sounds like it would just winds down by itself you know.*

[GMR] No because you're perpetuating the opposite. How? You get angry you know or you're hurting or you didn't get enough sleep you get grumpy or something like that you see what I mean? It's the nature of bad karma that normally it's a downward cycle. Uh when you don't feel well you yell at people. Uh when you yell at people you don't feel well more and because of that you yell at people. And people say karma doesn't sound uh fair. You see what I mean? God's God's fair you know. If your if you're nice He'll help you and even if you're not nice He'll still help you. Uh but karma sounds kind of cruel you know, it doesn't seem fair. It's like accusing gravity of not being fair you see what I mean, seriously. I mean gravity doesn't care whether you're a pen or a human standing on the hundredth floor of the empire state building. If you jump he'll pull you down and flatten you whether you're a person or a pen and you can't talk karma in those terms. Karma is not a person. Karma is a principle. You can't avoid it. If you step off the empire state building karma will do its thing, you know uh. And if you throw a dummy off the Empire State Building he'll do his thing. He doesn't care if you're a nice person, or a fat person or a skinny person or you have kids or don't have kids or anything like that. Karma is relentless. If you know how it works you can use it for good things. If you don't know what's going on it is gonna make you suffer. And and there is no justice. Uh, if you're good you get exactly...crap in crap out. You know, if you're good you'll get an excellent result. If you're bad you'll get a bad result and never ever does anything else happen. Uh that's why you can get enlightened, you know. Yeah? By the way, if it ever acted some other way things would really be terrible you couldn't get enlightened you know. You

wouldn't know what to do. Yes? Loud.

[Student] *I don't know much about it but I've heard the term fallen angels.*

[GMR] I saw it in the subway.

[Student] *I don't know what they mean by that. In the case of the description(?) of enlightenment the Buddha's (UNCLEAR) able to perpetuate and recreate ... (UNCLEAR)...a safety clause...(UNCLEAR)*

[GMR] He's asking is Buddhahood an eternal state, you know once you get there could you ever degenerate? And there's a huge scriptures, huge books written about it. They're call getomishu. The twenty permutations of the it's a flow chart for enlightenment. You know all the stages of realization. Some of them you can regenerate from and some of them you can not. And you can not degenerate from enlightenment. Once you're there you're always you will be there. You can't go back. It's called ningtopa. It's like there's a state you reap reach before enlightenment where you can not be turned back. Nothing in the universe can turn you back at that point ok. All right.

So what we did basically was we proved that the cause of the milkshake depends on its existence on your karma and your proje..and your thoughts and your projections and that even more difficult to understand the starting of the milkshake also depends on your projection ok. It's one thing to understand the emptiness of a of a of a standing object , something that's not moving. But to understand the emp..you know, to understand the emptiness of the sun coming up that's a little harder. Motion seems to be more self-existent than things that are standing still. And the last two classes what we've been trying to say is that even the motion of things is caused by your karma ok. it's a projection. If you sit and stare at a chair, that's a projection, or at a pen. But if I drop the pen and and go down then my movement is also your projection. Got it? That's a little harder. The fact that the milkshake can stand there and be for a while is a projection. And very importantly, the ending of the milkshake, the reason any of the good things in your life end is also only a projection. It's a shift in your mind. Nothing's changing outside. It's a shift in your mind. If that were not the case things could never change. Get used to it. Things change because they're empty. Things change because they are your projections. Get use to it. Nothing's changing outside of you ok. they don't change. You, your mind changes. Your mind shifts. As long as you keep up the karma that makes things shift, you will be forced to lose everything nice in your life, period. Ok? Your

health, your appearance, your family, your friends, your career, your own mind's ability to think. Everything about you you must lose, you will lose. Why? It's a projection. It will run out ok. That's why you suffer. That's the emptiness of Samsara, got it? That's the emptiness of suffering. That's the emptiness of your life ok. Your karmas are wearing out as we speak.

There was a karma that threw you into this realm. There was a big huge karma that threw you into this realm. The minute you get here it starts running out. Everybody gets old, you know. Everybody as we sit here is falling apart ok. Your mind is actually slowing down as we sit here ok. It mean I...(TAPE BREAKS UP)...It's a projection of my karma and that's wearing out as we speak unless you can learn how to create the best kinds of good karma it will wear out it must wear out. And that is the emptiness of suffering. That's the emptiness of our lives ok.

Question, is the opposite also empty? If it's true ok, what you're standing up there saying, what you've been saying all these classes. Of it's true, if your world view, you know one guy against three billion ok or whatever you know. If you world view happens to be right and the worldview shared by three billion people is wrong, ok let's say just for argument's sake, it's called takba ta sim ge rimka in Tibetan. Let's just say that your world view is correct ok. Does the opposite process also involve emptiness ok. In other words if I understand that, for example, that my bo... that my body is is just a bunch of colors and shapes and that if I had different kind of karma I could be looking at the radiant arm of an angel ok. Uh, is that also supported by the fact of emptiness? Is emptiness responsible for that? Absolutely. You see what I mean? The process by which the world gets screwed up and the process by you and I are getting old and dying depends on the emptiness of this world ok. Why? Because everything is a projection. Everything is our karma. Our karmas are wearing out so we get pain ok. All the nice things are projections. They must wear out. You must lose them ok. Can you turn it around? Of course that's why we're having a Buddhism class ok. And you can ok. How much time do you have to do it? You don't know. You don't know when the karma's gonna wear out. How much karma does it take to turn it around? A hell of a lot of karma. What's the first step? You have to understand the process. If don't really believe it, if you sit here and listen and then you don't anything in two or three days you're just gonna die like everybody else ok. You have to turn it around. How to turn it around? Collect good karma. What's good karma? You know what's good karma if you can see the future. I can't see the future. I don't which actions are good, that create good karma in the future. I don't know which actions are bad

and create bad things in the future. Could you tell me? When refer to an enlightened being. Who? The Buddha. How do you collect good karma? Three sets of vows ok. Three sets of behavior. Three guidelines for behavior.

First one is called praktimoksha ok. It's morality. Plain old morality. From the ten good deeds on up to the two hundred and fifty three vows of a fully ordained monk. So you can, you know. choose your poison between them, you know. If you want ten, ten's ok. Thirty-six, thirty-six, you know. Whatever ok. Whichever level you choose to follow, you have to have some kind of code of behavior. Ethical code. Then there's the bodhisattva behavior, which you have been studying for this whole year ok. At the end you should take the sixty-four bodhisattva vows and then start practicing them, ok. Uh, if you want to accelerate things and get everything done in this life for sure, take tantric vows and keep them ok. Are they some kind of weird sexual thing? I saw it at Open Center last night, you know. I have a student her husband asked me, uh you know...is that...? Not at all ok. Not at all. They're very sweet, normal, beautiful clean behavior. They are strongly based on on the ten non..you know avoiding the plain old ten non-virtues ok. They're totally based on that. They're totally based on living a very pure, clean, holy life. And uh, in fact much more strictly than someone who doesn't take them ok. Uh, so nothing like that. Um, keep those vows.

Is it just is it enough to take them and just have them for a while? No you have to keep them. What's the best way to keep them? I'll tell you. I'll break a tantric vow ok. Well I won't exactly break it ok. Anyway it, it involves, it involves ok closely monitoring your behavior ok. The Kadampa Geshe's uh used to keep a bag of black and white rocks. And every time they thought something dirty or said something bad, they would take a black rock out and put it in their left pocket. And every time they had a good thought they would put in a white rock in their, a pebble, in their right pocket. And uh, at the end of the day they would empty out their pockets and count, you know. And there's this big pile of black pebbles and this little pile of white pebbles you know. And basically that's that is the method. And I'll teach you and I can teach you. I'm allowed to teach you. We're gonna do it on this Monday night, this coming Monday night. If you don't know how to do that, practice monitoring your vows, which is the only way to get to enlightenment, uh come on Monday night. At Sixth Street, seven o'clock ok.

Uh, we'll be back in Connecticut right? Ok. Alright. Right? Ok. Ok. That's good. Uh, oh so in a way, if you think about it, the fact that our suffering has

emptiness is what causes it. See what I mean? It's a projection of bad karma and the fact that nirvana has emptiness is how we can achieve it because that's going to be projections of excellent karma ok. By the way, what's the definition of nirvana? Basically removing all of your bad emotions forever. Jealousy, anger, desire, pride etc. ok. What's really happening when you get there? Are there self-existent bad emotions being removed from your mind forever? No. What's really happening? Interesting. It's cool. The day you reach Nirvana you are being forced by your past good deeds to imagine that you don't have any bad emotions in your mind. It's also a projection. Get it? It's also the result of good karma. There will come a day when your karma is so powerful it will force you not to see those emotions in your own mind. And that's called nirvana. The fact... that quality which nirvana has and that quality which Samsara or suffering has is called natural nirvana ok. and I'm gonna write it for you.

Ok say it rang shinge nyande de. Rang shinge nyande..Nyande as I said, nyande means nirvana, ok. Nyaande the end means nirvana. Nyande. Nirvana is defined as roughly as the end of your bad emotions ok, negative emotions, roughly ok. But rang shinge nyande means the fact that everything is empty ok. there is nothing which has any nature of its own. All the nature that things have, good or bad or neutral, is coming from you ok. on their own they don't have any nature at all. They don't have any nature of even existing on their own. That's also coming from you ok. Everything has that quality and as we near the end of the ninth chapter, which we are. Master Shantideva wants to tie emptiness into your life, you know. It's no good to study emptiness like a philosophy class and then go home and not use it for something, ok. He wants to tie it to your life so he says, he teaches the principal of, say see shi yampa nyi ok. See means your suffering life. The life your in right now unless you're a tantric deity that I didn't recognize yet ok. See see means Samsara ok. for example the Wheel of Life is called See Korlo. See Pey Korlo ok. Shi means peace which in Buddhism is a code word for nirvana and Buddhahood. The opposite of See ok. Nyampa nyi means they are the same. They are equivalent. Nyampa nyi means doesn't even mean similar. It means they are equivalent. You know you hear these people say, uh ah then no problem you know. It's all the same you know. Buddhism says, I heard, Nagarjuna said, Arya Nagarjuna said Samsara, meaning your suffering life and nirvana are all the same. We just didn't see it yet. It's some mystical state where you get into where pain is as cool as pleasure. Something like that ok. In fact, I've heard that Shantideva said, where is that?...ok say Nang yen de dang la dey pa ang tenee tune key pa ney. I think it's nee, ok. I'll check ok. It's somewhere in the computer well we'll worry about it later. Hmmm. Hang on a second, let me get it right. I'll give it to

you next class but I think it's nee ok. Uh, Nang yen de means nirvana. Dang means and. La dey pa means not getting to nirvana. Getting to nirvana and not getting to nirvana, I'm going to the next, to the last half of the second line, key pa ney means it's all the same. No difference. No difference between getting to nirvana and not getting to nirvana ok. That's like saying there's no difference between a Two Boots pizza and getting your wisdom teeth taken out ok. Seriously all right. That's like saying that. And people have ss... I've heard many people say that. Oh, Nagarjuna, Arya Nagarjuna said it's all the same. Master Shantideva said in this two lines. It's all the same. Suffer here. Get enlightened. It's all the same. No different ok. But there's this other little part here right? Day nee doo nee or day nee doo nah, ok. Day nee doo nee means in terms of their real nature ok. In terms of there real nature. What nature? Their natural nirvana. That's why we call it natural nirvana. What's their natural nirvana? Their emptiness ok. From that point of view your pain and your enlightenment are the same. Why? They're both empty. Whether you through one or whether you go through the other it's gonna be because you're projecting on to it. It's your projection of your mind. Oh, in that case, I'll take the pleasure. Uh, sorry. Sorry you have to do the good karma first ok. Can I get it(?UNCLEAR) today and uh sit back tomorrow? Probably not ok. You have to do it for a while. You have to do it seriously ok. According to Buddhism it can not fail. It's not like self-existent money. It's not like self-existent milkshakes. It's not like Capitalism, or Socialism or Communism or Western world view or science or anything else. It works all the time. All the time. And it explains everything. It's functional and it's comprehensive.

And my claim and the claim of Buddhism is that the worldview that we hold now is not comprehensive. Why? It doesn't explain why some people die and others don't die at any particular time. Uh, and it's dysfunctional. Why? Human beings in the world today are not one iota more happy than human beings who lived a thousand years ago ok. It it doesn't work. It did not make us happier. It did not achieve your goals and it didn't make you not die or get old, ok. It keeps you together a few years longer maybe, ok. Oh well maybe Indians were happy in the old days, you know, nature and all that. Forget it, you know. The, some of the cruelest wars fought on American soil were the Indian tribes slaughtering each other. You know what I mean? Don't don't fall for that either. People are just as miserable as now as they were a thousand years ago and they were just as miserable as we are. Why? They didn't have right worldview. It didn't work. They didn't see that the best way to get more meat is to make sure that other people get the bison, you know. They, that's hard to figure out. They didn't see that the way to make money was to be generous, you see. They didn't see that

the way to get delicious meals was to cook other people meals, you see what I mean? They didn't see that the way to happiness is to be compassionate and caring for other people. Period. And until you do you'll suffer ok. But from the point of view emptiness suffering and pleasure. Pleasure and pain are totally equivalent. See shi yampa nyi. Nirvana and not going to nirvana are totally equivalent. Why? They both have this great potential called what? Natural nirvana. Code name for? Emptiness, ok. Got it? So you see natural nirvana and nirvana are very closely related. That's a homework question. I call it regular nirvana. Somebody said, somebody saw the homework they said come on don't call it regular nirvana ok. By the way I really want to thank the people who help with the readings and the homework. It takes like ten hours of intense work. People are working all night sometimes to finish the readings and stuff like that. And they all are getting cranky and over stressed and hopefully not creating any bad karma, but there's people working really hard to finish them and I would like to thank them and I'm not going to name them ok. Uh, but that's what Nagajuna meant when he said suffering and and pleasure are the same. Nirvana and samsara are the same. All he meant was they're both empty, they both have natural nirvana, and if you know how to use natural nirvana you can get to what? Regular nirvana and Buddhahood. That's all. I think we're just about done. Dampa tseway (? UNCLEAR) Let's see. I can make up something more. There's one short one. Two minutes. Ok say say pey.

[Students] *Pey*

[GMR] Kor sum

[Students] *Kor sum*

[GMR] *Pey*

[Students] *Pey*

[GMR] Kor sum

[Students] *Kor sum*

[GMR] Uh the last thing that Master Shantideva wants to talk about in in regard to all these emptinesses is how do you get it to work for you? How do you get it to work for you? Sepa means an act of craving. You can say jealousy for example. Wanting what other people have and being unhappy that they

have it and you don't have it. Sepa. Sepa generally means means craving. I'm gonna use the example of jealousy because that's the enemy which I am struggling with just about everyday ok. Sepa.

Kor means the three elements. Kor sum means the three elements. There are three things going on in an act of jealousy. If you understand the emptiness of each of them you can get out of it. You can defeat it. Forever ok. And only, according to Buddhism only by understanding these three emptinesses ok. What are they?

First one; the emptiness of the Sepa shi. The thing you're jealous about ok. The thing you're jealous about. What? Oh, atten...somebody else getting attention, for example ok. The object of your jealousy ok. Sepa shi.

[Student] *Can you place that with anger...* (UNCLEAR)

[GMR] You can place it with any mental affliction. There's 83,999 others, according to scripture ok, roughly ok. Sepa shi. What's the example, you have a friend who has another friend and the other friend is getting attention from your friend when you would like him to have to pay attention to you ok. what is the object of the jealousy is the your friend's friend, ok. the other friend. The other person who's getting the attention that you're not getting ok. That would be the object of of the jealousy. What is the emptiness of that object? By the way I'm giving you a clue ok. You know a real Emperors Chaka baras right. They ruled the world according to Buddhism there's planet planetary president and the whole world begs them to be presidents and then if don't have quite that much karma you have to sort of threaten everybody and they'll make you president. You have to campaign and then they'll make you president. And if you don't have that much karma you have to collect a big army and like threaten everybody and they'll say ok you can be president of the world you know. But this is there have been beings like that on this planet and other planets ok. And it's very interesting, you see the ones that have to threaten people have the karma to have competition. You see what I mean? There's a karma that makes you have competition. What is the karma? If it's like in a relationship the karma is sexual misconduct, adultery. You did a adultery in your past. You checked out somebody else's spouse or something like that, even just lightly and now you're gonna have competition for years with the person that you like. That's the emptiness of the object of your jealousy. That person exists because you committed some kind of sexual misconduct even just mentally ok. that's why that person exists, ok. That's where they came from.

Don't blame them and don't blame your friend who's giving them the attention. You created it literally ok. They exist only because of you. Prove it. There's people who don't have competition. Well how come some people have competition and some people don't? Well your worldview doesn't explain that yet ok. Is it just random? Is it a God who is like unfair to some people and fair to others? You know, you you you figure it out ok.

Number two (UNCLEAR??) ser pra po. The emptiness of the person having the jealousy ok. Ser pra po. By the way in the case of someone who irritates you, what's the best way to get rid of them. I mean by the way, you don't even have to live in a world where you you have competition. You can eliminate all competition. How? Buddhism doesn't say you don't have to put up with the crap. You can eliminate the crap. You can get rid of the other guy. How? Be perfectly moral sexually. Keep your vows sweetly. You'll never have any competition ok. You can actually get rid of the other people. How do you get rid of irritating people? Stop being stop be... acting with anger and they will slowly disappear. There are people who seem to slide through life without ever meeting bad people very often and that's because they have been patient year after year and now they're getting the sweet result of that and everyone they meet is sweet. You see? It's possible. It works. Eventually if you keep that up you get to a paradise, seriously. You will ok. Serpa po means the person who's being jealous ok.

[Student] *It would be you in that case?*

[GMR] Yeah me.

[Student] *I mean the...*

Are you reading my book? Sorry. No the person being jealous. What's the best way to be ugly, have bad breath, have perspiration you know be physically unattractive in the future? It's jealousy ok, seriously. That's one of the karmic results of jealousy. If you want to make sure that you never get the object of your attention uh be as jealous as you can ok. It's interesting. You're screwing up your own future be having a mental affliction ok.. You you're messing up your own future happiness, you know. Buddhism says people actually very actively engaged the art of screwing up their own futures. You know. Yeah?

[Student] *Is there a list of this in scripture?*

[GMR] Yeah there is and I'll give it to you if you like. Je Tsongkapa called it from scripture. The Vinaya scriptures, the Kyra, the Jakata Tales of the Buddha, they are not kids stories they were meant to outline all the actions and their consequences for the beings who can not see into the future, which means us ok. For example um I lived on thirty-ninth Street in Hell's kitchen.. We had this if you guys remember who were there we had this huge garbage thing outside. And on a hot day there was a vegetable stand and a fruit stand and it was full of rotting vegetables and there was this incredible sweet smell you know. Uh, that smell is a result of sexual misconduct ok. For example, I mean I know you would never guess that. Uh the reason there are potholes in New York is the result of unkindly speech towards other people, for any who falls into a pothole. Seriously, no kidding. And you know they're difficult. You wouldn't guess those things. You can, by the way address the karma that's creating any particular problem you have. Health problem, mental problem, depression, low self-esteem. The spouse that you're having your problem with. A boss you're having a problem with. You can analyze backwards. You can work backwards from the problem and you can identify the karma that you must have committed even though it might have been long ago and you can stop that karma. And that's a very cool process. That's purification. It's a four-step process. You can identify the real causes of problems in your life and you can go about removing the karmic seed which is actually causing them to exist, you know. It's very cool ok.

Sepe cha wa. The action of jealousy itself. The action of jealousy itself. The event of me getting jealous. Why did it happen? It's one of the karmic results of being jealous in the past ok? One of the screwy things about jealousy or any other emotion is that, negative emotion is that it creates karma for that to continue in your mind in the future ok. The event of my having the jealousy is being caused by my past jealousy and now I'm gonna have to undergo more mental suffering in the future. I will have the same habit in the future. Long into the future. It will make me miserable much longer than the present moment ok? That's called the three elements. The three...kor sum means the three elements. If you understand in an of jealousy what's really going on the last thing you would want to do is continue, ok. It's the best way to screw up what you're trying to get. In fact, according to Buddhism it's the only way to lose what you're trying to get. It's very ironic. It's very ironic. I'll repeat The natural reaction you have to something bak happening is the best way to get it to happen again. According to Buddhism all your suffering is coming from your stupid reactions to things you don't like, ok. And you have to learn to do the opposite ok. Yeah?

[Student] ...(UNCLEAR) *Uh, about the emptiness of the karma itself...*

[GMR] Uh it is empty itself and we can talk about it. And what that means is that some people will never understand it. Some people will never perceive it as an object, as an existing thing. The laws of karma are not written up in Time magazine every week you know. Uh, all those people who don't get to read about the laws of karma, don't have the karma to be projecting the laws of karma, ok.

[Student] So ...(UNCLEAR)...*laws of karma can't take place?*

[GMR] Right, can't take place. But you can get really fast karma, you can get really fast karma and I'm going to talk about that right now and then we'll stop by ten and still we all have to be out in two minutes ok.

We've been talking about a lot of different proofs about emptiness. A lot of them I know to you seem to be very obscure or difficult. You know I sit up here and said this is this and you were like, you know. And then I kept saying stuff like and maybe you got more and more or maybe you didn't get more and more but you were wondering does he really get it? You know, um. I mean Master Shantideva if you at the picture he really did start to fly. I mean as he taught this chapter I assume he was already into this part because this is near the end he actually, there were very few of monks in that ancient monastic monastery who could understand what he was talking about you know. Very people there understood the last part of this chapter. He taught it in one sitting, right, the whole book. Uh, and they just, they say he started to fly up into the air. Whether you think it's a metaphor or not definitely the whole audience was pretty confused or lost by that time ok. Um, it is possible to hear all of these things. It is possible to pick up the ninth chapter and immediately understand it as if you were reading a newspaper ok. Not only that it's possible to take that chapter and go sit down in meditation and see emptiness directly ok. you can do it ok. There are people on this planet who can look at the ninth chapter and immediately understand all of it and there people on this planet who have seen emptiness directly. Uh, so what's a person who has done it and a person who has done it yet. Is there any trick, you know what I mean? That's the last thing that I wan to talk about tonight.

Je Tsongkapa uh, who was the teacher of the first Dalai Lama, uh he spent half

his time... you know he was a great scholar. He wrote ten thousand pages of commentary, that are a lot of them are a lot harder than this ok. He wrote ten thousands pages in his life. He founded the great monasteries of Tibet. The three great monasteries, which at their had like twenty-five thousand monks in them. Um he met the Buddha directly in the form of Manjushri. He learned this subject directly from an enlightened being ok. How'd he do it? You know, uh and wouldn't this be..I'm trying to say if you're going to really study emptiness you better know the trick to get it fast and to get it so that you just look at it and you know immediately know what they're talking about, uh, or that you see emptiness directly. He spent about half of his lifetime in retreat in meditation. And and most of that time was spent requesting his lama for his blessing ok. That he could bless his mind ok. So if you really, seriously. In the monastery when you get to the study of emptiness it's your thirteenth year you start studying this subject. Uh, you actually get time off. They give you time off and you go do some retreat. Khen Rinpoche, for example did a very powerful retreat when he reached his thirteenth year of his studies. Which would have been around 1940 ok. Uh, and uh, you actually go into mediation and you go into a retreat and you sit and you visual your heart teacher, your root lama and you beg them for their blessing, know what I mean. And uh, you have to learn that skill. I mean we should have had a class on that maybe. But uh if you do it you can pick up this book and read it like a newspaper and everything would be obvious to you and uh and then you will see emptiness directly ok and and then you don't have to die like this. But you have to spend, what I'm encouraging you to do is spend some amount of your time as you try to understand these objects, maybe just before your final, uh you know meditate on your root lama and ask your root lama for their blessing you know. Uh, and it works, ok. I mean uh the only way I ever studied these things was I literally when I do a reading I spend about an equal amount of time doing that, seriously honestly. I'm not trying to uh praise myself I'm trying to say it works. And you can give them equal airtime, you know. You should disappear a couple of days before a reading and uh ask them for a blessing. You know try to be in their presence and and try to get their blessing.

What's the emptiness of their blessing? Is their blessing self-existent? Can they bless you? What are they like cheapskates? They only bless people who beg them to bless them? That's the Christian thing right. Please bless me you know. Yeah, I'm not gonna bless you until you really get down on your knees you know. I'm jealous...you know. Anyway. Why? Why you know? Are they like holding out until you grovel. Uh, obviously not. They love you more than you love yourself, you know. They would love to bless you but something's missing

and and it's interesting, they don't have any power to bless you at all ok. If they could bless you they would have done it yesterday. They would have done it before you started the ninth chapter. They have no reason to hold out. There's no absolutely no incentive for an Enlightened Being not to bless you if they could bless you, but the fact is they can't bless you, ok. So why did Je Tsongkapa spend roughly half his life asking his lamas for their blessing, you know. And trying to stay in their presence. Trying to be near them to have their blessing? Uh, it's a result of your faith, you see what I mean? You can get a blessing. You can wheedle, you can force a blessing out of those lamas. How? With great devotion, ask them to bless you. You know what I mean? With with faith and with knowledge ask them to bless you ok. And if the faith, you know it's funny you know, as with everything else it's your motivation and it's your devotion which creates the blessing, you see. And and you'll get it. And I swear you pick up a book on emptiness or something, you just, it looks like a newspaper. You can just read it, you know. You understand it perfectly. Of so you have to you have to uh, I'll I'll answer afterwards ok. You can come...(UNCLEAR WORD) I'm I'm giving you a, what do you call it, like a clue about it. Inside dope ok. Yeah inside dope. Do it ok? and and then everything will change. Your whole understanding of madjamika will change. Try to spend uh, especially with emptiness, it's funny. You can sit there and stare at the same Tibetan words hour after hour and you won't get it. Go into your prayer room, visualize your your Holy Lama. Sweet Holy Lama and uh ask him for the blessing ok and they do it. Ok it works ok. Alright that's all.

(Short Mandala Offering)

(Dedication Prayer)

Course XII, class 10

RAW TRANSCRIPT

Transcribed by Brian Smith.

[prayer]

OK, so, huh, lot of survivors in this class. [laughs] No, congratulations for that, because, uh, I think it's the most difficult class we've had, course we've had, and I didn't expect this many survivors, so that good. Uh, we've reached the final verses of the ninth chapter, uh, the chapter on wisdom. This chapter is so difficult that in Tibetan monasteries there were separate chapters written just for the ninth chapter. And people who have tried to translate it have always ended up, you know, giving up and translating the verses and they just make it into a long paragraph or something like that, which you can see. Because it doesn't make a lot of sense, just the verses themselves. And you can tell that Gelsup Je is really stretching to fit the meaning into his commentary. So, uh, we've covered all the difficult sections. We've gone over all the different interpretations of emptiness from all the different schools, he's defeated all the other schools, um, he's gone through a lot of other worldviews and he's eliminated them. Uh, and now it's like the last verses of the ninth chapter, and what does he choose to talk about in the last verses? Uh, Gelsup, Master Shantideva. . . By the way, there's a tenth chapter, and we have to do that tonight too, but that's pretty short. Uh, so it's interesting what he chooses to make his last, his very last verses, and he talks about uh the best way, you know, if things are empty, if all things are empty, and if nothing has any nature of its own, uh, and if it's our karma that gives things their nature, then what would be the most powerful karma of all to collect. And I think in his mind Master Shantideva was deciding, his audience, whoever was left by that point, right? He did all this in one afternoon, I guess, right? The whole book. Uh, and I think that towards the end he's deciding, let me leave them with the one karma which is the most powerful karma of all. Uh, because if you understand that everything is empty, then you'd want to go directly to doing the most powerful karma of all, OK? And he does. He starts talking about that, OK? Uh, which is the karma of compassion, the karma of wanting to spend the rest of your life to help other beings achieve their goals, and, and to keep the teachings in this world. You know, so he's talking about that in the final lines of the ninth chapter. So here we go with that. Hmmm. He starts out with the definition of two states of mind, uh, which I've translated as love and compassion, OK? Uh, and I'll give you the description of them. I've dug around to find a short description because I didn't want you to have too

much homework on your last class. So this is a description of love and compassion and the difference between love and compassion, uh, according to Je Tsongkapa in his {b: Lam Rim Chenmo}, OK? And it's very short, and I thought you would appreciate how short it is, OK? Say {dèewa dang tuda ki shamba dang dunya dang tandu ki ningje}. Ok, {dewa} means "happiness," alright, {dewa} means "happiness." I used to mix it up with {gewa}, which means "virtue," so don't do that, OK? {Dewa} means "happiness." {Dang te} means "meet up with it," to encounter it or meet up with it, OK? {De} means "you want them," you want them to do that. And then {shamba}, which is the name of that nice monk out in New Jersey, {shamba} means "love," OK? Love. So the function of love is to wish that people should meet with every kind of happiness, OK? The function of love is that you want to get them every kind of happiness that there is, all living beings, OK? {Dang} means "and." {Dunya} means "suffering." {Dang tel} means "to be separated from" or "freed from," "freed from," OK? {De} means "wants." And {ningje} means "compassion." So compassion on the other hand, {ningje}. By the way, {ning} means "heart" and {je} means "the lord". "The lord of all hearts." It's a beautiful èword. And, uh, it's defined as the desire that all living beings be freed from suffering, OK? So you get the difference. One state of mind wants that all living beings should be freed from suffering, and the other state of mind wants to make sure that they get all happiness. And then there's this huge debate in the monastery about which one comes first. Uh, when you teach the uh, seven step method for getting bodhichitta, uh, one comes first, but when you think about it logically, the other one comes first, and there's this big debate about it, OK? But basically if you think about the metaphor of a child, and a mother wanting to take care of her child, uh, if the child were sick, if the child had a fever, then first the mother would seek to remove the child's pain, and then only afterwards would they give the child a toy. You see what I mean? If the child is still in pain you wouldn't think about giving the child a toy. So the goal is first to remove people's pain, and then geèt them to a tantric paradise. I mean, that's the goal. So, in practice {ningje} comes first: you want to remove people's pain. And then secondly you want to get them to the goal of happiness. Um, and it's interesting that at this point, and this is probably the most important thing tonight from the ninth chapter, what Master Shantideva is saying is, I've just presented emptiness. You understand emptiness now perfectly. So that means that it's time for you to feel these two emotions. And he prays at the end of ninth chapter, he says, I pray that I can get these two states of mind, you know? And I pray, and this is very important, I pray that I can have an understanding of emptiness while I'm having these two states of mind. You see what I mean? He's praying at the end of the ninth chapter that when I look at people and want to remove their

suffering, I pray that I can understand the emptiness. And when I look at people and wish that I could give them whatever they wish, uh, I pray that can understand their emptiness. You see? And he's saying equally, now that I've understood emptiness I know that the most important thing to do is to take care of other people. OK? Like he gets it. And he sort of like wants to leave you with that from the ninth chapter, OK? Like that's the most important thing you can do with your emptiness. It doesn't help to understand emptiness if you don't do something with it. So he's saying, now love people. Because now you understand. . . I think, really, if you understand emptiness well you understand that love could work, you see what I mean? If people were self-existent, if all the people who suffer in New York, and they're not suffering just physically, but I think almost everybody's suffering mentally, if you could, if you took all the beings in New York, if they were self-existent, you see, if their suffering were self-existent, then things are hopeless. And I think a lot of intelligent people end up like abusing drugs or abusing alcohol or getting deep into business or something to distract themselves from that suffering. It's too much. It's too heavy. You don't want to think about it. And I think the most, I think what makes people almost crazy in this world, in this city, intelligent, normal people, is that they really don't believe that there is anything they can do for other people. You know, they really don't believe that there's any way that you can really help other people. You understand that you could feed them, you understand that you could give them a place to stay, and you also understand from reading the daily news that every wealthy person in New York is also suffering. So you're almost, I think an intelligent person, a normal person like anyone here is kind of, considers it, in the bottom of your heart you consider it kind of hopeless to help anybody. I mean you could go start a soup kitchen and maybe you could help fifty people and then you would get old and die. And you see that. You know that. And you kind of, in your heart, you feel like not doing that, because you know how hopeless it is. You know what I mean? Because they're going to die, you're going to do, and what's the use of having some soup or not. And you just sort of go into some kind of denial about it, you see what I mean? And, but if things are empty then you can do something for other people. You see what I mean? You can teach them to feed themselves. You can teach them to make their own money. Uh, you can teach them to make their own paradise. You see what I mean? And if they were not empty, all those things would be impossible. So it's appropriate that at the end of studying emptiness you get this huge feeling of love for people, and compassion. You can have known, logically, or a functional feeling of compassion because now you know you can do something. Because until you've studied the ninth chapter, frankly, things are pretty hopeless. If mental, if the mental unhappiness of everyone in New York is self-

existent, then, then things are hopeless. And if their physical life and the fact of their death, and their old age, and their sickness, if that were self-existent, then things are hopeless. And you know you sense that and you've always sensed that. You know I worked for the farm workers for two years, you know I was on picket lines, I worked all over the place, I stood up to Teamsters, you know, and people got run over by trucks, you know, we worked for the poor, you know. And then they were just as poor at the end as they were in the beginning, you know, and it was like what to do you do, you know? You just kind of, you know when you're twenty or twenty-two you can do that, but when you get thirty it's like, what can I do to help people, you know? There's nothing that I can do. You know, and the people who did end up getting their farm workers' rights and their farm workers' pay, they ended up watching TV in their little house and they ended up going to nursing homes and dying anyway and then you're just like, what can I do, you know? It doesn't seem to mean anything. Uh, but if they're empty, the whole ball game has changed. You know, if people are empty and their suffering is empty then you can really do something, you know, then you can really change them. You can help them move to a Buddha paradise in this lifetime. And then, you know, you get some more inspiration to be compassionate and to have love. Because now you have something that you can do for them. And you sense it and you know it. From this class, you sense that it's true. And now you have to think about what you can do to, to pull it off, OK? So here you see the two sides of love. It's almost one word in English, right, love, but in Tibetan it's {jaba} and {ningje}. The {jaba} part means, you want them to get every good thing in the world. The compassion part is that you want them to be free of every suffering in the world. OK? And now you can do it because, because things are empty, OK? They are empty. If they weren't empty, it's hopeless. Things are hopeless. Because they are empty . . . because their minds are empty, and their bodies are empty, and their situation is empty . . . now there's a chance. Now we can do something. You gotta get that, OK? The ninth chapter's not just an exercise in philosophy. He closes it with compassion because he wants you to get it, that now, now things are possible. You know, now we can really help people, now we can do something for people. You see what I mean? It's possible that we could go to a Buddha paradise, it's possible that you could change into a different kind of body, and it's possible that you could teach other people to do that. There's no problem with that. And in America, the opportunity is perfect. You know, people are well educated, uh, people have enough food, they can think, they can study, people are fairly comfortable. People have free time. That's why the television exists. That's why movies exist. People have enough time. Uh, people also suffer. You know, we know, we're sophisticated enough to know that mentally we suffer as badly

as anyone else on the planet, even though we have enough to eat and we have nice houses and everything else. But we understand that, almost every American in their heart they know that they suffer as much as people in South India or something like that. Mentally. So Americans are quite right. You know, we also don't have any religion. You know what I mean? There's nothing. . . People are hungry. People need something, you know. There's some religions that don't seem to work very well, and there's a lot of people who don't follow any religion, and so people are missing that, it's like an essential vitamin or protein in their life. And you feel the lack of it, you know? Even I eat vegetables from time to time, uh, I get this craving for green vegetables, you know? Because my body saèys there's something missing, you know? And I think that people in America. . . you know I did all these interviews of people who came to class for a long time, and now Elly's doing them, but, uh, people want something. I mean, people grew up, they rejected their religion when they were younger, or they didn't reject it but they don't think it works. And it doesn't. And, and you're hungry for something. And that's why people come to classes and that's why people order. . . Ten thousand tapes have gone out. You know. We didn't advertize. . . There's a little thing at the back of [unclear]. . . It's just word of mouth. But people need it. People want it. And if there's something that works then, then, then you some personal responsibility to help, to help them get it, you know what I mean? I don't mean, you know, what do you call it? What's the people who come door to door, you know and keep. . . Yeah, anybody. Yeah. Not like that, you know. We're not allowed to go dooèr to door and bother people like that. But if people are interested and they want to know, uh, it's your responsibility to be ready, and to be ready to help them in a, an authentic way. OK? Hmmm. I'm going to give you the technical definition of great compassion. And it's a little bit long but it's very beautiful. So bear with it. That's the longest thing tonight. I think I'll do this. This is my last shot at you so I'm trying to make it really long. Say {dunya chengi semche kangla mikya ma puchipa la sewe se samdu dunya dang towar dupe low shewma mimba rangi langi kewe lo}. OK. Uh, {dunya} means "suffering." {Chen} here means "who is suffering," {chengi} means "who is suffering." {Semche} means "any living being." The {kangla} is "any," OK?, "any living being." {Mik} means "to focus on them," "to focus on them." So the first quality of great compassion is that it focusses on a living being who is suffering, OK? {Kang} means "no matter which one it focusses on," OK?, è"no matter which one it is focussing on," {kang}. {Pu} means "child," "child." {Chipa} means "only child." Yeah?

[student: [unclear]]

Oh, I'm sorry. You can put the {ma} here. {Ma} means "mother," {pu} means "child," {chipa} means "only," {la} means "towards that child," {sewe}, {sewe} here means "love," another word for love. {Sut sambdu} here means "no less than that," "no less than that." So what do we have so far? This kind, this state of mind, focusses on any particular being who is suffering, OK?, and no matter which one it's focussing on, the feeling is no less than a mother has for her only child. There's a mother who has only one child; the feeling you have for those beings is no less than that, the love you have for them is no less than that. OK? Exactly that amount. By the way, if you're like me, I mean, I, I, I would like to have that kind of compassion, I have the feeling that if you had that can of compassion your life would be something extraordinary. You knèow what I mean? I think if you had half or a quarter of that kind of compassion you'd be blissful all the time. You know, I have the feeling that the key to happiness to have this kind of compassion, you know. . . I, I personally, it always escaped me, you know what I mean? I can't, I can't walk down the street and someone's irritating me or someone's doing some stupid thing and I, I can't. . . He says no matter who, see, kangla, no matter who you're focussing on, you feel like they're your only child, you feel this love, this overwhelming love for them as if they were your only child. And for me that's difficult, you know what I mean? And I always thought it's like the Holy Grail, you know, if you could get to that your life would be special, you know. If you understand the person's emptiness, I think you can get it a lot easier. You see what I mean? I think you could get this kind of love a lot easier. And that's why people who see emptiness directly have this extraordinaèry event, this extraordinary experience of bodhichitta right afterwards, OK?, who are on the Mahayana track. They have this extraordinary experience of bodhichitta right after they see emptiness. OK? And I think the point is that, for the first time you realize that every suffering of this world is unnecessary. You know what I mean. All the death that's going on in this world, all the struggle between people, all the unhappiness of individuals, all the unhappiness that people have about each other, you know, all the, every cut on a kid's finger, you know, every kind of terrible thing that ever goes on, from the slightest headache to the atomic bomb, you know, in Japan or something, from those, the whole range of suffering, the entire mental suffering of the United States, you know, it's all totally unnecessary. I think that when you see emptiness directly, or you have a deep understanding of emptiness, and you see that all this dying, and all this fighting, is just not necessarèy, that it's just based on people not understanding emptiness, that then you start to get some feeling of, uh, of real compassion for them, you know. Because it's needless suffering. They don't have to die like that. They don't have to suffer like that. And they just didn't understand it yet. And there's probably planets where, or there's probably

countries on planets where everybody got it already, and there's no more suffering on that planet. You know what I mean? There's probably planets where Buddhas have done their thing very effectively, the people were ripe, and then just everybody on that planet understands emptiness, they follow their vows, they keep their book, no one's hurting anyone, and just people are just happy. And people don't suffer, and people don't die like they die here. And this, so, and we're like somewhere lower on the evolutionary track, you know, and this planet, in the realm we're in, people didn't get it yet, and very, very, very few people understood that what would really make the world happy, and what will, and that you can stop death, you see? And that you can stop every single form of suffering, mental or physical. That it's all, I mean, if you really, really understand emptiness and you get this true realization in your heart that it's all a big waste, that it's all unnecessary suffering, people don't have to live like that, then I think that you can get the feeling a little easier. It's a little more easy to, if you look around and realize that all this pain is unnecessary and it's just a mistake and you could fix it, uh, then, for me, it's easier to have compassion for people. OK, {dunya} means "suffering," mental or physical. {Dungjawa} means "to be free of that suffering," "to be free of that suffering." {Dupa} means "you want it." {Lo} means "that state of mind," "that state of mind." {Chumba mimba} means, {chumba mimba} means when you first practice compassion for other people it's, uh, what we call contrived. It's artificial. You know, you have to sit there and say, oh I really love all these sentient beings, even my boss, you know? You know, you're like, you feel like it's your obligation to say it but you don't feel it at all. That's what we call, uh, contrived bodhichitta or artificial bodhichitta or something like that. It's also like {kirim}. OK, if you have, uh, that teaching, it's very similar to {kirim}. {Kirim} is also called {tak den lonsom} which means "the yoga of pretending," you see what I mean? So there is a state, a necessary step, where you pretend to have compassion, where you pretend to have love for people, because that helps you develop the real thing. {Chumba mimba} means "the real thing." {Chumba mimba} means "not pretend," it's not pretend, it's the real thing. Pretending is not a bad thing.. You have to pretend you love people and act like that for a while and then you can learn how to do it really, you know? You just keep practicing it until it becomes real. OK? You don't feel it right away, but you keep trying. OK? {Rangi nangi} means, uh. . . I had a good translation of that, what was that? Hmm. "Uncontrollable wish," OK? {Rangi nangi} means "uncontrollable." It just comes up in you. You can't stop it. Yeah?

[student: [unclear]]

Which one? It's {lung}. Oh. Yeah, you can say {yang}, if you want, {yang}. {Lungi}. {Kewa} means "it comes up in you," {lo} means "that state of mind." It's the state of mind that comes up in you uncontrollably. By the time you get to great compassion you can't stop it anymore, OK? You just, it just keeps coming up in your heart. Uh. So we can define it, I'll read you the definition, I mean in English, OK? What is this a definition of? Great compassion, OK? {Mahakaruna}, you know. {Ningje chembo}. The definition: "that uncontrived state of mind, that uncontrived state of mind, which, that uncontrived state of mind which, no matter what suffering being it may focus upon, OK?, no matter what suffering being it may focus upon". . . it means you can't leave out your boss and your cousin and people like that . . . "feels an uncontrollable wish, feels an uncontrollable wish, to free them from their pain, with exactly the same intensity, with exactly the same intensity of love, that a mother feels for her only child." Again, uh, if you under. . . I think, you know, everyone would like to have it. We don't have it. How can you get it? Um, for me, personally, it's a lot easier if I think of their emptiness. Because then it becomes not only people who are in pain, they're in pain because they're, they're doing it to themselves, you see what I mean? And that becomes, to me, very pitiful. You know, I then I can get, I can feel compassion, you know what I mean, it's a lot easier for me. Uh, they are suffering, every suffering they have they are causing to themselves, and everything they do during the day to make themselves happy is backfiring and they don't get it. You see what I mean? Now that's, that's like watching a kid play with a razor blade or something, and cut themselves. And it just feels bad. It'd be one thing if the kid, like, if something fell on the kid accidentally or something like that. That's one thing. But to see a kid sit there with a razor blade and cut themselves up, you know, that's, you almost can't stop but feel sad for them, you know. You, people, an entire planet, three billion people are, uh, cutting their own fingers and they don't get it, you know, they don't understand, and they haven't been exposed to this, the truth, which is that it can stop and they can stop it but not by collecting bad karma, you know. They have to stop that. You have to understand what really causes other things, and it's not cheating or lying or money or things like that, you know. What causes a [unclear] milkshake is not doing something to hurt someone else. It's taking care of other people. But people don't get it. So you have a whole planet covered with people who are suffering. And they're doing it to themselves. That's the hard part, I think. It must be hard for Buddhas to watch us, I think. You know, it must be kind of sad for them. Uh, it must be very poignant for them. They can see from two thousand years ago that we would be doing this. They probably have to watch it through all time. It must be very painful to watch, you know. Two types of great compassion. Say {semchen dunya dang tawde ki

ningje chembo}. Uh, {semchen} means "living beings," {dunya} means "suffering," {dang tawde} means "wanting to free them from suffering," and {ningje chembo} means "great compassion." So the first kind of great compassion is the one that hopes to free people from their suffering, OK? That's the first kind of great compassion. There's this huge debate in, in Mahayana literature, like, can Hinayana people have this kind of compassion. Can people on Hinayana track have this kind of compassion. And the conclusion of Je Tsongkapa, for example, is yes they can. They can have that. {De} means "suffering," it just means "that," meaning that same suffering that we just mentioned, uh. {Delek cowp} means "to protect people from that suffering," "to protect people from that suffering," OK? {De} means "it wants to," and {ningje chembo} means "great compassion." So, by the way, don't confuse this with the three kinds of compassion you had the other class, you know, the one that just focusses on the person, then the one that focusses on their impermanence and other qualities, and then the one which focusses on their emptiness, or something like that. Don't confuse it with those three. This is now division into two, OK? The first one is a general wish that people be freed from suffering. The second one wants to protect them from the suffering. OK, what's the difference? I mean, in your mind what's the difference? The first one wants to see them get freed from their suffering, the second one wants to protect them from their suffering. OK, it's the difference between thinking, in your mind, it's a pity that there's three billion people on this planet who are trying to be happy and because they don't understand emptiness every single action they undertake to be happy actually causes them suffering. You see what I mean? Now that's a pity to watch that go on. The better you understand emptiness the more of a pity it will seem to you. I mean, you go out on the street and watch people drive or walk or move or go into a store and every kind of human activity, you know, all karmas, all social interaction, it's all based on not understanding emptiness. And everything they're doing to be happy is actually causing them suffering. And, and it's some kind of pity to watch that. That would be the first one. The second one is something like: could I protect them from that. You know, is there anything I could do to protect them from that. You get the feeling? the taste? the difference? This is Mahayana. OK? Could I do anything to protect them from that, OK? Frankly, if what we said in the ninth chapter is true, OK? Frankly, if everything we said was true in the ninth chapter, there's only one way that you really can help them. And that's to teach them this worldview, OK? Teach them about emptiness and then teach them about good deeds, doing goodness, you know. And they have to come together. You can't have one without the other. That's the great weakness of all moral teachings in the West. They don't teach about emptiness, OK? They don't teach why good deeds work.

You see what I mean? If good deeds didn't operate in emptiness they couldn't work, they can't work. Because things are empty, you can change anything, you see? Because things are empty you can change anything by doing good deeds. Yeah?

[student: [unclear]]

Uh, he asked about the bodhisattva vow of not teaching emptiness to people who are not prepared. Um, that is a very, very spècific kind of teaching. First of all, in the vow, the people listening have to be people who have already accepted Mahayana Buddhism. OK? That's the first part of that vow. Secondly, you must teach them a special kind of emptiness called {turdo}. It's a special way of presenting emptiness that leaves the listener feeling very, uh, you know, how to say it? Disoriented. OK? I mean, I've never done that with you. I've never gone through that meditation. I always stop just before that, OK? [unclear] has a good one, et cetera, other people have a good one. When we did Friday night class we always stopped just before we got there. And it's like throwing them off a cliff, you know. If they're strong, if they understand Buddhism well, they can, they can get great insights, and if they're not, you cannot teach it in public, you know what I mean? It's, it's the same emptiness that I'm teaching you, but the presentation is a little scary. So, first of all the people listening havèe to be Mahayana already; secondly, the emptiness you teach them is that scary one, OK? And then, thirdly, after hearing it they have to give up Mahayana Buddhism. They have to say that's too scary, I don't want to do that anymore, I'd rather stick, you know, to the good old plain Hinayana stuff. You see, that's, that's how you break that vow. Uh, also, very importantly, if you teach someone emptiness and you do not immediately teach them ethics or morality, then you've broken, you see what I mean, then there's a reason to break that vow. If a person goes straight from emptiness into compassion, if a person goes straight from emptiness into morality, then they're on the right track. You see what I mean? If you give people a wrong teaching on emptiness and you try to teach something weird, or something disorienting, or something that just like some black hole in space or something like that, then you've really smashed that vow. But if you teach it purely and properly to people wèho have been prepared for a year by two other courses in the {b: Bodhisattvacaravatara}, and if you go immediately to compassion and morality, uh, it's perfect, no problem, beautiful, saving their lives, you know what I mean? You have to teach that. You must learn that. And you must spread it. And you can't sit in this class and not teach it, OK? So, yeah?

[student: [unclear]]

Uh, John said, if people are empty, rather than it being so important to teach other people about compassion, the most important thing would be that you yourself keep your own morality and your own compassion and then you get enlightened. Uh, they're not contradictory. See what I mean? They're not contradictory. The best thing you can do for other people, if you're doing it yourself. . . Uh, you wouldn't see them as suffering, they would see themselves as suffering. See what I mean? Very delicate. And I, I struggled with that for years, OK? It's not contradictory to say that to me you look like an angel, and to you you are suffering. Because you're empty. You see what I mean? There's no contradiction there. It's a very, very delicate point. It's a very, very delicate point. I can enter a Buddha paradise and you can be one of the angels in my Buddha paradise, and you can still be in hell. There's no contradiction there. For you.

[student: [unclear]]

Absolutely. There's no contradiction at all. That you perceive yourself suffering very badly, and I perceive you as an angel. There's no contradiction there at all. If you are not empty, that would be a contradiction. Since you're not empty, there's no contradiction. If could be entering, or close to entering a Buddha paradise at this moment and you can see me as a regular old guy, and you can see your world as a regular old world, and I can be perceiving it as a Buddha paradise. And that's the whole point. There's no contradiction. If you think there's a contradiction, then you didn't understand emptiness.

[student: [unclear]]

Yeah, yeah. Uh, it's not a contradiction that you're aware of their seeing themselves as suffering, OK?

[student: [unclear]]

Yeah, I know what you mean. Because they are suffering. [laughs] I shouldn't say that. You're right, you're right. It seems to be the case, alright? It seems to be the case. OK? Maybe at that point you wouldn't see that. You know? Uh, can a Buddha see suffering beings? Not in their paradise, you see what I mean? But I believe they can be aware of suffering beings in other realms, in their own desire realms. One of the qualities of the {sambhogakaya}, there are five what

they call, the five definite qualities of being in the Buddha paradise, and one of them is that you can't meet anybody except for tenth level bodhisattvas, or better. You know what I mean? And that's one of the qualities. But it, they don't say that that applies to the realm in which you send down your {nirmanakaya}.

[student: [unclear]]

It's not your suffering, it's their suffering. It is. . . . Yeah, yeah I gave this debate to Babok Rinpoche when he did his Geshe [unclear]. That was my question to him. And, uh, it's not your suffering, you see what I mean? Is it suffering to have to watch it? No. You see what I mean? It's not suffering in that way. Is it unpleasant for them? They feel some kind of compassion. The feeling, the emotional content of compassion is not being upset or having suffering. That's all. That's how they answer that question.

[student: [unclear]]

Because those beings have created the karma to see themselves that way. OK? Yeah, yeah. It's not an easy question, and I don't, I struggle with it every day, to tell you the truth. I do struggle with that question. When Rinpoche was asked that question at McDougal Street twenty five years ago, he said, what do you think Buddhas are going to do, retire? And then he, he stopped, he wouldn't say anything else. [laughs] Perhaps you would act the same way towards them even with [unclear]. I struggle with it, OK? I really do, on a daily, on an hourly basis I struggle with it. That's the best I can come up with. It seems to me that we might have to behave the same either way. Say {chema dun flaxsom numba ni tenche chema dun flaxsom numba ni tenche}. {Chema} means "the second one," "number two," which is the kind of compassion where you want to protect people from suffering. Rather than just some wish that they might get out of it somehow. {Dun} means "and." {Flaxsom numba}, {flaxsom numba} is a special concept, and the word has been mistranslated and abused and all sorts of things. Uh. I think it's been translated as, not "philanthropy" but something that sounds like that. Uh, I forget. Anyway. {Flaxsom numba} means "personal responsibility," "to take personal responsibility." {Ni} means "those two ideas," "those two states of mind." What? Great compassion that wants to protect people from pain, and the state of mind we call taking personal responsibility for their liberation. {Dun chi} means "one and the same," "they are exactly the same thing." OK? The same thing. And I really like the word {flaxsom numba}. It very much attracts me. Stilwell was talking about, this morning, about

corporations where some people have {flaxsom numba}, and some people don't. {Flaxsom numba} you have to get it. Each person in this room has to reach {flaxsom numba}. If I never see you again, if we never have another class, if this is all you ever hear about Buddhism, you should still have {flaxsom numba}. {Flaxsom numba} means, "I'm gonna make sure that other people don't suffer anymore. And I don't care if nobody helps me," OK? "I don't care if nobody helps me." And trust me, they won't, OK? [laughs] Alright? A Buddhist, in the United States or anywhere else, has to get into this state of mind, you know? I am gonna practice the path. I am going to study all the teachings. I'm gonna master them. I'm going to do myè meditations. I'm going to enter the secret teachings. I personally am going to reach the goals of the secret teachings in this life. And I'm going to get my rear end enlightened so that I can help other people, and, and, I don't care if other people don't help me, I don't care if other people don't understand me, I don't care if other people even attack me for what I'm doing. I'm going to do it. You know what I mean? And, and, if you're going to be a real Buddhist, uh, you gotta get this state of mind. You have to get into this state of mind. The closer you get to seriously advancing your knowledge, the closer you get to your goal, the more crap will come. You know what I mean? The more problems will come. And the less support you'll seem to get. You see what I mean? Until, there'll come a day when you think there's nobody else in the world who cares about what you're doing, you know? You're like, what are other people doing? I don't get it, you know? Nobody seems to be interested in this stuff. I don't care. I'll do it myself. You know what I mean? You have to be able to get into that mode, you know. You will not get support, especially in the United States, you're not gonna have dozens of people coming up to you and congratulating you for taking a one month off your job for retreat, you know. And you're not gonna get people coming up to you and saying you're brilliant for giving away all your money. And stuff like that. It's not going to happen. And, and I, particularly Sangha, OK? It's not going to happen. It's not going to happen that there's gonna be people standing in line to feed us, and house us, and make sure we don't have to work, you know. Forget it. Uh, probably the opposite, you know what I mean? We, Sangha members especially, and then everybody here, you're going to have to do it on your own. You know what I mean? You're not gonna get big support from the American public, you know what I mean? And, and much less you'll probably get some trouble from some people, you see what I mean? And you have to persevere. And you have to be steadfast. And you personally, each person in this room, you have to decide, I'm gonna reach the goals of Buddhism and I'm gonna help everyone, whether anyone helps me or not. It'll be totally unilateral. You know? I don't expect anything from anybody. If I have to pay for the classes I'm

teaching, I'll pay for them. You know what I mean? Fine. You know, you have to be that strong about it, and, otherwise you'll give up before you . . . What's ironic is when you get real close to the goal you start to get more obstacles. And then you're likely to say, to get discouraged, you know, I can't believe these people. There's this story about this Buddhist saint, and he's walking down the street in India, this guy comes up to him and says, "you're a bodhisattva, right?" He says, "yeah." He says, "give me your eyeball. If you're a Bodhisattva give me, reach into your skull right now and give me your eyeball. I want your eye." So he does, you know. He's like, "yew." He reaches in and he rips it out and he hands it to him, you know, like, like that, you know. I forget what it is. He hands it with the wrong hand. And, and the guy takes it and he throws it on the ground, he smashes it, you know, and he says, you know, "how can you do that to me, give me your eyeball with the wrong hand," you know. And, uh, and the guy got discouraged, you know, he was a high bodhisattva, and he said, "people are unbelievable," you know. I'm serv. . .[laughs] He says, "I'm serving them," you know. "I'm practicing day and night. Every single thing I do is to benefit other people. And they're, they're complaining about me, you know. They're saying, you didn't serve me the way I wanted you to serve me," you know what I mean, and stuff like that, you know. "Could you take out your other eyeball, you know, and, and hand it to me with your right hand, you know." And he got discouraged, it's a very famous story, and he lost a lot of mileage in that moment, he like destroyed his bodhisattva attitude, you know. If he had just kept it for another five minutes he would have achieved all these goals, you know what I mean. He lost it. And, don't do that, OK? Just don't expect any help, and don't sit around and wait for it. It's not going to happen. Uh, make your meditation perfect, serve other people, give away, use your own money, use your own resources, and, uh, teach them. You have to. OK? You have to help other people. Don't expect, don't expect and don't wait for any help, OK? Yeah?

[student: [unclear]]

[laughs] Um, the {b: Diamond Cutter Sutra} says, and it will be in Tricycle Magazine, I don't know when. It came out already, I think. There's a nice article in there about purification by Carlito, and uh, uh, in the {b: Diamond Cutter Sutra} the Buddha says as you practice this path all the bad karma you have, practicing seriously makes it ripen faster. And much, much, much less than it would have. So you will get headaches, you will have bad things happen, and, for example, like on the day you see emptiness directly or something like that, you could meet demons, you know what I mean? You and I, you don't really

know if demons exist, you know. We've, modern science and modern, sophisticated, uh, you know, civilization has told you that there's no such thing. You know, and it's superstitious and it's stupid and it's, uh, there's no guy running around with a little sword and spear and red tail and all that stuff, you know. Um, there are demons, you know, there are beings like that, and they're not stupid little guys. They're extremely sophisticated, they're extremely intelligent, and, uh, they're very, very harmful. And, uh, you will have to run into a few, you know, before the whole game is over with. And, uh, things like that do happen. I mean, you have to overcome those. There are some great testè before you finish. I'm, it does get more and more pleasant, as you overcome each test, you know what I mean, as you overcome each obstacle. They will come, you know. The reason modern man hasn't met any demons is that they're quite happy with our progress, and they leave us alone, you know. If we continue like that, everything is great, you know. You try to start a class like this, you know, you try to start practicing seriously, you'll meet a few of them, you know. But just have {harmsa numbdak}, you know, kick their ass, you know. And you will. And you can. But don't think they don't exist. They do. You know. And they're not stupid little Casper the Ghost or something like that. OK? Yeah?

[student: [unclear]]

Yeah, uh, {plasam nundar} is the final step before you get bodhichitta. You know, deciding, because you have compassion, {ningje chembo}, to undertake personal responsibility, to take personal responsibility for helping other people. That's the immediate predècessor to bodhichitta itself. It's the first, it's the last step before you reach true bodhichitta. Just before final bodhichitta. Yeah. OK. Yeah?

[student: [unclear]]

They are. [Laughs] The second half of {ningje chembo} is {durngi}, OK? Alright? Uh, lets' see here. I think we'll take a break here. Ten minutes, alright?

[silence]

At the very end of the book, Master Shantideva, uh, he pulls off a big trick on everybody. And I think by this time he was well on his way south, to South India, in the sky. And, uh, remember people argued about whether or not he ever taught a tenth chapter. And, uh, and he saved the perfection of giving for

last. He didn't, uh, you know, he didn't cover it yet. Like he forgot the first perfection, you know [laughs]. But he's very clever, you see, he, he wants to have something to give before he covers the perfection of giving, so he just gave the most precious things, and, uh, so his last action in the book is to give away the virtue of doing the book. You see what I mean? So he's going to give away the good deed of doing the book, and we can do the same for the good deed of studying it for a year, OK? And, uh, so now you have something to give, alright, and in his case it's finishing his book. Like, all the Indian pandits before they wrote a book they pray that they can have the virtue to finish it. And some of them never finished their books, and we still have them in the thing here and they finish, they stop halfway through a page, you know. The person died, or something happened, and he's finished it, and so he wants to give away the good deed, he wants to dedicate the virtue. So, uh, he covers, he covers the perfection of giving by giving away the good deed of, of what he just did, which was probably the best gift he could have given away, and he couldn't do it at the beginning of the book because he wasn't finished yet. OK? So, if you remember the seven limbs, the seven components, of your practice, of what practice? Um, we'll cover it. Hmmm. OK, {sakya ki ne dupe nyela dumbe nangsen tu kirpe lar}. OK. {Sakyan} means when you do any kind of activity, especially your morning meditation, your morning practice, first you have to collect good energy and you have to get rid of your negative energy. OK? {Sak} means "you collect good energy." And that's that process of preparing for meditation, that we're talking about on Monday evenings. And it's the way to get into meditation. Some of those seven components are meant to collect positive energy for the success of your meditation. {Jang} means "getting rid of negative energy," purifying negative energy that's gonna hurt your meditation. {Ne}, {ne} means crucial point. In other words, if you know the seven steps to do this, you can save a lot of time and money, you know what I mean? They're very, very effective. {Dupa} means "it includes those," everything you need to know. {Nyela dupa} means "the seven steps," "the seven steps." And that's what you do before meditation. {Nangsen tu kirpa} means "here's one of them." In fact, it happens to be number seven, OK? {Nangsen tu kirpa} means "here's one of them." What is it? {Lar}. {Lar} means dedicating a good deed that you did, OK? So, Master Shantideva is killing two birds with one stone. Ah, he's gonna wrap up his book, and he's gonna dedicate the virtue, and by dedicating that good deed he's gonna show you how to do the perfection of giving. You see what I mean? So his excuse, uh, for, the way he's presenting the perfection of giving is to dedicate what he just did, OK? And that's, that's gonna be the perfection of giving. That's all he says about the perfection of giving. Alright?

[student: [unclear]]

Yeah, I'll translate it. You go backwards, right? Uh, "dedication, which is a member of the group of seven components that include in them all the crucial points of how to collect good karma and how to purify bad karma," OK? So if on your homework it said, you know, what was, how did Master Shantideva get out of teaching the perfection of giving, well he taught dedication. Which is the last and one of the most crucial of the seven steps that you use to collect good energy and dispel bad energy. OK? You have to know, by the way, the difference between. . . . Say {lowa munlam, lowa munlam}. {Lowa} means "dedication," name of the tenth chapter, which is a trick to teach you the perfection of giving, right? And then {munlam} means "a prayer," "a prayer," like the great prayer festival in Lhasa is called {munlam chenmo}, for example. What's the difference between a {lowa} and a {munlam}? What's the difference between dedication and prayer? Dedication is when you have just done some very powerful good karma, OK? When you've just done some very powerful good karma, OK? Then you {lowa}, you dedicate it. It's like putting it in the bank, OK? Mainly it has two effects. OK? Mainly it has two effects. What the first one is èpositive and the second one is negative. The first one, the positive one, is if you think about anything nice in your life, let's say your own body, OK? Your own body. Whether you have a beautiful body or not, or a healthy body or not, it still works. It got you here tonight. You have to thank, thank you Mr. Body, you know? Your body is the result of a good karma, OK? But it's what we call a dirty good karma. Dirty good karma means it's gonna wear out. OK? So it's a good karma, but it's a dirty good karma. It's gonna wear out, OK? If you do lowa with any virtue it will turn into pure good karma. You see what I mean? Especially if you understand the emptiness of your good deed, you know? While you're doing the good deed, while you're doing a whole year's course in the {b: Bodhisattvacaravata}, you're thinking, I'm empty. The person studying, the person sitting in this pew, is empty. Great. Now I can make him into a tantric deity, you know? If he, if he or she wasn'tè empty, I'd be up the creek, you know? Thank goodness he or she is empty. Now everything's possible, OK? The person studying, the book itself, the lectures, are also empty. Some people were bored. Some people went home and never came back. Some people heard something interesting, and they were studying words, you know, there were people, it seemed, you know, who were just studying words. Oh, I learned a new word tonight. Oh, I'm not so interested in that; I already know that word [tape ends].

. . interesting, and they were studying words, you know, there were people, it

seemed, that were just studying words. Oh, I learned a new word tonight. Oh, I'm not so interested in that; I already know that word. You know what I mean? Some people were getting the class on the level of words, you know. And then, some people were thinking, maybe I'll meet some nice people here, you know, or something like that, some other motivation. And then a few people got it. A few people were lièke, oh my god, you know. First of all, everything I've been taught in my life up to now doesn't work, you know? And here's something that if it's true then I don't have to die. I really don't have to die, you know. If it's true what he said, then I can actually change that and everything else about my life, you know. I can have all my loved ones forever, you know. I can have a body that's perfect, you know. I can have the high school cheerleader, you know. Stuff like that. You know, all things are possible if they're empty. And you don't have to lose them later on. You see what I mean? And then some people got it, you know. So the teaching is empty. Different people are hearing different things. You know. You're empty. You could be a normal person, you've got a choice now, it's a flow chart, right? A certain percentage will die. Uh, a certain percentage will die and go to some kind of suffering. A certain percentage will die and go to some kind of happiness. And èa certain percentage, if they're lucky, won't die at all. I mean, they'll practice secret Buddhism, and they'll just not have to die. And they'll enter some kind of paradise, you know. So, everything is empty. You're empty, I'm empty, the class was empty. You know what I mean. There didn't have to be this class. Because of the virtue of everyone in this room tonight, this class is happening. You know? If there wasn't, if you weren't here and you didn't have the virtue, this class wouldn't be happening, there wouldn't be this class. That virtue is also wearing out, you know what I mean. That virtue you have to be very careful. That virtue is very expensive. You know what I mean? So the class is empty, you're empty, and the book is empty, OK? Everything about that is empty; there's a whole emptiness going on. Um, and you can either take the virtue of doing this class and just kind of enjoy some result you're going to get from it, or you can very consciously, and I suggestè that when we finish tonight, you know, during the meditation, that you put it in the bank, OK? If you dedicate it to becoming an enlightened being in this life to help other people, you see? I always thought helping other people would be a big hassle, you know? Like helping people on the subway's a big hassle. You might miss your stop, you might be late to work. It's a hassle to help other people. But in Buddhism it's not, you see? The best way to help other people is to be enlightened. Enlightenment happens to be the most blissful thing you can do. And the path to enlightenment, which is keeping your vows, all three sets of vows, is the most exciting and turned on and happy and blissful thing you can do anyway. So,

Master Shantideva said "a blissful path to highest bliss." You see what I mean? Doing it is fun, blissful, it's very cool to keep your vows. It's a lot of fun. If you start getting into it, there's nothing like it. There's no kind of sensual pleasure, there's no kind of mental pleasure, there's no kind of any kind of pleasure that's as fun as being a Bodhisattva. Know what I mean? And the result is that you get ultimate pleasure. So, you know, twist my arm, you know. It's cool. It's really fun. It's really fun. So dedicate to that, you know? And, and Master Shantideva says at this point, any small thing you ever do, you know. . . I was sitting with this really good Buddhist, you know. And we were eating, uh, it wasn't sugar, OK? It was like a croissant or something. And this sparrow came in to the door of the cafe. And we're sitting there and we throw a few crumbs to them. And then we're like whispering, you, within three lifetimes, are going to study ninth chapter with me. You know what I mean? [laughs] It's like a trick, you know, and you think, come on, come on, come on. And you throw it just the right way, and they're like scared, and then they get a little closer, and you say, come on, come on, come on. And they're getting like closer and closer, and you say, come on, ninth chapter, ninth chapter. And then they take it and they eat it, you know, and you say, alright, I got you, you know. Three lives, you know. I got you, you know. And you can do that all day long. It's not some stupid fantasizing. They are a sentient being. If you have the right energy, and if they pick up the right energy from you, you can do it. So don't. . . Master Shantideva at this point says, dedicate everything, you know, the smallest little thing. It's more fun, actually, to dedicate small things, it really is. Give some kid a candy, you know, and say some prayer in your mind, you know like, you're gonna be, you know, my friend in Buddha paradise field number thirty four, you know. Uh, and we're gonna hang out together, and you can play your tuba, alright, or whatever. You know what I mean? And you can think like that, and you can do anything for anybody. Master Shantideva says don't blow the chance. You know, anytime you do something good, if you don't think like that it becomes dirty karma, you see. And also if you don't understand the emptiness, it becomes dirty karma. And then it just wears out. But, but if you're thinking, in the back of your mind, you are gonna learn the perfection of wisdom from me, you know, when I get to be a Buddha, you're gonna be with me. We're going to toast together the nectar of immortality, you know. Why? Because I tricked you into taking this piece of bread from me, you know? And, and all the time, all day long think like that. It's not some stupid fantasy. It works. It really works. So dedicate everything to that, he's saying. The difference between dedication and prayer is, with dedication you have some kind of raw material to work with. What is it? Virtue. You did something good. And you say, I don't want this to become some dirty karma. I don't want to get

a Lexis from this karma. I'm going to the big time, you know. I want Manjushèri's hair, you know. That's what I want this thing to do. Why? Because when I get to be this incredibly blissful, incredibly beautiful deity, I'm going to go and teach other people how to do it, you know what I mean? And, and there's this thing about doing it yourself that other people smell, you know. If you've done it yourself, people smell it. And if you haven't done it yourself, people smell it. So do it, alright? And all the time think in your mind, I'm going to do it for my mother, I'm going to do it for my brother, I'm going to do it to help other people, you know. And it happens to be the most fun you can ever have anyway, so why not? You see what I mean? That's mulam, sorry lowa. Mulam means a general prayer without having done any specific virtue that you're dedicating. Mulam is a nice wish. Lowa is an investment. You see what I mean? Big difference, OK? Mulam is like some kind of nice wish. Lowa, you know, you've got something to invest, you know? I was, uèh, just a joke OK, I'm not saying it's really. . . I'll give a facetious example, OK? So I gave somebody this little diamond on, last Saturday. Not so small, OK? Pretty nice. And, uh, on Sunday this lady gave me a pretty big diamond. So I was thinking, gee that was fast. [Laughs] You know. No, sorry, I gave it away on Friday, I got the big diamond on Saturday. On Sunday I went and gave it to Khen Rinpoche. You see? This is reinvestment. You see? And, and that's how you have to think. Don't waste your virtue, you know? Anytime you get something, turn it over, you see? Turn it over immediately. It's really, really cool. And it keeps snowballing, you know what I mean? I mean, I'm not talking about money as the only thing. That's just one example. Things happen like, things will happen like that. Just keep giving, you know? Just, every time you get something back, then just give it away again, you know? And dedicate it. Trick the people around you, you know? You èare going to be in my Buddha paradise, you know? OK? That's the difference between {mulam} and {lowa}, OK? So in a positive sense, even little actions like giving -- in that case, it was, honestly, like giving a few crumbs to a sparrow -- turns into some incredible virtue. Like, you don't have to live your life as an ordinary person. Especially if you're a {kirimba}, you know, you don't have to live that way anymore. You don't have to think of anything as ordinary anymore. Little things that you do have profound karmic result, you know? Giving a piece of bread to a bird can result in a Buddha paradise. And that's very, very much part of the tantric teachings and everything. You know, they're constantly saying, if you know how to give a piece of bread to a bird, you know, that virtue is unbelievable. You can't measure that virtue, you know? Like, people who understand emptiness know how to give a piece of bread to a bird. How? Remember the emptiness of the bird. They can èbecome your student. Remember the emptiness of you. You

can become Vajrapani or Vajrayogini or anybody you want, you know? And you can meet them in the future, and there's no problem there. So you have to. . . The world is struggling to make you think ordinary thoughts. You know, New York City, the people around you, the New York Times, they're struggling to make you think you're a normal person, and that nothing special's going on. You know, and if you go to somebody at work and say, you wouldn't believe what's happening in my life, you should see all the neat things that are happening -- they'll try and debunk it as fast as they can. I mean, the world wants to convince you that your life is just some stupid, ordinary thing, and it's not. OK? Especially if you're sitting here tonight, forget it. You know, you're one of a hundred Americans, two hundred Americans, to go through the whole {b: Bodhisattvacaravataara}, you know? If you think you're just a normal person, forget it. You know, and don't let people convince you of that, you know? You're walking around New York, you know, setting up your future paradise. And you're selecting, you're volunteering all these candidates to be with you there. You see what I mean? And don't think of it any other way, you know. Go through New York, everything's empty, it doesn't have to be like that -- every building, every sidewalk, every subway, every other person, you know, go ahead and fantasize. Uh, it works. It actually works. When you get to the secret teachings, that's a major component of the secret teachings. It works. It really does work, OK? Uh, oh, negatively, if you don't dedicate it, what will happen to that good deed? It becomes dirty good karma, OK? It becomes just plain old dirty good karma. What will you get? You'll get a Michael and Zoe's milkshake that runs out. OK? And you won't remember it the next day, and it will be gone, OK? And then all that stuff is wasted, you know, all that effort is wasted. So dedicate it, dedicate it that I will become, I will move into my angel's body in this lifetime. And I'm doing this deed for that. How many deeds should you dedicate? If you've been doing the book, and you've heard of the book, you know. It's not this huge, big good deeds, you know. It's not like you're gonna save a million people's lives, or stuff like that. It's not like that. Dedicate the little things you do. Master Shantideva's very adamant about starting small. Dedicate even the little stuff you do. If you clean the bathroom at Sixth Street, dedicate it to your future enlightenment, you know? If you clean up a table which is messy, dedicate it to your future enlightenment, you know? If you say good morning to someone at work, dedicate it to your future enlightenment. Because that's the realm we're in, and that's the raw material, and it does create your future enlightenment. Don't just wait for, you know, the next time you get a million dollars to save, you know, thousands of people or something. It's not like that. Yeah?

[student: [unclear]]

Immediately. Immediately. You know, every time I have a flower to give my lama I like run and give it to them because I might die. You see what I mean? You gotta do it quick, you know. The minute you think of a good deed, just do it. Don't wait. Don't hesitate. You know, sometimes you feel uncomfortable. People will think I'm eccentric, you know? Forget it, you know. All those people are gonna die. At least you can die eccentrically enlightened, you know what I mean? And don't worry about, you know. Don't worry so much. . .the whole world wants you to be normal, and the whole world's trying to convince you that all this stuff is not real. This is more real than they are, you know what I mean? This is the real thing. Yeah?

[student: [unclear]]

He said can you keep dedicating it. For sure, yeah. You can keep rejoicing in something you did, you know. If you were the director of some dharma center in California that was really hard work and no one ever helped you and stuff like that, uh, but you were obeying you lama wishes by doing that, yeah, keep dedicating it. Every time you get irritated, then, well, wait a minute. I can dedicate this. And just dedicate it. And then you keep getting. . . You can get, the investment can be made over and over again, no problem. I had a friend who says, uh, he sees a good parking spot on, on the street where he lives and he doesn't want to take it cause he'll say he'll use up his good karma, you know? Forget it. I mean, if you understand emptiness, you go to a store, you get the nicest, biggest dessert they have and you sit there and eat it, you know. And you dedicate it. Like I was surfing and dedicating it to Khen Rinpoche and Geshe Dargye, you know. Great. No problem. You don't have to think like that. How do you think Buddhas perpetuate their paradises, you know? Do they deny themselves those ecstasies? No. They consume them, and create more. They turn it around. They dedicate it. They reinvest it and they get more in than they put in, more out than they put in, right? Like that. You don't have to worry about that. Enjoy your life. Enjoy everything you have. Enjoy music, enjoy your friends, enjoy nice food, whatever, you know. And dedicate it. And, and it's more powerful than saying, oh, I shouldn't eat it or something like that. Go ahead, you know. It's great. That's the whole point. And the more you dedicate it, the more things are going to happen to dedicate. And it's just a big snowball. That's the whole idea. OK? Uh, OK, last thing. What is that? We'll skip that word. At the very, very, now we're at the end of the tenth chapter, OK? By the way, the tenth chapter, we don't have time to go through it in detail. I thought it

was more important to go through emptiness, in some detail. But, uh, it's a very, very beautiful chapter, you know, you should read it. There's a couple of translations out. They're probably pretty good. And read it. The tenth chapter's very, very beautiful. Master Shantideva goes through just about every kind of suffering you can imagine, in the whole universe. And he prays that he could become the antidote. You know, and so he's like praying for all the people in the hells, and he's praying that he could become a raincloud and that he could be the raindrop and drop down on them. Uh, he prays for the crops in every corner of the world. He prays that every pregnant women who's delivering today should have a nice, smooth delivery, you know. And all these beautiful prayers. I mean, it's really, really beautiful. Uh, it just felt to me like you either go through the whole thing or you don't. And, I, I didn't know how to choose one of them, they're so beautiful. And it goes on for page after page. It's really beautiful. It's so beautiful that in Tibetan Buddhist monasteries we just do that chapter as a prayer, and we read it and just follow the prayer that he's making, the dedication that he's making. So you should try to get the translation and read it. I didn't have time, it's a little bit long to translate, and I think it would have to be done very beautifully, you know, it'd have to be done in a deep retreat or something like that. I was in New York, so. . . uh, what I did do is that I went straight to the last one. The very, very last dedication he makes, OK? And to me it's the most important one, OK? Uh, and I'll show it to you. It must have been the most important one for him too, cause he saved it for the last. OK, say {drowa dungya manchikpu tamba yune ngechik}. Uh, the final dedication he makes, you know, of all the dedications he makes, he goes through every single suffering of mankind and he dedicates the virtue of his book, and we can dedicate the virtue of studying the book, sometimes I think that we did a bigger virtue because it was harder for us than it was for him, I think, uh, we can dedicate it, this is his final dedication, these are the last two lines of dedication. This is what he chooses as the most important thing to dedicate to. And I would propose that we do the same thing. {Drowa} means "living beings," all kinds of living beings. {Dungya} means "their pain," "their pain," physical and mental pain. {Man} means "medicine," "medicine," medicine that cures the pain. I'm gonna skip {chikpu} for now, save it for later. {Tamba} means "these teachings," OK? "This system of teaching." I don't think it really matters whether you call it Buddhism or not, you know? If you can teach somebody, it doesn't matter whether you call it Buddhism or not. If you could teach somebody about the emptiness of the pen, and teach them that it applies to themselves, and then get them to understand, uh, virtue, good deeds, compassion, they, they will enter an enlightened body and mind. See what I mean? I don't think it even matters if you call it Buddhism or not. It doesn't really matter at all, you know. What can

you do to get people to understand that the pen is not the pen from the pen's side. It's your mind that's making it the pen. If it were the pen from its own side, then to a dog who walked in here it would seem like a pen. You see what I mean? But you think of it as a pen because of your own karma. And he thinks of it as a chewable thing because of his own karma. And the only thing that's out there is blue and white in color and a cylinder shape. That's all your eye can see. Your eye cannot see pen. Teach somebody this truth -- it's a truth -- and then teach somebody that that makes you eligible for enlightenment, you know, your body is empty. It doesn't have to be like this. You're seeing it in a certain way because of your past karma. If you were compassionate, if you served other people, you'd see something totally different. And you wouldn't have to die. And there wouldn't have to be all the suffering that's going on in this realm. It's not necessary, OK? Teach them that. That's the teaching. I don't think, it's totally irrelevant whether you call it Buddhism or not. It doesn't matter. Uh, {yuring} means "long time," "long time." {Ngechik} means "may they stay," may these teachings stay in the world, OK? Because they are the medicine that cures the pain of every being. I wanna talk about {chikpu}, OK? Remember {chikpu}? Here's {chikpu}. {Chikpu} means "the one and only one," "the one and only medicine," OK? And, I, I think it's the most important word here, OK? It means, if what I say is true about the pen, if the principle of karma is correct, if by serving others good things come to you and if by hurting others bad things come to you, if it's true, and all the religions of the world are flirting with that idea, more or less, more or less they're all saying if you hurt others you will suffer, if you serve others you will be happier, pleasure will come to yoèu. In my mind, Buddhism explains it much more clearly, with the idea of emptiness, you know. Because things are empty, and because karma is stored in your mind, when you see yourself doing good things, or when you see yourself doing bad things, then every object of the world takes its content from that, you know, whether it feels good to you or feels bad to you, whether it makes you happy or not, whether you die or not, all depends on how you treat other people, you see? Uh, I don't think that, in my, in my own experience, that hasn't been expressed to me in any other teaching except this one. You see what I mean? And I, and I say it's true and you can confirm it yourself. You know what I mean. You, you have to try it and confirm it yourself. But suppose it is true. I always say suppose, OK? I'm not saying it is, OK? But suppose it is true. Then, uh, on the negative side all the other systems are, they're incomplete. Why? Uh, they don't explain why my mother died. I mean, è for me, that's all I need, you know. They do not explain it. They don't even try to explain it. You know, they say she got cancer. I say, why her? She wasn't at the average death, you know, she was forty something. She wasn't seventy point three years. So why? Why

did she get it? Oh, she smoked. Millions of other people smoked, they didn't get cancer, you know. Why, why her, you know? I understand that the smoke caused the cell, caused the division, caused the tumor, caused the brain, caused the death, you know. But that's not the answer to my question. The question was: why did she get it? You see what I mean. Why did she have that happen? And, and any system that you're gonna follow should answer that. If it doesn't answer that, give it up. You see what I mean? It's incomplete. And you can say, those things have no answer, and I don't buy it. You know, you might as well kill yourself as far as I'm concerned. You know what I mean? And my brother did, for example, when my mother died. Uh, you know, if that's the way it is then I don't see any point to life, to living, you know, if there's no answer for that thing, I don't see any, uh, point to it. You might as well just stop it, you know. It's obviously pretty suffering. You might as well just stop it. Uh, if there's no answer to those things then you should just give up. The second one is dysfunctional. There's some kind of fancy spelling, right? Oh well. Is it like that? Is it? Dysfunctional. [pause] Dysfunctional means the point of human life, the point of human activity, the point of every person's every action, and word, and thought, is only one thing. People want to be happy. I mean, you can say, we're not trying to be happy here. We're trying to sell cars, you know. But, but you're selling cars because you want to be happy. I mean, there's nothing, basically, that any human being does except that they think it might make them happy. Even sado-masochists who beat themselves, they like to have, they get some kind of happiness out of it. You see what I mean? There's nobody, even people who commit suicide think they might be happier. You see what I mean? They, they believe that, better than not. You see what I mean? And it's the goal of all human life to be happy. It's not just some Dalai Lama, smiley, compassion thing, you know. It really, truly. . . it's not like he's just some irrelevant, uh, fringe person who's running around the world telling everybody that they can be happy. Like, have a nice day, you know. And it kind of, it not only doesn't make you happy it makes you disgusted in a way, you know, like, what do you mean have a nice day, you know. I'm not having a nice day. You know what I mean? I mean, don't think of the happiness of mankind as just some weird idea of some Tibetan guy who's running around the world. It's not like that. It's, it really is truly what everybody wants. And it's not a side issue; it's the issue. You know, people want to be happy. And that's why everyone does everything they do. And you can talk to me all night about it, but I don't believe you if you say anything else. People want to be happy. And the viewpoints that we hold now don't work at all. They just don't work. But we continue to cling to them. It's weird. You know what I mean. It takes some kind of, you know, disaster in your life, or some kind of miracle, for you to wake up, you know.

That this way of looking at the world, which is so reasonable, and fashionable and scientific, doesn't work at all. It doesn't make anybody happy, you know. Uh, so, you have to find a viewpoint or a system that's not incomplete. It does explain why my mother died. And it does make people ultimately happy. And, and if it's not possible just, I mean, if it's not possible than I would just kill myself or, you know, I'd wait for a while until things got worse, you know, like, until the credit card company caught up with me, yèou know. Uh, but if it's not possible I don't see much point in going on like this, I mean, you're not happy and life is really bad, so. . . If it's not possible, then just give up, you know. But it does happen to be possible, and it's not possible with what you're using now. The present system by which Western people live doesn't work. It's very possible, you know, that a billion people are making a boo-boo. It's not impossible. And, and it's also possible that you can fix it, with a certain worldview. What is it? Things are empty. And therefore things can change. And if you collect enough virtue, and if you teach the people around you to keep, to do virtue, then, then I say it's possible that in fifty or a hundred years the majority of people in the United States could be following a totally different way of life, and that they would be extremely happy, and that honestly and sincerely, and you should imagine that a certain percentage of them have entered their own Buddha pèaradise, you know. And will not be dying this time, you know. I mean, the obituary page would go out of business, you know. And, uh, think of, imagine, I'm saying imagine it, OK? When you dedicate, what did Master Shantideva think was important enough to dedicate about? These, these ideas spreading to other countries. These ideas spreading in the world. And, and I say imagine it. Just try to imagine it, you know? We're gonna dedicate the virtue of this class later on. Just try to imagine what would happen if the whole country were behaving along the lines of the Guide to the Bodhisattva's Way of Life. Try to imagine it. And if what I said was true, try to imagine a significant number of people entering their own Buddha paradise, you know. Imagine it. And then dedicate the virtue of this class to that, OK? Dedicate the virtue of what you did today, OK, tonight? Don't say that I'm crazy, and don't think that it's impossible. It's happened in other countries, you know. Ièt works, you know. And, and the other thing doesn't work, so why not give it a try, OK? The other system doesn't, it just flatly doesn't work, OK? So give it a try. OK, last, last thing. That's not the last line. It's the last line of dedication. And here's his last, last, last line. And then you get to go home, right on time, almost. Say {daki gila gewe chok darwar zepa gewe chenyen la dat choksaw lar}. OK. This is the final, final word of the book, OK? And, uh, {dak} means "me," {daki} means "my." {Gil} means here, the best word in English is, "your heart," "in your heart," OK? It means "mind" or "heart," {gila}. {Gewe chok}

means "the virtuous side of things." {Gewe chok} means "all the goodness that there is," OK? "Goodness itself," OK? {Darwar zepa} means "to spread," "spread them," OK? It's a pun, OK? He just prayed that the teachings should {darwar} throughout the world, and now he's praying that goodness should {darwar} in his own heart. You see, because {darwaèr} is normally used for spreading teachings into new countries and stuff like that, OK? {Darwar.} So "the person who spreads all goodness in my own heart," my {gewe chenye}, OK, {gewe chenye}. Um, {gewe chenye} is an old Sanskrit word, {kaliyana mitra}, and it means, uh, your lama, your root lama, OK, your lama. {Gewe} means "virtue," {chenye} means "friend." "Virtue buddy." OK? Your lama. The shortened version is {geshe}, OK, and that's where that word comes from. Uh, {la}, "to that lama," {dat}, "I," {dat} means "I," {choksaw}, {choksaw} means "I bow down," "I prostrate to my lama," OK? Uh, we just finished going through the whole {b: Bodhisattvacaravata}, OK? We went through the whole ten chapters, and, uh, and the book is extremely, extremely powerful. I mean, the ideas there could transform whole nations, you know. The ideas there can transform millions and millions of people's minds. And the ideas there can save millions of people from death. Literally, OK? Butè, uh, you can't study it, and it won't work, unless you find a lama. Your own heart lama, OK? So each person here, you have to go find your lama, you know. And, and, uh, you have to, you can't do it without some holy being who comes to you and helps you, OK? It's impossible. You have to go find this person. And it's a long journey, you know; it might take a long time. But you have to find that, that one being who can really spread these things in your heart, you know. And you know I can get up and teach you and stuff like that, you may or may not have that relationship with me, but you have to find that person, OK? You, you have to personally go and find the person that fits you, and that, and that you have the karma that they can actually drag you into your Buddha paradise, OK? Uh, and they will, and they do, OK? But you have to find that person. This whole book, and all this study, all this homework and quizzes, you know, all these hours of work, it doesn't mean anything èif you don't have a lama. You have to go find your lama. And, uh, don't be shy about it, and when you find them, glue yourself to them, because they, you can't get to a Buddha paradise unless they help you. You need to find them, OK? You need to find that person. And, and you should check carefully, take your time, don't just take the first one you meet, uh, check out many, many people, find the one that fits you perfectly and then, uh, then just give yourself to them, OK? And, uh, let them lead you to them. There's a lot of things that you have to do to get there that you can't do on your own. Impossible. And, uh, and you will actually fight with them. You know what I mean? If you use a lama, if you find your lama, they know special ways to get

you there much faster than you could ever do on your own. And some of them are not what you would guess, and sometimes it's uncomfortable. You know, and sometimes it's like, I dunno, you know, they're telling me to do this but it's not what I would do. But you just do it. You see what I mean? They know your future. They see everything. And they know what's the best thing for you at that moment. And just give yourself up to them. Make sure they're a pure lama first. You know what I mean? You don't just give yourself up to anybody. Your very precious, you know. Your mind's very precious. And check them out. I mean, in scripture oftentimes they, the student checked out the lama for twelve years or something. Very common. You know, I mean, go look, find a pure one. Test them. Check them. Ask other people, you know. Examine their behavior, you know. Examine what they teach. And, and spend your life trying to find this person. And then when you find them, you know, glue yourself to them and then listen, you know. Keep your ears open and follow, follow what they say. And then, uh, devote yourself to them. And, uh, then you can do all this stuff. And frankly you can't do it without, without that. It won't work. It just won't work. So find that person. You have to. Then, so he's bowing at the end. Who's his lama? Just before this he mentions bowing down to Manjushri. Apparently he was bowing, you know, he was being coached by Manjushri. And, and eventually if you find a lama, and if you can live with them in the proper way, then, uh, they will be, you'll see that they are a tantric deity. There are all these tantric deities waiting, there's one special one, they've been trying to reach you, they've been working very hard to reach you, and, uh, you have to follow them, you know. You have to find them. And, uh, a lot, when you do then give yourself to them. And, and, you'll reach your paradise, OK? Um, that's all. Uh, that's actually all I have, so. We'll do a little meditation, and then, don't cop out on Thursday. Come. Thursday's the review class and it's very, very important. And don't think it's not important. It's probably the most important class, so, hso come on Thursday. I suspect you might get out a little early. I don't make any guarantees, OK? But, uh, but don't cop out. That's a very important class, OK? We'll go over the whole final exam, OK? Alright. And I thank you for making me do it, OK, cause, uh, you don't know what I'm perceiving, unless you're enlightened, I don't know, but, uh, for me, uh, you know, this is the most precious thing that I have the opportunity to do. And, uh, for me it's an incredible blessing. And, uh, I suppose if there were a bunch of tantric deities in New York they'd just, you know, trick me into teaching them the {b: Bodhisattvacaravataara}. So thanks, OK? [laughs] OK. Um, meditate for a few minutes and dedicate it, OK?

[silence]

[chant]

The transcriber wishes to dedicate the virtue of this transcription to the well-being and happiness of all living beings

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Course XII: Guide to the Bodhisattva Way of Life, Part Three—NYC—OCT-NOV 1997
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The Asian Classics Institute

△△△ Diamond Mountain University

Master Shantideva's Guide to the Bodhisattva's Way of Life
The Chapter on Dedicating the Power of Good Deeds
Transcript



Master Shantideva

First Day: Thursday, March 28, 2002

And so we often talk, you and us together, we have often spoken about trying never to plant a seed like that in your mind. We talked about how to destroy those seeds in your mind that you put there when you didn't know that those who live by the sword will perish by it. We spoke a lot about how to clean those seeds from your mind. If you do it well you will go to what they called heaven, what we call paradise, it's the same place.

But there's another kind of mental seed maintenance that's very important. And that's what to do with your good mental seeds. We do lots of good karma. How to take care of those beautiful seeds in our minds? I think we often tend to concentrate on the bad seeds, and that's okay – we have to get rid of them and not create new ones by doing violence to people who are bad to us.

And so when I was thinking about what to teach – there are lots of small birds here they are very lovely, they are good friends, now they come to us a lot – and one of them said, “You have to teach Master Shantideva.”

I said, “Why?”

He said, “There's a director of a retreat center in Arizona and he wants to hear the last chapter,” *[sounds of giggling and laughter in the audience]* “the one you didn't have time to teach in New York.”

So I said, “I can't refuse. He's taking care of all of us.”

And I thought it would be good now to speak about the last chapter of the great *Guide to the Bodhisattva's Way of Life* written by Master Shantideva, because we have to know what to do with our good mental seeds. We have to avoid violence to others. We have to try to burn the old bad seeds in our minds, but I think from time to time we have to celebrate and we have to think about the good seeds we have. And there are special methods for making them bigger and bigger. Because we do a lot more bad karma than good karma, so we have to try to make our good seeds bigger. And it's a happy work, it's a joyful thing to do.

Then I'll say a little bit about who Master Shantideva was, because there may be some new people here – I don't know. He lived about thirteen centuries ago. He was a prince. Early in his life he met the Angel of Wisdom, Manjushri. He became very religious; he meditated a lot. When his father passed away, the king, the people asked him to become king. He didn't want to; he wanted to go and be a monk, but he felt responsible for the people.

On the day of the enthronement he came. He looked up on the throne; Manjushri was sitting there. *[laughter]* That's his teacher. You can't sit on your teacher's throne. Manjushri said, “You can't sit on your teacher's throne.” *[more laughter]*

So he said, “Well I guess I'll be a monk.” *[laughter]* And he joined the great monastery of Nalanda, which is now in the area of west Bengal in India, near Bodhgaya. And you know the story, but I'll tell it one more time.

He was a great meditator, a great yogi, a great scholar, and a great good person. He developed himself highly in the monastery but he never showed anybody. He got the nickname of *Bu-su-ku*. *Bu-su-ku* means Mister Three-Thoughts. Only wants to do three things: eat, sleep, and go to the bathroom. He was an embarrassment to all the monks. They made a plan to expel him. They asked him to give a teaching in public, which the monks did on a rotation. It was designed to embarrass him, so he would fail and they

would have an official reason to kick him out. And he got up on the throne, the teaching throne, and you know the story – he taught the *Guide to the Bodhisattva's Way of Life*.

The monks were stunned by its beauty, as we are. The ninth chapter deals with emptiness and wisdom especially. As he spoke it, he rose into the air. People tried to listen, some people could hear far distances – they had like super-meditation. They heard most of the ninth chapter. He flew away. He was still talking a tenth chapter. Very few people heard it.

Later they found him in south India far far away. They begged him to come back, “Ooh, we made a boo-boo.”

He said, “I need to do other things, but here's the book I taught.”

And the tenth chapter is, I think it must be the most beautiful chapter. It's on dedication. It's a whole chapter about how to make your good seeds grow in your mind. It's a whole chapter about giving away your good karma, because when you give it away, as soon as you do it, it gets bigger and bigger. It's how to give your good karma away.

I've asked Winston-hla to arrange people to read each verse as we go. It's a little long; I'm sorry if it goes on a little long. I think we will read the first verse and then I'll speak a little more, and then we'll take a break, and then we'll read the rest of today's verses. I think about fifteen people will come to the microphone and read a verse, and then we'll talk about it. So if Winston-hla is ready I'd like to ask him to read the first verse.

(1) Thus have I completed writing

A Guide to the Bodhisattva's Way of Life.

And I pray that by this goodness

Every living being

May take up this way of life.

The way to make your good seeds bigger, the way to give away your good karma is that there's a key. There are two steps. First, you have to think about the good thing that you did. And when you think about it, it gets bigger and bigger. There's no expiration date on good seeds. They can wear out as you get a result. But if you keep thinking about good things you did, they get bigger and bigger, in your mind stronger, stronger.

It's a very lovely practice to go home, just sit there fifteen minutes: tonight, think about the good things you're doing, the things you're doing well, the things you're doing right. Think about them. I think you don't think about them too much. And then we'll speak about how you give them away.

If you don't give away your good deeds, if you just sit and wait for the good karma to come back to you, it's a little foolish, because you just get one small result. Maybe if you were kind to someone, then someone makes you a coffee later on. All the coffees ever made in the world came from kindness. And then when the coffee is finished, the good karma is gone. So we have to learn how to reinvest good karma. We

have to learn how to make it bigger and bigger.

I always think of my boss, my holy lovely boss from the old diamond company days, fifteen years together. He was very wise. We started with nothing; we started with half a desk that we were using in another person's office. We shared half a desk and a telephone, and he borrowed fifty thousand dollars from a man, a Turkish man living in England, and there were many weeks when he couldn't pay me. But every time he made a little money, he wouldn't use the money, he would put it back into his business.

So in the beginning we had one small parcel of diamonds. That looks like a piece of toilet paper rolled up with some diamonds in it. But he kept using the money by putting it back in his business. He would never spend it on himself; he lived very modestly. And he didn't show off his money. Every time he made more money he and his beautiful wife Aya, they would put the money back into the business. They wouldn't be like pigs and just eat it and use it and then be without.

We have to be like that. The good karma we make – don't use it up, give it away. Reinvest it in the best place, the universal bank – other people. Give it away to other people.

Later on we bought a little safe. We hid it in the closet, one night someone broke into it; stole everything. Later we had a safe that was about four foot high, filled with diamonds. Later we had a small room, an armored room filled with diamonds and gold. He kept putting it back into the business. Later we had a very large room, with armor plating and fancy alarms and twenty-four hour guards and it was filled with gold and diamonds. Later we had two rooms like that.

But if you keep putting your good karma back, reinvesting in the universal business of helping other people – giving it to other people – it gets bigger and bigger.

In Sera monastery in the early years in India, the students, we all had to go and plant the corn. Fifty acres of corn, walking in the sun behind an ox and a man with a wooden plow. It was terrible work; it was extremely hard. And the monks were very careful; they didn't eat all the corn, they always set some aside. There's a special building called a *bang-dzu*, and you would keep a large building full of corn for the next year's crops. You have to replant it, and every year the fields got bigger and bigger. Because they didn't pig out on the corn. They didn't use it, they invested it.

So we have to do the same with our good karma. And then you have to decide where you're going to invest it. Who will you give it to?

So I thought first to talk about the good karma you do that I know about. I think it's a teacher's job to remind a student, very rarely, about how good they're doing. *[laughter]* I beat up these people all the time. It's not a joke, it's very hard for them. But every once in a while, it's a teacher's job to tell you all the great things you're doing. So each day I will take a different group and embarrass them.

I think the first group fittingly should be the people involved in the three year retreat. I just want to remind you of your good karmic seeds. And then we will read from Master Shantideva and decide where to invest them – who to give them away to.

It's been two years now – this month is two years – and the retreatants have done, you have done very well. Very bravely and very well; I think it's because you did so much good karma before the retreat. I want to remind you what you did, because then you can dedicate, you can give away those seeds to others. Just remembering them makes them bigger; they crystallize in your mind – *vasana*; *bakchak* – in the heart chakra and they get bigger. And then you appreciate them, and remember them, and savor them and then, you give them away.

So I'd like to talk about the good karma you did before the retreat. I'll probably forget a lot of things – please don't mind – and I don't know what has happened exactly in the last two years, especially with other people. Nowadays the retreatants only see each other three times a year; during three months of the year.

One of you came to me. We talked together; we said, “Let's start a small school for other people.”

You said you would be happy to help; you said you would give up a large portion of your income. And we got a small apartment in a very dangerous place in the Hell's Kitchen, and we started classes there. You paid a large part of all of the rent, also for the classroom. You were working in a major nasty diamond company. You used to come home every day exhausted. They worked you many hours of overtime. You were an executive there, you did the accounts for J.C. Penney, thirty million dollars a year. And you said, “I'll give it to the students. I'll help start the school.”

And you moved out of your comfortable apartment, and you thrust yourself into public life, which is hard. It's very hard. You don't have any privacy after that, and you didn't have any privacy after that. But you took care of all the students – there were, I think seven or eight at the beginning. You came home exhausted. You made them soup on cold days, you made them iced tea on hot days. And the classes began.

And now thousands of people, I think if you include Mongolia, maybe hundreds of thousands of people have listened to those classes. And it was because of your hard work in the very beginning. We didn't have any help. It was very hard. And you did it and you didn't complain, and you helped everyone.

Later on, you opened a beautiful little bookstore in the Village. You struggled to pay the rent. I know you didn't have any money for food, I remember. You used to go and get a bag of French fries to have something for dinner. But you served other people for free. We started out with the idea to have a coffee shop but she couldn't bear to charge people; she started to give away everything.

It got bigger and bigger – it attracted people who needed somewhere to go. There's nowhere in New York where you can go sit quietly and read a book and have a free tea and talk to someone for six hours in a row. *[laughter]* Except the place that you started, the Three Jewels. Many many people came; I think you saved many lives actually. I think just your pet dog saved more people than many classes.

And you gave up your very fancy job and you became a nun, from the holiest lama in the world. And since then you have conducted yourself in a beautiful manner. Your face has changed; it looks like the sun. And with that karma you have entered retreat. You have to give away that karma now to other people. But you have to think about it often, what beautiful things you've done.

There's another retreatant who was a college student, I think nineteen or twenty. She heard a class; she came; she said, “Can I do something to help?”

You were going to the most expensive college in the United States on a full scholarship. And every day you took a train into New York. First you helped in the bookstore. Then later there was a crazy guy who said, “I think these tapes are great, we should give them to other people.” You told John Stilwell, “Oh, I'll take care of that.” And so you rented an apartment in New York, in addition to your college classes. You rented out all the other rooms; you slept in the living room on a couch; and you turned it

into a factory for sending out tapes to people who wanted them, especially people in prisons.

Then you said, “How do you do all this stuff, how do you make these classes, these notebooks?”

We said, “It's all on a computer.”

You said, “Show me how; I'll help.”

You couldn't even turn on a computer. But within a year you were translating some of the classes from Tibetan and you were doing all of the notebooks.

Later on – you were a glutton for punishment – you said, “I'll take care of any travel problems.” Many trips around the world to teach.

Later on, we were all trying to keep our vows nicely. You said, “I think it would be good to keep them in a book.” We discovered this was the ancient custom, especially in the secret teachings, and so the custom of keeping a book came from your ideas.

You helped write *The Garden*, a small book which many people have – it has helped people, I think.

There's another retreatant, who also came to New York. You moved to New York – you didn't have any money; you didn't have any job. John Stilwell took care of you. You said you wanted to help. You took responsibility for helping to preserve the ancient books. You went to, mm, Bell Telephone I think, and worked with a beautiful woman there, a specialist, and the first book we ever scanned was done that way. You took responsibility. It is the single greatest book of the second turning of the wheel of the Buddha – it's the *Eight Thousand Verses on Wisdom*. You got the whole thing beautifully scanned; it took many months.

There are inside that book, very rare book, a thousand drawings, woodcarvings, of all of the great lamas of our lineage. You went to a very difficult wealthy man – talked him into sponsoring the work – and hundreds of those drawings were put on the web, free. I saw a book yesterday from a yoga tradition which had many of those wood carvings there, and I was very happy because we made a point of giving them away for free. You did all of the work; the CD's free; people all over the world use those thousand beautiful carvings of all our great lamas.

Later you volunteered to go to Russia and do the same thing with an important – about a hundred books from our monastery – which were burned and lost. They never made it out of Tibet. There was one copy in Russia. You went there, you didn't know the language, the Russians were very difficult at that time. It was very hard, and you did it beautifully and now we have all of those books back in our monastery. When you people here studied the *Heart Sutra*, when you studied the *Diamond Cutter Sutra*, it was those commentaries we used.

Later we found out there were precious books in Mongolia. You said, “I'll come and help.” It was very hard, we didn't have any money. The libraries in Mongolia were asking for a huge sum of money to even look at the books. But you helped, we got the money, we paid them, then we went to the library and they told us to leave. I left; you stayed. You said, “I'll talk 'em into it.” And you used your charm.

Within a single day you had all of them wrapped around your finger. *[laughter]* I remember they asked you to eat some of their most difficult foods. *[laughter]* And some very terrible things to drink, and for the Dharma, *[laughter]* you did it. You came back and laid on your bed for two days. *[laughter]* I remember. You were very ill, as was your assistant. *[laughter]* And now I have received illegal word that those books have been catalogued very nicely. The library is open, it's very successful – books that were

burned, lost forever, are being found.

You did all of that work, you have to rejoice. And I think more than any other retreatant you inspired the rest of us. In many ways – some I don't want to embarrass you – but I think especially in the joy of sacred movement you taught us how to start, and in Mongolia and in India with the Tibetans we trained. You really inspired us to do those things. And there are many other things.

One retreatant came after those other three. She said, “I want to help too.” At first she handled all the finances of oh, at that time there were ten or twenty centers in India paying Tibetan refugees to save Tibetan books by typing them into computer and then giving them away to everyone free.

You handled the finances, which is to say, you kept the centers going with no money. They would write desperate telegrams, letters, faxes: “We haven't paid anyone for months.” She would write back, “It's coming soon,” and kept it going, and helped find the sponsors.

At one point you came and said to the big American lama, “You're killing yourself, you don't sleep. You live off pizza and ice cream. You're not doing your meditations. You teach meditation to thousands of people – you don't make time yourself, properly. You go on retreat and get distracted by other things – you have to straighten out your own practice.”

And she forced the issue, continues to force the issue. *[laughter]* And you did a great service to all of us, I think, and you inspired us, all, to practice seriously. You're deeply devoted to the highest practices; you're like a dog that won't let go, and you insist on that standard for others, especially me, and it's a great service to all of us. You have great karma to give away.

There's another retreatant who is doing retreat in a small island of retreat land near Santa Cruz. It's a special extension of our retreat; it has been from the beginning. You undertook a very special kind of practice – we spent a long time discussing, designing how to become a yogi in the middle of a family life. And you have worked very hard at it – you are an example for all of us. We feel your energy and your goodness. You had many classes at your home for people.

When the books on the CD-ROMs were sent out, you spent months and months designing a beautiful book. I think it was over five hundred pages long of instructions for people, free, and it was exquisite. People all over the world use it. People came up to me in places like Bodhgaya, the lamas I had never met – they said, “Tell the person who made that design it's so beautiful, it's so wonderful.”

Later you took responsibility when we were teaching how to do purification of bad karma. You prepared special kits for people to do special fire ceremonies. You did all the work at night, in addition to a part-time job and more than a full-time job with your children. But above all, you have perfected the yogi's life within a family and we are all inspired by you.

Later you prepared thousands of pages of prayers for the retreatants. We still use them three, four times a day. We think of you often – you are an important link in this retreat. You constantly inspire us; you send us helpful things that we need.

There's another retreatant here – you went to one of the greatest lamas in this world, Lama Zopa Rinpoche – he was immediately impressed. He made you a director

of, I think the greatest retreat center – so far Winston, John – in the United States. Hundreds and hundreds of people have been introduced to great teachers there and great retreats, and you did a beautiful job to make it even better with beautiful cabins. You had great teachings there.

Lama Zopa was so pleased he made you the director of the International FPMT. This is, I believe thousands and thousands of students, in I believe over thirty or forty countries. It's a thankless job – these people don't get paid anything more than survival. It's twenty-four hours of emails. And you did a beautiful job; you pleased your lama so much.

Then we had an idea – I usually have the ideas and other people do the work and pay for them. We offered to Lama Zopa Rinpoche the *Diamond Cutter Sutra* printed onto silver plates with some gemstones embedded in them, to be put into the heart of the greatest Buddha statue in the world that he was that he is making. And you said, “I'll take care of all of that.” And recently I illegally saw the silver plates they're – they just come in the food basket you know – *[laughter]*, really, really I didn't know what to do with them. *[laughter]* I sent them back. And I believe they are being offered to Rinpoche.

So you have done a very beautiful karma. All of you have so much good karma to give away right now. I know you have many teachers; you all have great wonderful teachers: holy Lama Khen Rinpoche, Lama Zopa Rinpoche, Geshe Thubten Rinchen Rinpoche, countless other great teachers. But if I have taught you anything, and if you sometimes think I am teaching you, then all of the retreatants, you should know you have pleased your teacher. I couldn't be happier. I think it's important for you to know it. I couldn't be happier or more proud of you, and during the retreat you have all – those who are here, those who are on extensions – you have conducted yourselves with great bravery. It has been very hard. Physically, it's quite hard. Emotionally, it's very hard. Spiritually, it is extremely difficult to fight with your mind twenty-four hours straight a day. And you have stuck it out; you have done beautiful things.

Everyone's expecting us to come out with smiling sunny faces – we got old. *[laughter]* People look tired: they have new wrinkles, more gray hairs. But you have done a beautiful retreat, you are an example to thousands of people that we've never met yet. And I thank you.

Mmm, the caretakers, I'm going to pick on you now. *[laughter]* Before the retreat you did intense good karma. One of you, you were running a section of His Holiness the Dalai Lama's office in New York. You were arranging for His Holiness' plans to be fulfilled. You were working very hard. At the same time you were serving your lama. You were living on nothing. You were making beautiful books. You have made, I think an eight hundred page book of the ancient texts that we use in our retreat. You did astounding work. I sometimes take it out, I look at it, I can't believe it.

You gave up everything you owned, you had a house – you sold it. You dedicated that money to all of the retreatants, not one but to all of them. Then you said, “That's not enough, I'll be your slave for three years.” And you've worked – I know how hard it is. We couldn't be here without you. And you continue to do more and more things. You have unbelievable good karmas; you can expect some shit to come. *[a little laughter]* I'm not kidding. Okay? You're attracting great forces.

There's another care person, care deity. She was working taking care of children in a very large school system, a religious school system in New York. I remember you came to class one time. You were crying and a child's parent had killed themselves. You had spent days trying to help them. You did that kind of work for years, without any pay.

You worked hard, they didn't have enough help.

This powerful karmas you have. You both became nuns – there's a powerful good karma – you have to give it away.

The third principal care person you came quietly in your quiet way – you preferred to be anonymous. You did many good things. You went to the retreat center in Connecticut. You helped make that place ready for many many people. You became very ill from the work – you had tremendously painful treatments. You never told anyone; I found out. And you continue to serve us humbly, anonymously. You have incredible good karmas.

If you three were hoping to please your lama – one of your lamas – you couldn't have done better, you couldn't do anything better than what you are doing. It's extraordinary.

If people remember what the retreatants have done they must remember what the care people have done. I think it's probably more difficult than what we are doing.

And now I should pick on the director. You and Mrs. Director. You gave up everything. You had a fat job in one of the biggest companies in New York. You were teaching at Columbia University. We couldn't run the classes in New York – we couldn't afford the places where we gave the teachings – suddenly checks started to come. I never heard of this guy.

Later on you turned your house into a factory for tapes and notebooks; you sent out thousands of them. You produced thousands of them. I didn't even know much, I heard about it. You were working full time. Mrs. Director was having a child. You just did it; you both did it, you took responsibility, and you did it and you helped. Hundreds of people got free notebooks in New York. They didn't come from outer space. Someone was working over a full-time job and coming home, and he and his wife were producing them and paying for them. Much of the cost.

Then you gave up all of it, everything. You arranged for this land to do the retreat, you have taken responsibility – you have cared for us like our parents. Anything we need comes, it's like magic. It's embarrassing, sometimes before we ask it comes. So you can't waste those karmic seeds – you have to reinvest them. You have to sit down tonight and I hope you will do it for a few weeks and think about all the wonderful things you are doing, all of you. It's extraordinary.

There isn't anything going on like this. There's a few dedicated people who have done these kind of retreats, but not many. I tell you honestly, when we went to Sera Mey monastery and we met with high lamas to ask advice, they looked at us with a strange look, “Three year retreat? No one has done that for, oh couple of, long time.”

It's like going to a Christian church and saying, “I want to learn to walk on water, you know, I know you teach that.” *[laughter]* They say, “Oh that was the old days.” *[laughter]*

No, the reaction was the same, they stared at us and they said, “Three years? You sure?” And so you are reawakening an old custom. It's beautiful – I think we have done that in many things, but you have all set an example. I tell you honestly, not just for the westerners, but even the Tibetan Buddhists are very happy.

Likewise there are many people, I think many here, who gave a lot of their funds. They just freely gave them, as much as they could, and without that we couldn't stay here.

We're not naïve; we know someone's paying for everything and we know it's expensive. And you have that karma. You have given it so freely, you haven't even cared if we know.

Other people came and built the places where we stay. You have that karma. Other people send us beautiful exquisite things that we need. We need ancient books: people – especially in Boston, people – especially one amazing American lama in Howell, New Jersey have been sending us all the things we need, books. One of the people here, I think is paying for many important ancient texts that we are using. You have these good karmas; you all have this amazing karma of these first two years. You have to think about it.

And the rest of you who have come here – we feel you. A few weeks before retreat, it becomes almost unbearable; we don't sleep at night because you are three hours ahead. *[laughter]* And we feel your prayers, we feel your wishes for us. We know that people sit at coffee shops and remember us, and we feel it and it helps us go on. It has been a great inspiration to us. We don't have psychic powers – we feel you thinking and praying for us. I think everyone here, in their mind at least, is hoping that we will do well, and we feel it. So if you have this karma; everyone here has the karma of the three year retreat. You have to think about it; don't be shy, this is a holy practice, Lord Buddha told us to do this practice.

Think carefully tonight while you're driving home, while you're sitting in your tent or your hotel/motel room. Think about all the good things you've done to help this holy retreat. We are not great people but we are trying very hard and we are maybe some of the first to try this. It hasn't always been easy or successful in every way, but it is a statement in the universe.

This small group of people have decided that it's important to really try to reach enlightenment in this lifetime. So of all the people in this Earth, at least we are trying very hard. You are helping us – everyone has extraordinary good karma. You have to understand that. You have to think about it. And now you have to give it away to other people.

First, you have to clearly admit that you are doing some really goddamned heavy good karma and you have to pat yourself on the back. It's always a little mixed up with negative emotions and lesser motivations, but it's extraordinary karma, it is like a nuclear . . . it's like an atom that's about to explode into a nuclear bomb. You are making that kind of karma as we speak. You have been making that kind of karma. You should . . . you must think about it.

Even when you focus your mind on that karmic seed it gets bigger. If you just remember what you did before retreat or while you are here, if you remember what you have done for this retreat, the thinking of it awakens that seed; it makes it stronger and stronger. Then it's ready to give away.

I'd like to take a break and then we'll talk about how to give it away, and who to give it to.

BREAK

So, I'd like to speak a little bit about how you do dedication, or giving away your karma – sending your good karma to other people, reinvesting it in the earth, in the place where it came from, other people – sweet holy other people. So let's say that you're one of the many people – I don't think we've met most of them – who come and help the

caretakers. We often get a very odd meal like Japanese sushi or some exquisite Thai dish; we feel embarrassed. We're not like Milarepa at all. We have a sign in retreatant language, we go like that. It means somebody flew in today. *[laughter]* And not that the other meals aren't extraordinary. *[laughter]* You should know, I'm not exaggerating, we are served extraordinary beautiful meals constantly, all the time, every day. It's embarrassing in many ways.

But suppose you're one of those people who came to work anonymously, the best way. Then you have this good karma – now you have to plant it somewhere, you have to send it somewhere. That's like putting it in the bank. It's like reinvesting it. So for example, you could sit down tonight and think, “I washed dishes for Venerable Jigme Palmo for lunch. I dedicate that, I send it.” And you could send it, for example, to one of your teachers.

We all have many beautiful teachers. Just in this retreat during the break months many wonderful teachers are coming to help us. They fly from far away. They give up their work with many other people, they sacrifice all of their income for that time. They come to serve us, to help us, and each of the retreatants has been blessed by several wonderful teachers. So you could dedicate that good karma to that teacher's long life. “I dedicate the karma of this retreat to the long life of my holy teachers, especially those who are sitting here.”

Does it help their long life? Can you make someone live a long life just by thinking it? For this you have to understand emptiness and how karma works. I'll speak a very tiny bit: it takes a long time to understand clearly, but when you meet one of your holy teachers, actually they are just a big lump of skin and arms and legs and a head, and whether you hear them teaching you or not all depends on your karma. Nothing is coming from their side, nothing. Everything you are seeing because you served teachers in the past and you helped teach people in the past. That big lump of flesh is teaching you, you see it teaching you because karmic seeds are exploding in your consciousness.

And the karmic seeds are planted mostly by intention. If you truly intend to help other people, everyone around you all the time, then powerful seeds are being planted in your mind. If you learn this art of giving away your good karma to other holy people, holy sweet living creatures – all other people – if you learn this skill, then really you are just planting incredibly vast amounts of new good karma in your mind and that will flower and you will meet that teacher again and again and again. And they will teach you until the day you reach Enlightenment.

So yes, this is extremely powerful; this is the way to bring the teachers to you. Think about the karma you did for the three year retreat. Please think about some of it now. And then send it in your mind: say, “I send this good karmic energy to my teacher's heart, to ask him or her to live for a long life.” And that is a perfect act of dedication; that's how you give it away.

Imagine that the power is coming out of your heart. Not your physical heart, but from the very subtle drop of consciousness that lies behind the heart close to the backbone. See it coming out as a kind of a crystal light. It's light but it doesn't have any color – it's like water. You can think of it as ripples of light.

You drop the good karma in a quiet pond and then the ripples start to go out. And they touch your teachers. They touch your teachers in the heart, in their heart. And that

actually begins to work. And the teachers will keep coming to you; you will see your current teachers happy and well and healthy. And then you will see new teachers coming over and over, higher and higher.

So let's try now, just a minute, just a minute or two. Think of one of the good things you've done, for this retreat especially. And then send it to one of our sweet holy teachers. We are so blessed; we have so many. We have holy Lama Khen Rinpoche, whose kindness to us – you can't imagine it, and holy Lama Zopa Rinpoche, and of course His Holiness the Dalai Lama. And send this energy now, at this moment. Drop the good karma in the pond, watch the ripples go out and touch them in their heart, in the little tiny drop of consciousness in their heart. So let's do that for a minute or two.

[silence, about one minute] Okay. Now we'll finally get to that text; I'm sorry to go so long. Master Shantideva's good karma is that he wrote the book about how to be a bodhisattva. And at the end of the book, he says, "I give away this good karma."

And then you need somewhere to give it to, and he gives it to all of us. And he says, "May everyone who ever lives learn to act like a bodhisattva, giving every moment of their entire life to help countless living creatures. Never stopping, never wavering from that one goal," your whole life, every moment of your life. And he sends it to us; we have been given that karma. Now I'd like to ask that the second reader read the second verse please.

(2) By the power of this good deed too

May any single living creature

In sickness or in pain,

Of body or of mind,

In any corner of this universe,

Be thrown into a sea of bliss.

When you give away your good karma, either send it as help for someone who's in trouble, or send it as something beautiful to someone who isn't in trouble. And these are the two kinds of love, they're called *maitri* and *karuna*: *jampa* and *nyingje* in Tibetan. And the first kind of love seeks to remove other people's problems. The second kind of love seeks to give them happiness. So when you send away your good karma, you can send it for either goal – to stop people's pain forever or to give them ultimate happiness. These are the two great purposes for which to send your karma, your good karma.

I'd like to ask the third verse to be read.

(3) And for as long as they may wander

In the circle of suffering life,

May they never lose this bliss.

May every one of them one day reach

The bliss beyond all other,

And stay there never-ending.

I think there are three different basic types of people in the world. I don't know who's who and I don't assume to know. The first kind doesn't think about other people much; they are concerned about their own happiness. I think if you are not Buddhas already or bodhisattvas, you and I, we tend this way sometimes. Then there are other people who truly want to help people. And they do it in the immediate ways, they help other people who need money or food or places to stay, things like that.

Then there are special people who understand the true stakes of life, that it's not enough to give people food or money or place to stay, because they will still suffer. While they eat they are getting old. While they sleep in the place you prepared for them they are getting old. While they use the money you gave them they are getting old – the stakes are higher than that. We have to work to stop all pain, all suffering, even death itself. And especially death itself. And all forms of unhappiness forever.

So in this verse Master Shantideva's saying, “I send my good karma to help people in a short term way, but I also send my karma to help people in the ultimate way.”

And then you meet people who say, “I'm helping people in the ultimate way; I don't need to help people with food or money or places to stay.” But that's not how bodhisattvas live. Bodhisattvas are working constantly for universal plans – every creature in the universe – they are working for them directly. But if someone comes into your yurt and they look tired, then they you sit down and make them a cup of tea and you serve them. Bodhisattvas have to do both. I'd like someone to read the next verse.

**(18) And by this power may the blind
Open their eyes and see the beauty;
May the deaf hear the song of sound.
May every woman with child give birth
As Maya, the Buddha's angel mother,
Did him—without a hint of pain.**

This begins a whole section of the dedication chapter, where Master Shantideva is speaking on two or more levels all the time. There will always be two or more levels going on.

He prays first, he sends his good karma out to all blind people. And if you've known a blind person, it would be a wonderful thing to give them sight. And he sends his good karma out that way. Can it give sight to a blind person just to think about sending them your good karma? Where did the blind person come from? What made the blind person; why did you meet a blind person?

It's painful to watch a blind person. If it's painful for you, you must have done something negative in the past, so in a sense you have helped create this blind person for you, in your life. So if you pray sincerely for their sight, it will change. If you know the real method for giving away your karma, you can give people sight in this life. You can

actually perform these miracles.

But on a deeper level, Master Shantideva is beginning a long section of praying that people wake up. He's sending his karma to people who are like sheep going to the slaughterhouse. We have beautiful cows here. They walk around, they like us now. *[laughter]* They stick their head in the fence; they get a cookie. Sometimes they look like they'll pull the fence down.

But every time you see a cow here it's kind of sad in our hearts because we know they are here to fatten them up and go kill them. It's almost intolerable to feel it; we hear them crying at night sometimes for the ones who were taken already. They are innocent. I saw the way they were brought to the truck for slaughter. They were offered beautiful bunches of carrots, fresh carrots; they couldn't resist. They didn't know why the carrots were there; they were being led to a truck that would take them to the slaughterhouse. They are innocent; they are trusting.

And everyone in the world, all the humans are the same. They are sincerely trying to live a good life, they are trying to help their families, they are trying to do a good job, they are trying to get by. They are merely trying to be happy, but they don't know how bad things are. They keep hoping for things that will never happen and then they are slaughtered. They are helpless as the cows.

And so the first prayer here is, "Please, wake up. Look at what's happening to you, look at where things are going, look where all the other cows have gone. Open your eyes." It's something very bad here going on, we have to try to stop it. It's not enough to do small good things, we have to try to stop death itself, suffering itself, we have to try to remove it from this whole planet and other worlds.

So the first prayer here is, "I send my good karma to all those innocent millions of people on this planet who are walking slowly to their death, not knowing, not thinking anything else could be."

Then he says, "May the deaf hear." Because often you meet people, you give them very convincing logical arguments why they don't have to die, why their body can actually change, but they can't hear it. They smile at you with a sort of smile that says, "A little wacky, this one," and then they're gone from your life. And they don't hear.

Jesus often accuses his disciples of having hard hearts. He says, "I'm telling you how to stop the pain of every living being, and you don't even hear it."

Then he makes a special prayer; he sends his good karma to every pregnant woman in the world. It's a very beautiful prayer. When I first read this chapter, which is – in the monastery we read this chapter separately, as a prayer oftentimes in the temple. All the monks will sing this prayer together, this whole chapter – I said how wonderful to think about the magic of a woman. She is about to give the most precious gift you can give, of life, at the risk of her own life. To be a mother is the perfect kind of bodhisattva deed, to know as you conceive this child that you are risking your life to give life to another is so beautiful, and for Master Shantideva to pray for them, to send his good karma to every pregnant woman – may they not suffer during the labor, may they give their child as Lord Buddha's mother did.

Lord Buddha's mother in Tibetan is called the *hlagyuma*. In Sanskrit it's *Maya*. And when she gave birth to Lord Buddha he just popped out of her side, no pain. They say that holy beings are especially careful not to give pain to their mothers when they are born. And so we pray that every woman who has conceived a child and has that special suffering of carrying that child for so long and knowing the dangers of childbirth – we send our good karma to them, it's very powerful.

On a deeper level Master Shantideva is praying for the successful birth of every spiritual person. May you open your eyes and see the trouble we and everyone else are in; may you hear the instructions on how to stop it forever. May your birth as a bodhisattva be happy and painless. Next verse.

**(19) May those without sufficient clothing
Be suddenly clothed; may the hungry
Be instantly filled with food.
May those who suffer now from thirst
Drink fine fresh water
And other delicious beverages.**

Master Shantideva begins to pray for people who will enter the spiritual life. You can't practice spiritual goals, the deep ones with meditation and very difficult study – how to understand emptiness, how to get to other realms – you can't do these things if you don't have clothes. You can't do these things if you are suffering physically.

When I first went as a young person to India, I stayed in a town in the Himalayas. It was very cold at night; there's no heating there. You just wrap up as well as you can. In the morning people would count the dead people, during the winter. How many people died in town last night from lack of clothing?

You can't expect a person like that to be studying or meditating, it takes basic physical needs. You can't expect hungry people to go to a dharma teaching and start studying and meditating and doing what they need to do to reach ultimate happiness. People who don't have clean water to drink. And so at the very basic level, Master Shantideva is sending his good karma to people that they should have the basic physical needs that everyone needs before they can start a spiritual path. Next verse please.

**(20) May every poor person there is
Find all the money they need;
May those who grieve be comforted.
May those who've lost hope
Find hope anew, and security
That will never leave them.**

If you don't have enough money to pay the rent, if you're always living in debt, if you don't know what you're going to do, if you have this kind of anxiety constantly, you can't practice dharma. So Master Shantideva sends his good karma to all the poor people.

Then he prays for people who have lost hope, who are grieving. Oftentimes people come to the dharma only after a major problem in their lives, maybe only after their husband or wife has died, or their mother or their child. And deep down inside they

are very hurt. Deep down inside they have lost hope. We see many people like that come. They come to teachings when they've had this kind of suffering. And it's almost impossible to help them. While you are in a deep state of grief, while you are in a deep state of depression, while you are in a deep feeling that no one can help you, that there's no security – if people don't have a very basic mental security, physical security, it's very difficult to help them and teach them. So Master Shantideva's praying for those people. He's sending his good karma to them. Next verse please.

(21) May every single being who's sick

Within this entire universe

Be suddenly, totally, cured.

May every kind of disease

Ever known to living kind

Vanish now, forever.

The main spiritual goals – seeing emptiness directly, meeting higher beings, developing ultimate compassion – they take strength, they take training, they take learning, they take meditation. You can't do that if you're sick. Sickness is one of the great obstacles to all spiritual practice. And so Master Shantideva's sending his good karma to people who are sick. Then he sort of reveals his real game. He says, “By the way, may all kinds of sicknesses in the world vanish from the world.”

How is it possible that all sickness could vanish from this world? If sickness is something that you see in your world, painful, then it has come because we failed to take care of others in the past. If we truly dedicate our good karma to sick people, then slowly we will begin to see less and less. In your world there won't be any sickness, and you won't ever see a sick person, because there won't be any.

Master Shantideva is showing you the real point of his chapter: you yourself will be the one to remove sickness from this world.

I know that it's a difficult idea for many of us, and I think maybe you think I'm just being poetic or trying to be inspiring – it's not that. Each person here, sooner or later, will be the one to remove sickness in their world, from all other beings. We spoke about it before, I think it's worth mentioning again. How can there be – I don't know how many people are here – but how is there enough room for all of us to save the world, to be “The One”?

It's a question of emptiness. You are creating the world you see; the karmas in your mind are ripening in your own mind. You will become the one to save these people on this world. You will be the one. There are people sitting here who can see that.
[pause] Next verse.

(22) May all those in any kind of fear

Be suddenly freed from it.

May those imprisoned be released.

**May those downtrodden come to power,
All of us living then as family,
In harmony with each other.**

You can't meditate on emptiness, you can't see emptiness, you can't do deep retreats, you can't serve other people in an ultimate way if you are in a country where you're not even allowed to do prayers. Master Shantideva's talking about political repression, especially of spiritual practitioners. It's not something that used to happen, it's happening now.

Sera monastery in Tibet which had eight thousand monks has a legally imposed restriction of fifty monks. There's a police station in the monastery. There's a military guard to watch the fifty monks, so that the government can collect the money from the tourists when they give it to the monks.

The nuns in Tibet have been raped, beaten – they refused to surrender, they keep speaking out. They're tied down and have electric cattle prods thrust up their genitals. You can't practice like that. You can't have a deep meditation under those circumstances if you're a normal person.

These things are still going on. And it's not the Chinese government, the American government did it to the holy native peoples who were trying to practice their own faiths. The Russian government did it to the peoples of Siberia. And they crushed the monasteries of eastern Russia – where do you think the books in St. Petersburg came from? They were stolen from monasteries when the monasteries were burned and the monks were killed. So all of the governments are doing it, our government is doing it. We are indirectly helping that, we are all like that. Master Shantideva's not a fool, he grew up in the court of a king, he knows politics.

He makes an interesting prayer in the second half of the verse. He says, “If the people who have been persecuted suddenly come to power, may they not start persecuting the ones who persecuted them before.” Because it so often happens that when one group which has been persecuted assumes power, then they start to persecute the other groups in exactly the same way because it's our nature, it's human nature; we all do that. So you can send your good karma to people in any part of the world who are not free to practice their religion as they wish to.

There's a very subtle repression even in this country. You and I have faced many situations where you can't speak openly about your beliefs in certain kinds of company or certain situations where you work, because you know you'll be labelled in a certain way. And so you can also send your good karma to try to change that kind of repression, very subtle repression. Next verse please.

**(23) May all of those who are on the road,
To anywhere at all, be safe
And comfortable, wherever they are now.
And may they without the slightest trouble**

Find at the end of their journey the thing

They left their home to find.

If you think about it, everybody in the world at this very moment is either sitting at home, or they are someplace else that they've gone to, like their office where they work, maybe a grocery store. And then all the other people are traveling between their home and where they are going. I think even at the moment that we speak there are perhaps several billion people traveling somewhere, even if it's just across the street.

And so Master Shantideva sends his good karma to them. "All you people on your way home commuting through heavy traffic, you know, reach your home safely. I hope that you find what you went to work to find." And just pray for all the people who are traveling.

But there's a deeper level to this verse. If you have opened your eyes, if you can hear, if a bodhisattva has been given birth, if you have enough food, if your mind is basically stable, if you live in a country where you can practice, if you're not sick, then please accept my good karma. I am sending you this good karma, all of you people who are starting to try to find a spiritual way. Master Shantideva is sending his good karma to everyone who's just starting out, he says.

And you and I can imagine people like that, people we haven't met yet, people who will hear one of you teach someday. And you pray for them, send your good karma to your future students. All of you will become a teacher. Many of you are already teaching; it is a beautiful, wonderful thing. Send your good karma to your future students; they are just leaving home now. Next verse.

(24) May all those who've left dry land

To travel in boats or ships

Accomplish all they set out to do.

May they cross the dangers of the waters

And then return safe to their homes,

And the arms of friends and family.

What a coincidence! *[laughter]*

You have to understand that getting into a ship in Master Shantideva's time was extremely dangerous, if you even just think about Columbus. You put, I don't know, six or eight weeks worth of food in your ship; you sail off to the horizon. After three weeks you know you can't turn back – you don't have enough food to get home again. You must go on, even though you don't know what's ahead. You maybe will die in the ocean.

We can read the stories of Lord Atisha's travel to meet his guru. He left from India around 950 – or a little later – AD. It took him, I believe, a year to get to Indonesia. He went for one reason – to learn what you are learning today. And the stories of the dangers you get in a small wooden boat. You cast off, you try to navigate, you stop for food and water. People will just as soon kill you as give you food or water. And most people who undertook these journeys died.

So in one sense Master Shantideva's praying for them. But in a deeper sense,

deeper level he's praying for everybody who's had the courage to leave what they knew and go into unknown, uncharted waters. I think everyone here – especially the people involved in the three year retreat – you gave up everything. In a sense you cast off. You had no idea, maybe still no idea, what's ahead. But you had the courage to leave. You had the courage to leave what was obviously death. And Master Shantideva's sending you his good karma. He says, “Everyone who's had the courage to leave security.”

Everyone here – all of you – have left some kind of security. I know that it is very hard sometimes. I lived for many years in a small community in New Jersey; I believe most people thought I was a fool. I didn't have a regular job; I was trying to study with this unknown lama. And it was very hard socially, the pressure to know that everyone believes you are a fool. I went one day, something special happened; I met a man, he asked me, “What do you do for your living?”

I said, “I'm a cook. I cook at a church.”

And something special happened and I knew he was thinking I was a complete fool. And I think everyone senses, we all, it's hard for all of us to have left the normal life in the sense of people thinking we are intelligent or we have a good career or – it's difficult. And in a sense you have cast off from what you knew, believing that there may be something higher, and you are just sailing out to open water. You are very brave in a whole world you are swimming upstream in the Mississippi river. You are very brave. Master Shantideva is sending you his karma to help you. Next verse.

**(25) May those who travel a barren waste,
Or mistake their way, who wander lost,
Suddenly come upon new companions
And find their way easily, free of fatigue,
Without the slightest danger of things
Like thieves or wild beasts.**

Here Master Shantideva's praying – people who traveled in Tibet, people who traveled in India in the old days, it was very dangerous. There was no police, there were no hotels to stop at, there were no interstate highways, no airports; it was extremely dangerous to travel. And many people died. People just rode up on horses and took what you had and killed you. And no one even heard about it.

And so people would be very happy to find another traveler; it would double their protection. Groups would form caravans, travel together, and so on one level Master Shantideva's praying for people to find good companions. He's praying that they never lose their way. He's praying that they be safe from wild animals.

We live in a culture where all the really wild animals have been slaughtered. But in places like India, in the old days, it was just you and the tigers when you were walking through on a long trip, and there were many animals that would kill you. When the monks first came to Sera, there were herds of wild elephants who would come and crush the corn and eat it, and they just killed some of the monks when they tried to stop them.

We live in a world where there are no such animals in our country. But it was a real danger in those times.

There's a deeper level here. If you hope to travel a spiritual path you need companions, you need friends. It's much easier, you are much more likely to succeed, if you are living around other people who have the same vision, who have the same faith, who have the same devotion. One of the greatest joys of being in retreat here is that the people serving the retreat, the teachers who grace us with their presence, all the people who come to help, and the retreatants themselves are all very dedicated, they have powerful devotion. And it's a pleasure and a joy to be together with them, and it makes us all stronger.

It protects us from the fatigue of giving up, it protects us from the wild beasts which are our own mental afflictions. It protects us from the thieves. Thieves are nice friendly sophisticated, reasonable normal people who come up to you and say, "Why would you waste a week out in that god-forsaken desert?" And that's for us the wild beasts and the thieves, they will steal your vision. They will steal your devotion. They won't beat you or put you in prison; they will say, "Let's go to a movie." And you will forget what you were supposed to practice. And so being with other like-minded people, dedicated people, is very powerful. Master Shantideva is sending his good karma that everyone should have friends like the ones we have here; we are so blessed. Next verse.

(26) May holy angels come and protect

All those who live in fear, with nowhere

To go, no path to follow:

Small children, the elderly, those with no one

To help them; those who cannot sleep,

Those who are troubled, and the insane.

Here Master Shantideva, on one level he's praying – it's a very beautiful prayer – he's trying to send his good karma to people who are lost, physically lost. And then to people who are mentally lost, they don't have a place to go. They don't have friends. You know people like that. When you are with them they seem okay. They share a cup of coffee with you at a restaurant. They go home and they are lonely for the other twenty-three hours.

They don't have any choice, they don't know about any other thing to do like we do. They don't have a path. And specifically, when Master Shantideva uses the word *gonpo* in Tibetan – *natha* in Sanskrit, a protector, a guide – he's talking about a lama, a teacher, a guru. He's talking about people who are trying to make the trip without a teacher. And it's hard for them. They will never reach where they are trying to go and they will be alone; no one will be there to protect them.

And he's sending his good karma, "May these people meet holy teachers," like holy lama Khen Rinpoche, someone who will spend their whole life to help people for free, in the ultimate way, and put up with every kind of disappointment, pain, trouble all kinds of hard times to help those students. May all living beings meet a protector like that.

Then Master Shantideva begins to speak about people in the world who have no one to protect them. He starts with small children. In the history of mankind, children have had a special place. They've never had any rights. They are considered possessions of their parents. Throughout history, even into modern times, there have been no legal or social means of protecting children. They don't have protection. The idea in our society that a young child has the protection of society as a whole is completely new, and it's very flimsy. People still believe a child is like an animal who is possessed by the parents and whatever the parents do to the child is a private matter, they don't have any other protectors.

The same is true of the elderly. When I first came to serve holy lama, there were many elderly Kalmuk Mongolians in our community, because they all came here after World War Two at the same age, so everyone reached seventy, eighty, at the same time. And so one of our main activities was to help them find nursing homes and then go and serve them in the nursing homes.

I had never really been in a nursing home. I was shocked, I couldn't believe it, it was like a hell realm. There's one in which people were just screaming all day and all night. There was another where you had to walk down an aisle to visit a friend and people were sitting on each side of the corridor and they would just reach out to touch a person. They would look at you with this look of utter misery. They hadn't even been able to even touch a person. The children come at the beginning once a week, then they begin to come once a month, then they come once a year and there's no one to help these people.

We would leave them, the Kalmuks, we would give them a rosary to do their prayers; we would leave a little Buddha image that they could have next to their bed. The next time we came back it was always gone. We said, "Where's the rosary? Where's the Buddha image?"

They said, "Is there any nursing home worker in this room?"

We said, "No."

They said, "Then I can speak. They take them; they steal them."

"Oh, why didn't you call us?"

"How can I call you? Those are the people I have to ask to use the phone. They watch us, they listen to what we do. If we complain, we don't get our medication at night, the bedpan isn't changed. They forget to visit us during meal time."

There's a blackmail going on in nursing homes. The staff is often underpaid; they are bitter. They oftentimes are abusing the patients and the patients can't say anything. They don't have a *natha*, they don't have a *gombo*, they don't have a protector.

And then Master Shantideva goes on to talk about people who can't sleep. I think it's very beautiful that in a major philosophical work of ancient times someone would have the sensitivity to send his good karma to this simple disease that almost everyone has had. Almost everyone has times when they can't sleep; it's a great suffering. If it goes on too long, you move into a deeper level, depression. You begin to be depressed, you begin to feel anxious all the time, and if it gets deeper you simply go insane.

People who can't sleep are no fun to be around. People who are deeply depressed or have anxiety lose their friends. People who get into an asylum – if you think people won't visit old people, you should see the people in the asylums. We used to go to visit

people. It's hopeless, it's very great suffering. People are literally beating each other, screaming, televisions are up full blast because no one can stand the sound of everyone else screaming.

And Master Shantideva's praying for those people; he's sending his power to those people. On a deeper level, people who are children – you know, many of you, it's a code word for people who haven't woken up yet – people who are still like children. They are walking very patiently, slowly, ignorantly, to their death. Everything they do to make themselves happy is backwards. Every action they take during the day is only giving them more pain. They don't understand; they are just like small children with a huge pack of razor blades cutting themselves. They don't even know, they don't understand.

So Master Shantideva's trying to send them good karma. Elderly doesn't mean old people. It means people who have lost hope. Half the people in the world are wrapped up in their lives. And half of them have finished so much life that they believe there's no hope anymore. People passed a certain age refuse to believe there's any choice but to live the way they are living. It's particularly frustrating as a teacher to meet a good person, a sincere person but who's gone past a certain age. You say, “You could learn to stop all these things, you could learn to change. You could change your body, you don't have to live like this, you could reach a holy paradise before you die.” And they just don't believe it, they don't think it's possible. They've gone past a certain point of age where they can't hear it.

And so Master Shantideva's praying for them. When he speaks about people who can't sleep, people with mental anxiety, depression, insane, he's not talking on a literal level. On another level he's talking about people who haven't discovered kindness. People who are going crazy in this life because they are trying to serve themselves first, and this makes people crazy. If you are truly working for others, if you truly live for others, if your heart is stolen away by the idea of serving others, you will sleep like a baby. You will never feel depressed or anxiety. You can't, you won't; they all come from blindness. They all come from worrying about yourself first. All kinds of disorders of sleep, all kinds of mental anguish, insanity itself.

The one feature that characterizes all the insane people I've ever tried to help was that they were all wrapped up in themselves. They weren't thinking about others. Every kind of mental suffering comes from selfishness, thinking about yourself. It's the great paradox of life, when you think of others your mind is at peace, you never have trouble sleeping, you never have anxieties or depression. So Master Shantideva's sending us his good karma to try to wake us up, because this verse is about protectors. And the only real protection is to think of others, serve others. You will never again need anything, you will never again be hurt by anything. He's talking about the ultimate protection which is simply living your whole life to help other people. Next verse.

(27) May they spend every life they still have to live

Free of every obstacle to a spiritual life:

May they find firm feelings of faith,

And wisdom, and a perfect capacity

For love; may their physical needs

Be filled, may they lead good lives.

He's saying if people wake up and try to practice a spiritual life, you know and I know the first thing that will come is obstacles. The more you try to live a good life, the more you try to serve others, you can be sure you will have obstacles. You become like a cosmic magnet. I'm not kidding, I'm not being poetic; it's absolutely true. You know it. People who have really tried to live a spiritual life, every time you step up the volume, the obstacles step up the volume. It must be like that, it will always be like that. You have to expect it, and you have to try to send your good karma to people who are already on the path and are getting obstacles.

We have this naive notion that all the great saints of Tibet and India popped out perfect and didn't have any problems and served their lamas perfectly and kept all their vows perfectly and did the bodhisattva activities perfectly. Well then they wouldn't have been here, would they? [*a little laughter*] You come to this realm, we come here because we are imperfect.

If you were involved with the Asian Classics Input project, three, four thousand scriptures have been input – a good percentage are prayers to stop obstacles. Those books wouldn't exist if there hadn't been a hell of a lot of obstacles. So you can count on them, you can expect them. They help us.

Then Master Shantideva says, “All those people who are trying to lead a spiritual life, may they find first faith.” The word *shraddha* in Sanskrit, *depa* in Tibetan, doesn't mean blind, stupid, unconsidered faith in a teacher or a religion. It's a word that reflects feelings of admiration. It's a word that means to aspire to something great and holy. And so the first step for everyone is to meet a person like His Holiness, the Dalai Lama, just to see him, just to hear him speak, or holy lama Khen Rinpoche or lama Zopa Rinpoche. You meet a great person, you meet a holy teacher. There are teachers like that I think listening today, and you are inspired by them, and that's what faith means. You say, “I want to be like His Holiness. I want to be like those other lamas. I want to learn to be as good and to serve people the way they do.”

Then you need wisdom. Wisdom discriminates between wrong paths and right paths. Wisdom discriminates between something that's good and something that's not so useful. And all throughout your spiritual life, Lord Buddha especially emphasized it, you have to keep evaluating the path. This point I need this, at this point I need this, at this point I shouldn't be doing that, and I don't think this particular path that I've heard about is very useful. And you reason it out in your mind.

Lord Buddha, as you know, taught four great systems. Three of them are wrong. But the lower three are necessary for people who don't have enough wisdom. And so a teacher will give part of a path or even a slightly mistaken path to a disciple whose mind is not ready for higher paths. And then it's really up to each disciple to find out the truth and to go higher.

All of you who studied at Sera with holy lama Geshe Thubten Rinchen, you heard those teachings. In the third turning of the wheel on this planet, Lord Buddha said, “The fourth school I taught was wrong.” He's already said the first three were wrong. Then he says the fourth one was wrong. And then he passes from this world. And so people are left with having to figure out which one is the right school.

And in the end Lord Buddha says, “You must learn. You must have wisdom. You

must figure it out.” You can't just take what teachers say literally. You have to use your wisdom. If you hear a teacher teach something, you have to check it out. If it doesn't make sense, you have to leave it. If you see something of higher benefit, you must drop the thing of lower benefit.

Then lastly you need love. We are all millions of years apart, possibly, in our spiritual lives. It's not just one life. There are people here who are maybe millions of lifetimes ahead of other people here. And so oftentimes it's hard to communicate. The person who's a million lifetimes ahead may be extremely close to the final goal. How can they speak to us? What can they say to us, how will we understand with the great gap between us? It's love. Love can break through all of those problems of communication. We don't always understand what people around us want, or what they are trying to do, or it's hard to make them happy. But if you have love for them it breaks down all the other differences. If you really love other people then all the other differences go away.

Then lastly in this verse Master Shantideva is praying that people who start a spiritual path should always have the things they need we need basic housing, food, teachings, there are basic needs every spiritual person has to have. Next verse.

**(28) May they have all they need to live, forever,
Without a moment's pause, as if they possessed
The treasure of the magic sky.
May they live together without ever quarreling,
Without ever hurting each other, enjoying instead
The freedom to live as they choose to.**

There's a special thing called *namka dzu*. It's here, the treasure of the magic sky. It's a special yogic skill; it's a special skill of high meditators. They can like, reach into another dimension and pull out whatever they need. I need a cappuccino, right now. *[a little laughter]* And, they just put out their arm and they bring in a cappuccino. It's called the treasure of the magic sky. So Master Shantideva's saying, “I hope every person who tries to do deep meditation, deep retreats, deep practice, that they can learn this skill of the magic sky.”

It's all based on generosity of course. These great meditators have perfected the art of giving to others. And so whenever they need something they can call on that karma and it comes immediately. And he's praying for that. What was the second part of that verse?

“May they live together without ever quarreling ...”

Oh yeah, okay. *[laughs]*

Here Master Shantideva is talking about spiritual practitioners fighting with each other. If people are millions of years apart of their spiritual paths, it's natural that they would think that the other spiritual paths they see are wrong, and to struggle with those who follows those paths. I think it's important for each of us to understand that all of us are at different levels, we are at completely different levels. If there's such a thing as past lives and future lives, then it's very possible that people in this room are thousands of years away from each other. If person A stopped all spiritual progress today and person B

worked for thousands of lifetimes, they might catch up, so naturally we see things differently. And naturally, different practices are useful for different people at different stages in their lives.

So it's especially foolish, and you are breaking your first bodhisattva vow, if you criticize other paths, demean other spiritual paths. Also I think it's important to say, especially in our countries, a person on a spiritual path such as the Tibetan Buddhist tradition just as one example, you have to be a real hardass, you have to be very stubborn. You have to work against the whole culture – the whole American culture is telling you from the time you are a child that it's important to make a lot of money, or that impressing other people is important. Or that it's important to eat a lot. Or that it's important to have good sex with many different people. It's important to indulge yourself. It's important to get what you want. There's only one life to live, live it as full as you can. And most of those spiritual ideas are just funny or they don't really work or they're for older people who have no other hope. And your whole culture is telling you that; the people here are struggling against the entire culture, hundreds of years of ignorance. It's very hard, people here have to be tough, people here are stubborn.

I think even if you could be with the retreatants for a few hours . . . *[laughter]* you can't stay in a little yurt for two years, struggle, if you're not stubborn. And naturally, when we get together five, six incredibly stubborn people, we start to have little disagreements, speechless disagreements. *[laughter]* Within a few minutes. That's our nature. What I'm saying is if you go on a spiritual path, if you are working very hard, you won't succeed unless you are very stubborn. And then when you put stubborn people together, they start to have disagreements and, Master Shantideva's saying, you know, “May all the people practicing spiritual paths live in some kind of harmony, even though they are all stubborn.” *[laughter]* Okay next.

**(29) May every person who is small or shy,
Who has no confidence, become
Strong and full of grace.
May those who've lived a life of need
And suffered from it physically
Recover in resplendent health.**

Many of the early commentaries on this work, and there are many commentaries, they say Master Shantideva's praying for short people. *[laughter]* Master Shantideva's praying for people who don't have confidence. Master Shantideva's praying for people who have low self-esteem. Master Shantideva's praying for people whose appearance is not very beautiful – physical appearance.

But if you consider where the verse is located in the context, he is obviously not talking about that at all. There are two great lessons in this verse, the first is we have to be willing to take risks in our spiritual practice. We can't be complacent. You have to keep moving up. Every time you reach a new level, you have to go up to the next level. You don't get anywhere without taking risks. They should be intelligent risks; I'm not

saying that people should just walk out in the desert with no food or water and sit down and meditate on a rock. But there comes a time in your practice – normally you're alone in your room, you're meditating, you have a chance to go up to another level. It's a little scary, maybe you're alone, maybe you sense that it might be a little bit frightening to go. But you have to jump, you have to take a risk, you can't be tentative.

And Master Shantideva's sending his good karma to us, “Be willing to take risks.” You don't get anywhere if you just lay back and do what you used to do and you're comfortable with. I think of any kind of physical exercise. You could think of weight lifting. People who are serious weight lifters always add another two and a half pound weight at least every few days. They move up to the next level. They take a risk. People who are serious dancers, like ballet, they will tell you, “When I practice, I try to do something new. I try to push the envelope. And it hurts sometimes: sometimes I fall, sometimes I twist my ankle. But it's the constant willingness to push the envelope ahead that makes people great.

I've had the honor of having several teachers show me the yoga asanas, the physical postures which help your channels open. And several of them have had serious injuries in their practice because they pushed the envelope. And they are teachers now because they were willing to push the envelope, and they became great from pushing it, from taking new risks. Again I want to emphasize, it's not to take stupid risks, but to continue to push yourself. And Master Shantideva is sending his good karma.

I think the second half of the verse is talking about people who took a risk and failed. We, especially the people in retreat, we often try to push up to another level. And then we have a big fall. Maybe you spend a week in bed, maybe you think you're going crazy, maybe you get what we call a wind condition – for three nights you can't sleep; your hands are shaking. And so Master Shantideva is praying for people who took a risk, people who tried to push the envelope, and then they went a little beyond their ability. And he's saying, “May you recover.” And I think it's a good thing to send your good karma, too. There are many people who have tried this or other spiritual paths in this country, and they reached a serious obstacle, and they seriously hurt themselves.

I have seen many students of many different traditions, physically, mentally, emotionally they pushed a little too hard. Perhaps they lost all their faith after that. Perhaps they actually hurt themselves physically. And Master Shantideva is saying, “Get back up, try to recover, and then get back to your practice. Next verse.

**(30) May all who live in a place in society
Where they're not treated right transform
Forever to a position ideal.
May those who are looked down upon
Be raised up high, and their arrogant friends
Be tumbled to the ground.**

Here Master Shantideva is talking specifically about people who in their own society are looked down upon. It could be because of their nationality, it could be because of their racial background, it could be because of their sex, it could be because of

– in our country – whether they have money or not. But people who society, for some reason, has a prejudice towards. Master Shantideva, in his verse, is specifically speaking about women in ancient India, who were discouraged from practicing. Social pressures were put on them – you should have a baby, you should have a family, you shouldn't study philosophy, women don't do that.

I met women yogis in India when I was oh, twenty or something, and still it was difficult for them. A male yogi will get honor and a big meal, and then if a woman comes the next day, everyone thinks she's something dirty, everyone assumes she's kind of strange or crazy or immoral woman. And so Master Shantideva is specifically praying here that people who are in a place in society where they have strong pressures on them not to be spiritual should be able to overcome those pressures, and that it should switch. I think in this country there's a strong prejudice. People think that paths like Tibetan Buddhism are restricted to people who wear red robes or people who sit in a yurt all year. It's a kind of ignorance and a kind of prejudice.

Lord Buddha intended, strongly intended, that people should be able to live a normal life, with a family, if they choose to, with a career, if they choose to, and that by using those careers and families wisely, they reach enlightenment in this lifetime. He taught the secret teachings, the tantras, specifically to people who were engaged in business or in running governments or who had family lives. And so there's a kind of prejudice nowadays, if you don't wear a red suit, people probably won't come to hear you teach as much. If you lead a family life, people will assume that you're not having deep meditations and seeing emptiness, or that you possibly already entered a divine realm in your living room. And Master Shantideva is praying that that kind of ignorance and prejudice should be removed.

Then he does a very strange thing . . . Is this the last verse? I think it is. Then we will finish. I'm sorry it's so long, but I would really like to finish the whole chapter, and we have to do this much each day.

He says may people who are low in society get some kind of position, and then may people who are their arrogant friends tumble to the ground. What kind of bodhisattva would pray, what kind of bodhisattva would send his good karma to crush arrogant people to the ground? It's a special prayer. Master Shantideva grew up in the politics of the court. It was a very dangerous place, treacherous place. The royal courts of India were places of intrigue, assassination, imprisonment for the previous dynasty. He has seen the cruelty of the court. He was the highest, socially, in his whole country.

When he prays that those who are high should be tumbled to the ground, he's not praying that people should be unhappy. He's praying that people like him, who grew up in a high position, like you and I have grown up . . . we are consuming . . . I believe 10 percent of the people on earth consume 70 or 80 percent of its resources. We are in that 10 percent. We are in the higher edge of that. You and have grown up with tremendous comfort, rights. If the earth is being raped, it's because of the level of comfort that you and I are demanding and we grew up with. And what he is really praying is that we should learn to fall down to the bottom, purposely. On purpose, you and I should be willing, we should see that simplicity is the real treasure. We should be willing to fall down.

You have to understand that when Master Shantideva left the throne – you don't

understand what a king is in India. A king owns everything and everybody. A king can come into your home without knocking, point to your wife, and say, “I want her, now.” And she leaves. A king can walk into your house and take your children. A king can ask you to leave your house immediately, because he owns you, and he owns your house. This is what a real king was. But Master Shantideva gave it up to become a monk, a yogi. Monks dropped out of the caste system. Still in India, when you make that move, you become casteless. You drop down below the lowest caste. You are worse than an untouchable.

But Master Shantideva, Lord Buddha himself – Siddhartha, Lord Atisha, many great lamas of the past, they did this voluntarily to themselves. They went from king to filth voluntarily, because they saw it was best for them and for others. And so Master Shantideva is praying for all the friends back at the court, that they should be willing and happy to drop to nothing. It doesn’t mean that we have to give up everything. It just means that we should be willing to live on almost nothing for practice. We should be willing to drop out of the lifestyle where career is the most important thing, and we should be willing to drop down to a much lower station, maybe a part-time job, maybe a pretty lousy car, maybe a pretty poor place to live, but simple and clean, and some place where we can do our meditations and reach high goals without all the distractions. So this is the meaning of this verse.

That’s all I have today. I ask you, please when you go home, think about what you have done for the three-year retreat. Crystallize it in your mind. Don’t think of it in your brain; see it in your heart, back behind your heart, a crystal drop. This is the main seat of your consciousness. In that crystal drop, your good karmas are ripening, flowering, and from that crystal drop at your heart, the world is appearing to you. So if you focus on some good things you’ve been doing, and you crystallize that karma in your mind, and then you send it out to one of the goals that Master Shantideva has mentioned today, which is mostly people starting out on the spiritual path. Send it out to them like clear light crystal. This is the level on which your drop of consciousness operates – it’s not on a verbal level, it’s not on a physical level, it’s not on a mental level. The drop of consciousness deep inside you, which emanates the world that you are seeing, is ineffable. Power moves from one drop to another like crystal light, like ripples of crystal light. Try to imagine that level of energy, power, going out from the karmic seeds there. Then they become extremely powerful, and they can actually cause all the good things Master Shantideva has mentioned.

Please try it. We’ll see you tomorrow.

Second Day: March 29, 2002

So we've been talking about Master Shantideva's chapter on how to send your good karma to help other people. We first talk about how to send your good karma away, and then we try to talk about some kind of specific good karma, and I try to remind each of you of a good karma I know you have. And I know you have many that I don't know about. And then we go to Master Shantideva's text to get some hints about where to send our good karma, because he sees so much more than we do.

I'd like to repeat the method to give away your good karma. It's a seed in your mind. Most people aren't aware of the seeds in their own minds. When I say "seed in your mind," I think you think of an apple seed half way between your ears. Try to think of it like a tiny sliver of diamond or crystal. And it's in a tiny dot, a crystal dot like water, that is at the level of your heart, behind your physical heart, near your backbone.

And imagine, or actually, things are emanating from that drop. You are seeing the world you see as a reflection of that drop. Everything from the drop to the stars, and all the stars are being projected for you from that drop in your own heart. When you look up and see the moon you are seeing a part of your own consciousness. When you look up and see the sun you are seeing an expression of your own mind. And when you see other people they are expressions of your own mind.

So is mine the only mind in the world? No, not at all. They are real, the other people are real, and they are different from you. It's not contradictory to say they are different and your mind is creating them. They are different people created by your mind. And you don't have a choice. You know that. The last person who irritated you just before the teaching – it's your past seeds creating present results.

And so there are three levels at which we can change reality: there are three methods of going to heaven. The most primitive one is to try to manipulate outer events. I like to think of it like cement. I learned a lot about cement when we built holy lama, perfect [*cries*] Khen Rinpoche and I didn't know about cement. We tried to make his sidewalk. I remember Venerable Chunyi-la was there. She ripped her hands open, bleeding, to make it nice. But you learn that after it hardens, after a half hour or forty-five minutes, it's too late to do anything. You can scratch your name in it with a nail, but you can't change it much.

Outer events are like that. We can't do a lot to help other people in the outer world. We can try to feed people or give them money, a place to stay, but it's very limited. We run out of money quickly. You know that. You can only put so many people in your living room in New York. And there are so many more who need help. It's very limited. It's a good thing to do; all bodhisattvas do those things; we must do those things. But it's not very powerful.

Then there's an inner method. If the whole universe that you perceive is an expression of a tiny drop of consciousness *bindu*, in your *tigle*, in your own heart, then it would be extremely powerful to go there and manipulate the seeds. This what dedication is all about. This is what we are doing during this teaching. Go to the inner drop. Go to the chromosomes, to the DNA chains. Make subtle changes. And then for fifty, sixty, seventy years after that, the child changes, grows in a different way. It's very powerful.

I worked in the diamond business. I told you we had many other gem stones. One is topaz. I think I told you before. The blue color is made by radiation in a nuclear reactor. And I studied it because I wanted to be sure, that the women especially, in our department were safe, especially who were pregnant. It just takes a single stray particle from a single atom of a radioactive substance. It penetrates the skin easily, and it collides with a single small part of the DNA chain in a single cell of the mother, and then the baby will be deformed for his whole life.

Karma is just like that. If you really want to change reality, if you hope to bring other sweet, holy living creatures to paradise, it's very powerful to work at the level of the subtle drop of consciousness. And that's what we are doing when we make dedication. If your motivation is strong and sincere, if you truly crystallize in your mind your own good deeds, think about them, clarify in your mind the beauty of your own good deeds, make them into a beautiful little crystal packet, and then send it out.

Imagine it as a ray of colorless light, crystal light, coming from your heart, from that tiny drop, and it strikes the heart of the person you hope to help. Intention creates all things. And so you will be in a position to help every living creature, just with the power of your focus and your concentration and your pure intention. So I think it's a very holy practice. Just for a few minutes, maybe in the evening. I like to do it before going to bed. I search for one stray good thought from the whole day and I crystallize it by focusing on it and then I try to send it to another person's heart, to help them.

And there's a third method. We are sort of hard-headed. We have trouble believing what I just said about the drop of consciousness and seeds of karma. But I think most of you have advanced far enough to know that the external kinds of help are also limited. We are limited in what we can do. Because that's like hard cement, and the inner drop is like wet cement. You can do anything with wet cement. You can make anything you like, because you are working at the cause level. You are working in the realm of causes and not in the realm of things that have already hardened. It's a very profound statement. We have to work in the realm of causes and not in the realm of results. The results are hard. You can't move it. The causes are fluid like wet cement.

There's a middle ground which is sort of a joyful place to be. It's a way to work down to the subtle drop. It's a kind of dedication that is more physical and easier to believe, and I would like to share it with you. I believe it very much. I enjoy it a lot. I think it's a very joyful and beautiful practice. And it's like this: You undertake a virtuous project, a good project. You design something to help other people. It could be building something for a lama like Khen Rinpoche, or it could be just making them dinner, for example. We used to do it in Howell a lot.

You go to the store, you spend a few hours. Those of you who are caretakers, I think among all the retreatants I can appreciate what you are doing. For eight years I went to the store, stood in those stupid lines, read the National Inquirer from three feet away, because I'm a monk. And then you go home, and Rinpoche always liked to have a good *mo-mo*, a meat dumpling.

It's a lot of work. It takes maybe an hour and a half. You chop the *chinsay*, the celery, special celery; you grind the *irma*, which is a special Chinese pepper, in a mortar and pestle; you grease up the *mo-mo* pots; you chop the meat – he liked it chopped by hand. “No you can't use an electric machine on my meat. I like it chopped by hand.”

So you make hamburger with a cleaver. And then you mix it up, and it takes about a half an hour to roll out the dough and press it into those nice little shapes. And then you cook it in the *mo-mo* pot and you hope they don't fall apart.

And then just about time you're ready to take it up and see the beautiful look on his face of happiness, a student walks in. They've been sitting in the next room reading a dharma book for the last two hours, not helping. And you make the arrangement on the tray, a beautiful arrangement, and you get a nice beautiful lacquered tray, and it's going to be taken up to Khen Rinpoche, and you say to this person, "Come here. You know, you take the tray up."

And of course they say, "Sure." And then they go up the stairs and you can feel Rinpoche's smile from downstairs while you're washing the pots. And you've just dedicated your good karma.

You see? It's a wonderful practice. I encourage you to try it. You have given away the good karma at the last minute. Think how this person feels. Rinpoche isn't supposed to know they didn't cook the *mo-mos*. He looks up. The tray is in their arms. He gives them this huge smile. His beautiful little dog is leaping up and down with joy [*laughs*], (because she ate more than he did). And this person, who maybe perhaps didn't have the strength to execute this little virtuous project, gets the credit. And they get this emotion at the end. They feel like they cooked the *mo-mos*, and they feel like they are offering it to Khen Rinpoche, and it plants a powerful seed in their mind for the future. And so you have given away your virtue at the last minute. It's a beautiful way to live.

We did it with his house. We built the two story part. It was very hard. He left for India. He said, "Have it done before I get back."

It was winter. We didn't have much money. We had to do most of the work ourselves. And it was very discouraging that almost no one came to help, maybe a few people. Some people even came and watched us working. One person, I remember, came and demanded that we leave and take him to the store to buy groceries. But at the end, when the whole house was finished, there was only one thing left to do, and that was put the tiles on the floor. Even a small child can do this. You paint the floor with glue and you just slap the tile down. We invited all the people who didn't help. We enticed them with huge pizzas. And at the last minute we said, "Come and help us put the tiles down." It took them maybe half an hour. The building took a year. And we gave away the karma at the last minute. And for years people would come and point to the building and say, "I helped finish that."

And it's a good thing. You are giving away your virtue at the last minute. So I encourage you to think about this special practice. You do the hard work. You get things pretty much finished. And then at the last minute, give it away to other people. And then the virtue, the goodness, it spreads to their hearts in a way that you can see more clearly than in meditation. This is like half-finished cement, half dry. You are working in the realm of cause and result. But I think it's very concrete, it's something you can see and appreciate and take joy in. It also overcomes your habit, or the tendency we all have to try and own the virtuous things we do.

I'd like today to remind you about all your good karmas. Tonight when you try this crystal seed idea, you're going to have to pick a good karma. I think it's one of my jobs to remind you about all the good things you're doing. Yesterday we spoke about the good karma of a three year retreat and how hard – I think hundreds of people have contributed. The few of us here in retreat are so blessed to have so many people working. And it takes that many, I think.

I'd like to speak about the good karma that I've seen you do that relates to your personal practice, your own attempt to help all living creatures. The first and perhaps the greatest karma each of you has done was done before I met you. I know one person who has come to these teachings, here and elsewhere, who had four sons. She desperately wanted a daughter. Her fifth child was a daughter. She was so happy. Her husband and her daughter went on a trip. They stopped at a highway rest stop. A huge truck came and crushed them. The daughter died. The husband was crippled for a long time. That's why she came to the dharma.

I have seen people coming to these teachings because their mother was killed by an ax by intruders to their home when they were a young child. I have seen people come to these teachings because they went home when they were five years old and saw daddy had hanged himself. I have seen people come to these teachings because they had AIDS and they were about to die, and they died. I have seen people come to these teachings because their sister as a teenager hitchhiked somewhere and disappeared and is presumed dead. I have seen people come here to the teachings because their mother laid down and opened her mouth and all the blood in her body came out, and she died. There are people here whose beloved brothers fell from a cliff and died. There are people here whose parents went mad when they were children, and they grew up with that. There are people here who were abused as children. There are people here who were raped by muggers. There are people here who were sent to a war, killed many people, saw many of their friends killed. There are people here whose parents left them. There are many, many people here who saw their parents hitting each other, fighting.

I could go on. I've spoken to many of you privately. I apologize if I've said something you didn't want people to hear, but I think it's important. The greatest good karma you have to give to other people is the very fact that you have come here. You have made a decision that life is suffering. You have made a strong decision to fight against that suffering. You made that decision before I met you. It's the greatest karma you ever did. You saw suffering, and you said, "That's not good. I will try and stop it."

You stay here even when it's hard. You stay here even when you have doubts. Because you believe maybe you can help stop suffering – your own and other people's. And I tell you honestly you learned that long before I met you, and you were strong enough to go and look for a way to stop the suffering. Any time you are feeling sad, any time you feel that you are not going very well, you remember the greatest karma you ever did. You had the strength and the courage, among all the people in this country, to say, "I don't want people to suffer like that. I'm going to try to stop it."

And I rejoice and I salute your strength and your bravery. This is something you did long ago. You can always give away that karma, every time you remember why you came to this path. That karma gets stronger and stronger every time you send it to another person's heart. That seed, that very beginning of your own personal practice gets bigger and bigger. Then you will actually be able to stop other peoples' pain. And I'll say the other good karmas I've seen, but I don't think they're as amazing as the first.

The main key of our practice is kindness to other people. I have watched you struggle to be kind to other people, as your teacher. I have watched you in groups. I have watched you coming home from work. I have watched you work with your families. I have seen you struggle to be kind. You thought no one was noticing. I saw you struggle to be kind to other people even in this group.

I saw you struggle to be patient. I saw your eyebrow go up and the anger start, and then I saw you struggling with both hands to bring the eyebrow down. I saw you

struggling to be generous. I saw you struggle to help other people in physical ways. I saw you in bursts of devotion agree to put crazy people in your homes for a few weeks and it stretched into a few months, and I saw you struggle with that. I saw you struggle to give away things. I saw many times sweet students here hold something they really wanted in their hands, and I saw them struggle to put their hands out and give it to another person.

I learned to identify what I call a “book decision.” Many people are keeping the practice of a diary, a spiritual diary, to every few hours track their vows: “How am I doing?” At the end of each entry we are supposed to write a little “to do.” Like “give the person I really don’t like my favorite thing.” And you will spot these events in the class from time to time. Two students you know who had tension, and one is giving the other this incredibly beautiful thing, and you say, “That was a book decision.”

But this is pure Buddhist practice. This is what we are here to do. It was wonderful to watch. It’s all artificial. It’s all strained. It’s all with a great deal of tension. The person who knows you don’t like them is looking under the thing: “Is there a bomb or something?”

And I could watch you, like a television, to see the struggle to keep your holy bodhisattva vows, your kindness vows. I watched the ordained people struggle to keep the pratimoksha vows in a country where everything goes the other way. I watch everyone struggle to do their meditations. I watched you struggle to educate yourselves. You have much to dedicate. I think there are many physical good deeds we have done, but the main ones are the inner struggles to be kind to other people. And it’s obvious it’s a struggle. But it is the most beautiful thing in the world to see a person struggling to be good.

And so you kept your vows well. You learned your vows. There are very few Buddhists in history who learned their vows. *Yama, niyama; dompa dang damtsig*. How to restrain our impulses. How to try to be kind to others and not selfish.

I’ve seen you struggle with the secret vows. I’ve seen you struggle with the secret teachings. They are the hardest. A vow is kept or broken in a split second of doubt or faith. I saw you struggle deeply with those vows. I’ve seen you struggle, like all disciples struggle, with the vows that relate to a teacher. But try to remember that every struggle you’ve had – and those of us in retreat, twenty four hours a day, we have nothing else to do but struggle with our inner selves – every tiny struggle is an intense good karma. To flow with your natural selfishness is easy and destroys the world. To struggle, try to turn yourself into a good person, is intense good karma. Every struggle that you’ve had is beautiful.

Lastly I like to mention, and then we’ll take a break, I have watched you educate yourselves, train yourselves. I want to remind you about that good karma. It is the ultimate good karma to struggle to learn about emptiness, to struggle to learn about karma. When you can’t remember any good karma you have done, here’s a list:

You’ve studied the Perfection of Wisdom, the holy teachings of the Second Turning of the Wheel, in depth. You’ve studied Lam Rim, the great teachings on the Path to Enlightenment, in depth. You’ve studied three or four different Lam Rims. You’ve studied the complete instructions on how to meditate from the ancient texts of India, Bhavanakrama, Kamalashila. Very few people have had those two or three lineages. In

ancient Tibet it was a great honor; it was incredibly rare to have even one of those teachings.

You have studied the ancient texts, *Pramanavarttika* by Dharmakirti, on how to establish past and future lives. You studied extensively from the *Abhidharma*, Vasubandhu – Master Vasubandhu – how karma works exactly. You have had that lineage. Very, very few people, even in Tibet, received even one of those lineages. You have received those five or six.

You have received the lineage of the Diamond Cutter Sutra, perhaps the greatest teaching ever given on emptiness. Your karma created the only commentary in Tibet to be found a few months before your classes began. After that you studied the whole bodhisattva vow teachings of Master Asanga and Lord Buddha, from, oh, seventeen, eighteen centuries ago for Asanga, two and half thousand years ago for Lord Buddha. You have had the karma to enter a two and half thousand year lineage.

It's not an exaggeration to say you are one in a million or five million people. You have the karma to have drunk from those lineages. Maybe one out of a hundred monks in Tibet would have even had two or three.

Then you had the karma to study the ancient teachings on death – what happens to people afterwards, where they go, why – from Master Vasubandhu, seventeen centuries ago. Then you entered the lineage of Vinaya instructions. You received the lineage of Je Tsongkapa's teachings on Vinaya, and you entered the lineage of Gunaprabha – Master Gunaprabha – from fifteen hundred years ago.

After that, you received the entire lineage of Master Shantideva, *The Bodhisattva's Way of Life*. After that, you received the most precious lineage of Master Dharmakirti on how to reason. This is the key to all meditation and this is the key to see emptiness. After that, you entered the lineage of *lojong*, the ancient teachings on kindness from the very first Tibetan lamas.

After that, you entered the lineage of *trang-nge*, how to distinguish between what the Buddha really meant and what he didn't really mean. You mastered the Mind-Only school. Very few people in history have heard those teachings. You heard, you got the lineage of Heart Sutra. You studied the different types of mandalas.

And due to the intense kindness of holy lama Khen Rinpoche, many people here have been granted entry into the lineage of the secret teachings. There are people here who studied those secret teachings, and even more advanced versions, with the head of the Tantric College, Geshe Trinley Tobgyey. Those people studied the secret teachings of Naropa.

There are people here who were granted teachings by holy lama Geshe Thubten Rinchen. In five hundred years of existence of Sera monastery, a group of foreigners entered the monastery – I think the first time, about fifteen of you; later about eighty people – and were granted in the main temple permission to receive the lineages of *trang-nge* from the greatest master in the world of that subject, and the Mind-Only school. It is what you will be doing for the next two weeks.

I can't describe to you how rare that was. That was the first time since Je Tsongkapa that a group of foreigners was allowed to study those subjects in Sera. Many of you were present when the head of the Tantric College of Gyutu, Geshe Tenzin Sherab, taught to our classes in New York. So I think in the world there are probably only maybe a hundred people who have been instructed by both heads of the great Tantric Colleges of Tibet. You are among them.

Many of you have had teachings from the greatest lama to bring Buddhism into the other countries of the world. This is Lama Zopa. Needless to say, almost everyone here, or many people, have had the chance to study, listen to His Holiness the Dalai Lama. He will certainly go down as the greatest Dalai Lama. To teach his whole life around the world, to devote every hour of his life to others, to be chosen at the age of three and win a Nobel prize. You have received more holy lineages than anyone in Tibet ever did. Whenever you are feeling down, whenever you think your practice isn't so hot, try to imagine the immense good karma you have created.

Those lineages reached this country only through the kindness of one being, it's holy lama, Khen Rinpoche. You don't understand that there's no lama like him in all of the monasteries, because he's the only one you've had the contact with.

Also many of you have studied, were there when Gyalrong Khensur Rinpoche taught our monks and nuns and other people about our vows. You have received the vows from the greatest Vinaya master in the world. Many of you were there; we received teachings from Khombo Khensur Rinpoche, Jampa Donyo. This lama saved, helped saved all the Sanskrit texts that we have. He spent twelve years in Varanasi struggling to save the ancient, ancient books. He taught you.

Many of you took teachings from Pomra Khensur, Geshe Losang Ngudrup, who has passed from this world. He taught us Lam Rim. Many of you heard teachings from holy lama Geshe Lobsang Thardo, perhaps the greatest master of guru yoga in this world. Some of you had teachings from Tenzin Trinlay Rinpoche, ancient master of the Vajra Yogini lineages, disguised as a lay man just coming through New York. And many other lineages.

When you think you're not so special, when you try to think of something to dedicate, I can't describe to you what karma you must have, and what new karma you have created. To meet an abbot of a Tantric College in Tibet was a rare honor. People would walk to Lhasa from Kham, in the Munlam festival, to see the Dalai Lama's head pass by at the top of the crowd. No one received such teachings. You must be special. You must be something very special. You must have some special mission. These holy beings must have something in mind for you to do. They wouldn't come to you otherwise. You can't force the Dalai Lama to teach you.

So remember those good karmas. You have excellent practice. You have extraordinary personal practice, each one of you. You have to think about it, crystallize that good karma, and send it to other people's hearts tonight.

We'll take a break. Please enjoy the refreshments.

BREAK

So if everyone here has got so many beautiful karmic seeds in their heart to send to others' hearts, then who to send them to exactly? This is what Master Shantideva's chapter is all about. It's like a Christmas list. It's like Santa Claus' list of where to go. And it's a beautiful suggestion list of where to send your good karmas.

Yesterday we spoke about the verses that mainly relate to people who are just entering a spiritual path. Now today there will be suggestions from this holy master

about where to send them for people who are already on a spiritual path. And I'd like to ask that one of those sweet people who's reading the verses read the first verse.

**(42) May places of spiritual learning thrive,
Filled with people reading sacred books,
And singing them out loud as well.
May communities of spiritual practitioners
Live always in harmony, and may they achieve
The high goals for which they live together.**

In the first half of the verse, Master Shantideva is saying, “end your good karmas to all the spiritual centers in the world.” I think here especially you can see it as ripples going out from your heart. You drop your good karma of putting up with that person next to you this afternoon into your heart, and then it starts to spread.

First it hits all the sweet spiritual learning centers that we are close to – for example, Diamond Mountain retreat center – and you send it to the hearts of all who are working to create this place. And then a little bit wider and you hit ACI New York and pray for all the people who are working and studying there. Send them your good karma. Send it to their hearts, especially the director. It's a hard job. I'm glad *he's* director.

Then you can send it to Godstow retreat center in Connecticut. Then you can send it to the people working so hard to save the ancient books of Tibet, the Asian Classics Input Project people. They are all over the world. Send some to their sweet director and the two or three close people who are working with him.

There's a Geshe in Sera who has devoted much of his life to organizing the work there. He needs a lot of good karma. It's a hard job. There are many refugees working, a large number of them poor women, in Tibetan refugee villages. And send them your good karma. There are young scholars for that in Russia and Mongolia. They are often lonely; they have a hard time in a foreign country. Send them your good karma. Pray for their success.

Of course we should send good karmas to holy lama Khen Rinpoche's devoted students in New Jersey and Washington and other places, who have devoted their whole lives to assure that the written lineage and spoken lineage and practice in their own hearts will be spread.

Then I think it's important to send it to centers like Vajrapani Institute or Land of Medicine Buddha or other many centers of holy Lama Zopa Rinpoche. Each one of these places is very, very precious. There are too few places in the world where you can learn these things. If it's true that they can save a human life, if it's true that they can prevent pain for millions of people, it's a . . . there are too few in the world. We have to send our good karmas to all of them, all the lineages of Buddhism in this country.

We tend to foolishly, stupidly, ignorantly, violently put down other centers of other traditions, other faiths. It's like demanding that there be only one hospital in Arizona. It's incredibly stupid and foolish. Each hospital has a role. Each small medical center has a role. If one person who is hurt can go to that place, it should exist and we should send it our good wishes and good karma.

And so we must send our good karma not only to the Buddhist centers but all of the religious centers in our country and other countries. There's no church or synagogue or mosque or temple which exists if someone doesn't benefit from it. They will just disappear and close. Therefore, if they are open and people are going there, it's important that they stay open, like a hospital. It's so foolish to wish that hospitals be destroyed or that people should only come to our hospital. So we should work as hard as we can to support the other spiritual centers of the world, of every faith, because they suit the needs of some sick person.

And as we said yesterday, in spiritual centers, especially of a new kind of religion in a country like here, you find groups of very stubborn people. You wouldn't be here if you weren't stubborn. And so naturally we rub each other the wrong way sometimes. And we have to try to send karma ahead to prevent those kinds of problems.

Geshe Ngawang Dhargyey, holy lama who has passed from this world, who blessed Australia and New Zealand with his teachings especially, he used to hold up a single pencil in the class in India and break it. And then he would take about fifteen pencils and hold it up and ask if any student wished to come and try to break it, together. And he said, "Your spiritual life is like that. If you can find friends who have the same goals, you can stay close to each other, support each other."

And so it's important that people should come together and work together. It makes you stronger. Send your special wishes to communities of spiritual people who are working towards goals. I think it's especially important for all of us to send our good karma to the Tibetan monasteries and centers in Tibet and India. The ones in Tibet are struggling. There's a grand revival happening. They have the special motivation of people who are endangered by the circumstances there. The same in Mongolia.

And I think especially important to send our good karmas to Sera monastery, and Sera Mey in particular, because of the incredible kindness she has given to us by sending us holy lama Khen Rinpoche. Those places will continue to produce people like Rinpoche for future generations. We have to work very hard to help them physically and send them our good karmas.

So please, very important, every church, every temple, every mosque in this world is contributing to the happiness of people. We have to pray that they stay for a long time.

It mentions studying books, reading them and singing them. We have a choice. We can read fifty books, or you can get deeply into one book. You can spend a year on fifty books, or you can spend a year on one special book. Maybe memorize that book. Sing it out loud when you can. Master Shantideva is sending you a small suggestion. I think it's a beautiful idea. Those of you who have a *dakkye* practice, *sadhana*, I think especially he's encouraging you to memorize it. Put it in your mind. If you die tomorrow, it will go with you. Next verse please.

**(43) May all those who have ever taken
The vows of a monk come to master
The arts of solitude,
Throwing off every kind of distraction,**

**Gradually refining their minds,
Learning perfect meditation.**

Master Shantideva begins to pray for ordained people. But in our context, it refers to anyone who is trying to do a spiritual practice. Not just monks or nuns, but anyone here, for example, who's struggling to keep a spiritual practice. He says, "May they learn the arts of solitude." I know that you know there are two kinds of solitude. One is physical. You give your credit card debt bills to the caretakers and the director and you go stay in a yurt. Sorry. *[laughs]* And you achieve physical solitude.

It's much more difficult to achieve inner solitude. All the scriptures say that. If you could sit in an office in New York City and maintain your level of *samadhi*, your concentration, your pure heart, in the midst of chaos, then you have real solitude. Physical solitude is fragile. It's hard to keep those perfect circumstances, like we have. But if you develop inner solitude, you could take it anywhere.

I sometimes worry that some people seek physical solitude and then they almost become weaker in their ability to maintain inner solitude under very difficult circumstances. I think those of you who are in difficult jobs, difficult family situations that place difficult demands on you, have a great opportunity to develop inner solitude. And it doesn't matter then where you go. But also if you truly wish to see emptiness, if you truly wish to achieve high states of meditation, it's very useful, occasionally, or often as you get older, to go into deep physical solitude.

He says, "May they be released from distractions." And those are just mainly, in Master Shantideva, he's talking about the distraction of thinking about yourself and forgetting others. Then you can reach deep states of meditation. It's a very beautiful thing that people in this group are doing so many deep retreats. We don't know precisely, but we have kinds of information that people are doing deep retreats, and this is a very wonderful thing. I hope you will continue it. Okay, next verse.

**(44) May nuns forever find support
For their physical needs, and live lives free
Of conflict or any outside threat.
May every person who's ever become
Ordained conduct themselves
Perfectly in their moral code.**

Then it's a special prayer for nuns. But it can refer I think to all of us. In ancient times it was very difficult for nuns to find support. I think it continues today. I'm very proud of the fact that almost all, or maybe all of the retreatants are women. It's a very great step. I think it's a great example for the future. And I think it's great that so many people have given us support.

Then Master Shantideva prays that they would live in harmony. We mentioned yesterday women have to be even more stubborn to do deep spiritual practice, because of the ancient prejudices of our world. And so there are even more stubborn people put

together, and more potential for disharmony. There are ancient books from India and Tibet on removing disharmony from groups. I think that means there must have been disharmony. And it's a very terrible thing.

Many lamas have mentioned to me that of all the things we should watch out for the worst is disharmony within a group. You have to set aside your personal wishes, you have to set aside your opinions sometimes, when it's necessary to maintain the harmony. There's nothing that turns off young students more than seeing disharmony of those people who have been trained so well.

Then Master Shantideva says, "May the women practitioners be free from outside threats." It's been a tradition, a cruel tradition throughout history, if an army came through a country, to attack the convents and the nunneries especially. They were vulnerable. And it continues to happen, in Tibet for example. And so we pray that they not be hurt by outside threats.

Then Master Shantideva sends his energy to all people with vows. It's one thing to decide not to harm other people and animals, not to kill them for example. It's much more powerful if you commit yourself not to do it, formally, before a high lama like His Holiness or Khen Rinpoche. And Master Shantideva is saying, "All those people who have made a commitment like that, I send them my good karma. May they have the strength to keep those commitments they made."

**(45) And may any of those who may have ever
Broken this code regret what they've done,
And always work to clean the karma.
May they then return to a higher birth,
And in their new life never see
Their spiritual discipline fail again.**

[laughs] A lot of Geshes today.

It's more powerful to commit yourself not to do a wrong thing, and it's more powerful if you break that commitment than if you hadn't made that commitment. There's a great lama, Lord Atisha, who helped bring Buddhism to Tibet from India. He said, "My vows are like the weather. My monk's vows, I've only broken almost none of them, like a tiny drip from a faucet. My bodhisattva vows, my vows to be kind to others, I break pretty frequently, like a steady soft rain. And my tantric vows, which you can break in a single instant of negative thoughts towards a holy being, I have broken like a wild thunderstorm." He used to carry around a small stupa, a small image, and stop all day long and pray that the bad karma of just thinking something wrong shouldn't grow.

And so I think we are similar. I think we are fortunate to have had great lamas. We understand our vows. We are special in that way. But the mental ones especially are so hard to keep. And so send your good karma.

And here I introduce a new idea. Those of you who have done *tong len* – the practice of giving and taking with your breathing, you know that you can send energy

ahead into the future to help yourself also. You can send your good karma to yourself tomorrow or next week or next year. And send your good karma ahead, your good karma from maybe the first days of your spiritual life when you turned away from the pain of this world, and send it ahead to yourself and say, “This is energy shipment from me now to me future. I hope it helps you to keep your vows.”

Then Master Shantideva does what we call a *mayin gak* in Buddhist logic. He makes one statement by saying something else. He says, “I hope they can come back to a higher life and keep their vows better in the future.”

He’s saying that it’s very dangerous to break your commitments. It can take you to terrible states of physical and mental misery. And he’s trying to send energy to those people who have broken their commitments. You have also learned carefully how to clean bad karma, and it’s important to keep doing that practice, especially with the fire.

I think lastly I’d like to tell you – on this verse, don’t get your hopes up – we noticed something in our *sojong* rituals together. *Sojong* ritual, if you don’t know, is a group ritual to admit to each other the things we’ve done wrong, openly, and to encourage and support each other to improve in the future.

And so sometimes what we’ve been doing when we meet, which is not the whole group – only during break months: we keep our book, diary, during the day. We stop six times during the day; we check one of our vows and see if we have broken it or if we’ve done very well with it. And then every two weeks, which was yesterday, for example, on the full moon, we take that diary and we snip out some of the hits and some of the – what do you call – disasters. Then we share them with each other, and then at the end of the ritual we burn them all. The good ones go up in smoke and send energy to the planet; the bad ones are destroyed.

But something interesting happened. We began to notice that some of us were confessing for others. We would share a written entry from our diary, and it would say, “I managed to stay patient while Retreatant B was being such an asshole, when they broke their vows so terribly.” And then Retreatant B saw it and they said, “This is lucky. You’re doing my *sojong* for me.”

So I think it’s important. The only person who can keep your vows is you. And the only person who can keep other people’s vows is them. We don’t have to keep theirs for them.

You know there are secret vows. If there are secret vows that you know about, I think it’s logical to assume there maybe secret vows we don’t know about, that we haven’t heard about yet. And so we have to be very careful with this dedication, I believe. Send your good karma to those who seem to have broken their vows, but never forget to say “seem.” “Seems like that to me.” Because we never really know. And I think it’s a tendency for all of us. Okay, next.

(46) May every sage who lives in this world

Find the honor due to them, and always be offered

The food and other needs they request.

May they always take care that their hearts are pure,

And may they earn a good name that spreads

Throughout the entire world.

This is a special dedication of good karma for sages, could be yogis or great meditators or lamas. But at some point in a person's spiritual life they may, I think you can call it "turn professional." And there's a change in the way you live.

Some teachers follow the path of dedicating their whole time to externally teaching others in an obvious way, and then they become dependent on the kindness of others for their support. In ancient India the word for monk was *bhikshu*, and *bhikshu* means "to eat" but it also means "to beg for your food." And so it's a prayer that those who've chosen that path will get all the support that they need. And it's sending karma.

You wouldn't guess how much, frankly, financial trouble great lamas have had, and have. His Holiness the Dalai Lama has tremendous debts because he's supporting hundreds and hundreds of monks. He is, frankly, in very difficult financial situations constantly. Holy lama Khen Rinpoche, we told him, "Don't worry, Rinpoche. We'll give you \$115 a month." Six months out of the year we couldn't do it. He never said a word. He never complained.

His refrigerator was often empty. I can remember a day when he said, "Go to the refrigerator. Give the food and make tea for all the students."

I said, "Rinpoche, there's nothing there. There's a quart of milk." He said, "Bring the quart of milk and make tea and give it to everyone." Then he didn't have anything for himself.

So we have to pray that people like that always have enough support. But when you begin to accept support from others it comes with a heavy karmic responsibility. This is very serious in the Vinaya. It's described. The karma of support which others have given you so you can practice is extremely dangerous. To waste another person's precious life by not using that support properly is very, very powerful bad karma. And I also especially encourage the retreatants here. We can't waste a single drop of food. We can't demand anything that we don't desperately need. We can't complain about any of the circumstances, ever. It's extremely bad karma.

And so Master Shantideva is saying, "May those people who get support, like we are, conduct themselves in a way which would make the people proud who are supporting them." Next verse please.

**(47) May none of these people ever again
Undergo the pain of the lower realms;
In strength beyond the strength of gods
May they quickly win the state
Of a fully Enlightened One
Without the slightest hardship.**

[laughs] Master Shantideva's praying – this is a sum up – all the people who are devoted to a spiritual path should have good physical and mental health for the whole time that they are reaching enlightenment. They should have strong, healthy bodies, strong,

healthy minds, until the day they reach enlightenment. And so it's sort of a summary verse. Next verse please.

**(48) May every suffering being there is
Make offerings over and over again
To every Enlightened Being there is.
And may the Enlightened Ones enjoy
Forever what we have offered them,
In infinite waves of bliss.**

I have trouble with offering, I tell you honestly. I see lamas like holy Lama Zopa Rinpoche or Khen Rinpoche set out extraordinary offerings all over their rooms, sometimes thousands of offerings around the house. And I have difficulty with that. I have trouble, I think, imagining a Buddha will come down and drink a bowl of water or eat a cookie the way that Santa Claus would take the milk and the cookies. I have trouble with it mentally.

But I think it's important for us to understand that's not what happens when we make an offering. We offer physical objects to our teachers and to Holy Beings. If the teacher is a true yogi practitioner, they have absolutely no need for almost anything we can offer them. A real yogi teacher sees another possession in their room as a new enemy. It's just trouble, one more thing to disturb my meditation. They get rid of it as soon as they can.

There's a beautiful story. You know: Student A goes to Lama Zopa Rinpoche, gives him a priceless rosary. Goes and sits down in the reception room. Student B goes in for his blessing. Student B comes out wearing the rosary. True story. Repeated over and over.

But the offering has been completed, and the offering is perfect. You have offered to your lama or Holy Beings something that means a lot to you. The minute you thought to offer it, it was offered. The minute you thought about offering the water bowl or the piece of fruit or the flower on the altar, countless Buddhas in countless parts of the universe were struck with countless waves of bliss. You should know that. It's true. Don't be discouraged or think that offering is silly.

I had students bitterly complain to me that they saw another student wearing a sweater they gave me. It doesn't . . . it means you don't understand the offering. The minute you decide to give, the minute you put out your arms to offer the thing, countless Enlightened Beings are overwhelmed with extraordinary bliss and emptiness perceptions. Does it mean they don't have bliss before? Of course not. Does it mean you gave them more bliss than they had before? Of course not. It's for us. It's that we have triggered more bliss in them and it's an extraordinary good karma. So Master Shantideva is saying whenever any single person in this room offers even a little bowl of water, may every Holy Being be overcome with infinite waves of bliss and emptiness. Next verse.

**(49) May every plan there is in the heart
Of every bodhisattva to help**

**Every living being come true.
May everyone get every single thing
That the Enlightened Ones who shelter us
Have in mind for us to get.**

I was thinking about this verse this morning. I used to work for a carpenter in the summer times in college. He was a beautiful, extraordinary man named Otto. He was very small and old. He smoked a pipe. He had an old Kansas hat on. And he was such a beautiful man. And he would come up and say, “Hey you, young feller. Take those two-by-fours there and nail ‘em together like this.” And I’d nail them together. And I would break my watch off because my aim was so poor.

He told me one day, “I can make a carpenter out of your brother Geoff, but you’re hopeless.” And he would just set me to the stupid work, and I’d nail a couple of boards together, and then three days later he’d say, “Where’s them boards?” And I’d go get the boards. And then he’d adjust them and put them into the structure of this new house. And I had no idea what the house would look like. I didn’t know what he was asking me to do. He had the whole house in his mind. And he would – three days and four days ahead, to make me busy – he would tell me to nail some things together. He has a vision of this whole house. He knows every nail that’s going to be going into this house. And I don’t have the slightest clue; I just nail them together.

Bodhisattvas are like that. They are working on a totally different level. We can’t, people can’t even imagine what bodhisattvas have in mind. They can’t imagine the extent of their vision. They are truly working on a universal level. They see things that will not happen for hundreds or thousands or perhaps even millions of years.

I’m not talking about Buddhas. I’m talking about a bodhisattva who has seen emptiness. They have a special knowledge of the master plan. They see the whole house. When they ask us to do a small thing – “Nail them boards together” – we have to do it. They have a master plan. They have a plan we can hardly, we could never imagine.

And so Master Shantideva is saying, “I pray that whatever plans these bodhisattvas have, they should come true. And people who are asked to contribute and nail boards together for the master house, they should try to do it happily and understand that a larger thing is happening.”

With Buddhas it’s even beyond that – future, past, for all time, is compressed into a single point. They see everything that will ever happen and that has ever happened, everywhere, in a single instant. And so it’s very powerful to send them your good karma. Can you imagine how big your seeds will get if you just make a simple, little prayer: “May the Enlightened Beings’ wishes be fulfilled, their plans.”

For them, a million years is nothing. *Jneyam alpam*. The world is reduced to water, a rain puddle for them. So in this verse, when you try to practice, send your good karma that the master plans of these Beings be realized. Next verse please.

(50) May those who follow the lower paths

**Of self-made awakened ones, and listeners,
Attain the happiness they seek.**

Those of you who know Buddhist philosophy, “self-made Buddha” is a code word for practitioners who are very advanced but don’t have compassion – ultimate compassion – yet. And “listeners” is the same. These are code words for high practitioners, very advanced yogis and meditators, but they don’t yet grasp – they haven’t directly experienced – the extraordinary wish to act on a universal level for all beings. And so it’s almost, if you notice, the verse is very short. Master Shantideva is making a frank put-down of these people. He doesn’t even give them a whole verse. He gives them half a verse. He says, “Good luck, guys.” But the very fact that it’s such a short verse is a statement. The fact that it is the only verse in the whole chapter which is cut into half, it’s a half a verse, is an implicit prayer that you and I should never fall into that kind of attitude. Next verse.

**(51) And may we, through the kindness
Of Gentle Voice, remember in life after life
Who we are and what we practice,
Rejecting the worldly way of life
Again and again, until the day
We reach the level called Intense Joy.**

If you notice, this is the first verse where it changes to “we.” All the other verses, almost, have been “them.” Master Shantideva is saying, “Take your good karmas and send them to your future self. Take your good karmas and ship them to yourself.”

For what? To reach “Intense Joy.”

What’s “Intense Joy?”

“Intense Joy” is a code word. It’s the Sanskrit name – *pramudita* – for the first level of a bodhisattva. This is the name for the first of the ten bodhisattva levels. You reach “Intense Joy,” the level called “Intense Joy,” when you see emptiness for the first time. You step on that level in the first millisecond that you have seen emptiness with the wish to help every single living creature in the universe in your heart. And at that moment you see them all, you see every one of them in a yogic perception, in a deep meditative direct perception of every living creature in the entire universe.

Each of us, if you haven’t come there already, you can reach that place. You have to try. It’s why we are here. It’s why all of these teachings are going on. It’s the purpose for their retreat. It’s the purpose for our very lives. All of us, if you haven’t reached this place, must try. What can stop you from reaching this place? The worst thing is if you forget why you should reach it. And that’s because we have to serve others.

I mentioned earlier today some of the terrible pain that I know has happened actually to people here. You have to keep that in mind. You can’t ever forget it. We are only here to stop that pain for every one of us. And so send your good karma ahead into the future. By the blessings of Gentle Voice – a name for Manjushri, the bodhisattva or the deity who represents the direct perception of emptiness. And may we never forget

why we are here. It's the only reason we are all working so hard. Everything we do is to reach the level of Intense Joy. Send your good karmas ahead to yourself and others, if they haven't reached this level that they should reach this Intense Joy.

Now you have an opportunity to reach the level of intense joy of refreshments. And please have another short break. We don't have much after that.

BREAK

[Laughs] Okay. I'm sorry it goes on a little long. I'd like to finish the whole chapter. Not tonight. *[Laughs]*

But also we like to be with you. We miss you very much. It means a lot to us that you come. And I think all of us are sort of, like to drag it on so we can be close to you. We really miss you a lot. Okay, next verse please.

**(52) May we gain the mystic ability
To live off even the poorest of food,
Growing ever more strong and healthy.
In all our lives may we win the wealth
Of learning to live in solitude
With nothing more than barest needs.**

[Laughs] Wow. Okay. It's very simple verse. As our, as we start to work more and more for other people, there should be a corresponding shrinking of our own needs. And it's a wonderful experience, even if you can do it a little bit. But as your attitude shifts more from selfishness to giving for others, say giving to others, then naturally your own needs should start to shrink. And the combination – I think Master Shantideva is specifically saying – after you've seen emptiness, after you've reached Intense Joy, is that you start to change your body in the years after that. Your life begins to change. Especially if you're trying to practice the secret teachings, then your own needs begin to shrink drastically.

On a moral level you should use less of the world's resources, and on a physical level your body needs less food, less sleep. Your needs begin to shrink because you are seeing the first stages of your body's transformation into light. And on a very gross level, people like us should begin to have less impact on our earth. We should begin to use less of her resources.

I'm not a great ecologist, but living here for the last few years, I think all of us retreatants have begun to appreciate deeply the wilderness and the wildlife, the other people who share our world. We have become close friends and companions to the local creatures. They eat with us often. They will even come to the door and wait for us, try to catch our attention. All sorts of wonderful creatures. And we begin to sense the need to share the earth with them in a deep way.

And I think as spiritual practitioners, as our physical needs should shrink as we serve others, we should and we do become more sensitive to the fact that every time we use a single object – food or material object – that we don't really need, every time we eat something that we don't really need, we are taking things away from the earth and from other creatures and from our future children and grandchildren. And so this verse is, I think, a very beautiful statement of simplifying our needs so we can serve others. Next verse.

**(54) We are working to achieve the goals
Of all the living things there are
In every corner of this universe;
And so by this power may we learn to do
Every single one of the things
That Gentle Voice is able to do.**

[Laughs] It's a prayer, sending energy to ourselves in the future, that we should be, learn to act like Manjushri himself. Mainly the power to see emptiness directly. May we learn to see that. Send power ahead to yourself. And also to act in secret ways, to act around the world in secret ways. Next verse.

**(55) And may we decide that we will stay
To work to clear away the pain
Of every living being there is
Until the last day of this
Universe; until the very last
Suffering creature is changed.**

It's a prayer that we learn to take responsibility for everyone else. And it begins with just the work you are doing anywhere. For example, if there's a teaching like this then you stick around after it's over. We used to serve Holy Lama during the retreats in New Jersey. They used to be ten days long. And many people would come. And on Sunday afternoon there'd be a small tornado of cars leaving, and suddenly the entire grounds of the temple and the house were empty of people and full of garbage and work to do, clean up. And it's a kind of attitude that begins with small things like that.

Will you be there the day after the teaching, offering to help people clean up and put things away? Will you wait around until the real end of the virtue? And then it expands on a greater level. Are you willing to make a commitment to stay as long as it takes to help the last person through the door?

Many of you know, who have studied deeply, that it's not true that bodhisattvas must stay and suffer until the last person is through the door of enlightenment. It works the other way around. A bodhisattva's job is to get enlightened immediately, go to

nirvana and highest enlightenment as fast as you can, because then you can emanate countless bodies and help other people in trillions more ways than you can if you wait. So it's not correct, the rumor that bodhisattvas choose to stay in the suffering world until every other person is gone beyond – it's the opposite. But we have to have that attitude, that we would be willing to stay and suffer if we had to, to help others. In actuality, your job is very exciting. You have to get to total bliss quickly so you can really help others. This is just as statement of the attitude that you should have that you will work for others' sake. You will think of others first.

There's many students – and I do it myself – we say we're working for all living beings, and then when there's only one donut left in the box we eat it ourselves. We do that. It's a sign. It's an indication. It's a danger signal that we don't have bodhisattva's attitude. It starts with small things. You can't claim to be a bodhisattva or studying bodhisattva's way of life if you can't give away a cup of tea or the last donut. We have to start with those things. We have to start with small things. And give them away to other people. Next verse.

(56) May every single pain that is coming

To any single being there is

Ripen now upon me instead.

May the great community of bodhisattvas

Go forth and spread through all the world,

To work for the happiness of all.

This is an ancient practice of trying to take other people's bad karma away from them and swallow it ourselves. It's so important, I'd like to leave it, if you don't mind, for tomorrow. What was the second half?

“May the great community of bodhisattvas . . .”

Oh, Okay. There's a beautiful Sanskrit verse. Let's see if I can remember. *Kanda itva kala dandam brahmande vicaranti*. It means – *kanda itva* means “those Holy Beings who are walking around on this planet in disguise, among the mass of people.”

In the dakkye, it starts, “*Ji nye dorje kandroma*,” “however many you may be, I don't know.”

Kala dandam means, *kala* means “time” but it's a word for the Lord of Death. *Dandam* means “a club,” “a stick.” It means, “those who have clubbed death to death.” It's a beautiful word, *kala dandam*. “Those who have murdered death,” because they have moved beyond this kind of body, they have entered a state beyond death. It is the goal of all of us, and to take other people there. *Brahmande* means “the egg of Brahma.” It's a word for the universe. *Vicarantite* means “those who wander around the world in disguise helping the rest of us.”

And Master Shantideva's prayer is the same: “I send the energy of writing this holy book, *Bodhisattvacaryavattara*, I send it to all those secret agents, bodhisattvas, who

are all over the place. May you continue to wander through our world and help people secretly.” Next verse.

**(57) The teachings of the Enlightened Ones
Are the one medicine that can cure
The great sickness of living kind.
They are the one ultimate source
Of every form of happiness.
And so by this power may the teachings remain
Long upon this planet, with all the support
They require, and all the respect they deserve.**

Master Shantideva’s praying that the single medicine for all suffering should remain in this world, the teachings of the Enlightened Ones. It boils down to one thing: Serve other people. Take care of other people. Take care of other people. It’s the whole teaching in that one sentence: take care of other people. If people continue to take care of others, then the teachings of all religions are staying on this planet. And they are the one medicine for all pain in this world. And anything that contributes to keeping that idea in this world, send your good karma to that. Next verse.

**(58) And lastly do I bow myself
Down to the One with a Gentle Voice,
The One who has been kind enough
To teach me the ways of virtue;
Thus last do I bow myself down
To the One who was kind enough
To raise me up from childhood:
I bow to You,
My Spiritual Guide.**

In the actual chapter, this is the final verse – I’ve rearranged the verses for this teaching. We all come to our teachers like children, small children. I remember, I think the first day I came to holy lama Khen Rinpoche. I was, I think, twenty two. And one of his senior students sat me down and said, “I’ll be honest with you. It’s a lot more trouble to have you here than not to have you here. It will be more trouble for Rinpoche.” He was called “Geshe-la” at the time. “Your very presence here is trouble for Rinpoche.”

I was very new. I was sort of blown away. And I went home to my little room and I thought about it. And I thought, “I’m going to try not to be trouble.” But I was. And I still am. And it’s hard, it’s hard to bring up a student. It’s a lot of pain. It’s a lot of

work. It's not – you can't finish this in a year or two. It takes a lifetime. And that relation remains for many lifetimes. And in a sense our teachers have taken us like a child in a basket left at the door. And they take responsibility for us. And we fight them. We struggle against them. We can't listen to them. If we could, we wouldn't need them. It's true. It's by definition: *rang gi tsen-nyi ki drup*. We don't know enough to even be a good student. That's why we're a student.

And so the last verse is a prayer, sending whatever little good karma we have to our teachers. "I'm sorry for being such a difficult case. And I pray that you will stay with me. I pray that all my teachers, my many teachers here, will not give up on me. I pray that you will continue to try to guide me, even when I'm crazy and I'm fighting you. Even when I don't listen to you. Even when I refuse to see who you are."

Third Day: Saturday, March 30, 2002

So today I thought be good to talk about failure. We've been talking about good deeds. We've been talking about sending your good karma to other people. But we have many more failures. We have many more mistakes. And we can use them. We can use our mistakes.

Holy Lama Khen Rinpoche, when he first gave the secret teachings in this country, that I know of, there was a small group of disciples. One woman raised her hand. She said, "Rinpoche, are you going to give us secret vows?"

Rinpoche said, "Yes."

She said, "I heard if you break those vows, you can go to the lowest hell."

Rinpoche said, "That's true."

And so she said, "Then why do you give us these vows? We can't keep them."

Rinpoche said, "That's true."

She said, "Then we'll go the lowest of the hells."

He said, "Well if you do, you can tell all the other people you're there because you broke your highest vows. 'I'm not like you other slobs here. I'm not here because I murdered someone or committed adultery or stole from people. I'm here because I broke my Tantric vows. And you can say it proud.'" Then he said, "Come on, when you fail in your spiritual practice, it's because you've been practicing."

The Kalmuk Mongolians have a saying – I don't remember it – *kudmush oogah*, and *mohah oogah*, it's something like that. It means, "People who never do any work, can't make any mistakes. We can't make mistakes in our practice if we're not practicing."

We are trying to be good people. And we are failing often. More times than we succeed. We try to practice the perfection of Patience, one of the highest Bodhisattva commitments. I will tell you openly and honestly, I listened to the wonderful Asian Classics Institute tapes of this same book, *Bodhisattvacharyavatara*, The Guide to the Bodhisattva's Way of Life. Christie and I listen to them on Sundays.

I was inspired by this lama, this American lama, describing the perfection of Patience so well. We turned off the tape recorder. We got up to prepare something like a meal. And I got upset and angry about some stupid small thing. And I thought, you just got through listening to two long hours of patience, spoken by yourself – so inspiring – and then you can't control your own heart in the next fifteen minutes.

I tell you honestly, I have gone to *sojong* – this is the holy ritual prayer for cleaning our bad karma – and I sit down in the among my other fellow retreatants, and I start to think of maybe a time that I got angry. And just thinking about it during the ceremony of purification, I get angry. You get angry purifying your anger. We're hopeless. *[crying]*

I'm not kidding. We say we're going to practice giving. We go to our yurt. Someone dear to us is in town for a few days; we dig through the junk that's been piling up. The best things we keep on the altar, because they're ours. We know that we will get to keep them if they're on the altar. And then the stuff we don't like so much goes in a bag of down on the side and then when a friend is in town you dig through the bag. We can't be generous. We have obstacles in our hearts. We can't give the things we really like.

Holy Lama and I watched the Pope on television one day, speaking at a large

stadium near New York. And he said, “Don’t give people your extras; don’t give people the things you don’t like. Give them what’s dear to you, give them the major part of your income.”

Rinpoche was amazed. He said, “Oh that’s perfect.”

We can’t do it. We say we’re going to respect other people’s things, and then the first time we need something, we take. We live in country where no one needs anything much, we have everything. But the minute there’s a shortage ... I remember the gasoline shortages.

I was in India, I watched people fight over a half a gallon of kerosene for their stove. I said, “Americans never do that, we are more noble.”

I came back during the oil crisis. People were shooting each other in the gasoline lines. We are generous as long as we have extra. We don’t steal as long as we don’t need. But the minute we need, all the ethics, all the Bodhisattva’s code, goes out the window. We won’t suffer for the sake of honoring our vows.

We’re all like that. We say, “I’m going to practice the Bodhisattva perfection of meditation. We sit down, maybe we don’t even sit down. Maybe we figure out an excuse not to do it. We do that; the retreatants do that constantly. We have 24 hours a day to meditate. We’re constantly trying to come up with new excuses not to. Then when you finally sit down, your mind wanders off, and you sit there for an hour, and you get up feeling great. You haven’t thought about the subject once.

We go to prayers, holy higher secret prayers, together. We recite holy ancient texts, and all I can think about is the desserts after. We’ll get to share Vajra Yogini’s cake tonight. Wonder what kind the caretakers have sent.

We do prayers together, everyone’s wondering, “Did anyone notice I can do the Tibetan?”

We go to teach people, if they listen to us for awhile we start feeling like a big shot. People start coming and treating us like a lama. Deep down inside, we like it; we get addicted to it. We start to criticize other teachers. We start to get angry if people don’t come and bow to us, and give us some nice thing. It’s our nature, admit it, we all have it.

We say we’re going to do retreat in Arizona. In New York, we can’t stop dreaming about the days in Arizona, in Arizona, we can’t stop dreaming about the days in New York. It’s true. We make so many mistakes, we fail at our practice, but there’s a background, we are trying. We are really trying.

I use to work in the diamond company. I went to my holy – Yamantaka? No I don’t think so, Chakrasamvara – boss, and he said “You got that large order ready yet?”

It’s like Montgomery Ward’s – 30,000 diamonds. I said, “No, I don’t.”

He starts to look like he’s going to have a heart attack. I said, “I can’t get the stones.”

This is like a mantra in the business for us, “I can’t get the stones.”

He says, “Did you try everybody?”

I say, “I tried everybody. I even, – there’s a guy named Saritej Yogesh Madhvani – I’ll never forget you – he’s got the stones”

He says, “We’ll buy em.”

I said, “We can’t agree on the price.”

He says – I'll never forget it – he says, "How much does he want?"

"He wants 293 dollars a carat."

"And so how much did you offer him?"

I said, "Of course I offered him 250. Then I went to 260. He won't move a dollar. I went to 270. I went to 280. This is humiliating for a buyer. You swore they weren't worth more than 250. I went to 292.50. I'm not kidding. He's dragging me through the mud, but I have too much pride to go the extra 50 cents. That's why Montgomery Ward is not going to get their diamonds."

The boss pats me on the back. He says, "You're wonderful."

I'm amazed. I'm in awe. My jaw drops, "What do you mean? You're gonna lose this order."

He says, "You're brilliant." He says, "You found the market."

I said "What do you mean?"

He says, "When you get that close and you break a deal, you know what the thing is worth. If he won't take 250 or 60 or 70 or 80, or 90, you know it's goddamn well worth 293."

I never thought of it.

He says, "You found the market. Diamonds don't cost anything, they're just stupid little rocks. If somebody wants them, they have value. If nobody wants them, they are worth nothing, and you found this invisible line called the market. You found the market. It's brilliant."

He taught me for years. He said, "Now, when you walk out of here, I want you to understand something. Every time we have a large order in the future, you break half the deals – you lose half the parcels of diamonds that come in. Then you know you're at the market. You know you're at the edge of the border where you can just barely buy the thing, and that's how we make money."

And so I think of my practice like that. When you are failing, you say, "There's one person in this group I really can't stand. I've tried, I've really tried. My patience breaks at this one person."

Then you should stay with them. You should keep them close to you. Then you know you're in the market. You see, when your patience is breaking half the time, and your patience is kept half the time, then you're right there in the market. You're right where you're supposed to be.

If you go to a retreat, and you break down half the day, and you're crying and feel crazy, then you know you're in the market. When you have something to give someone and you're walking over to their yurt, and you can't decide whether you should turn back or not, you're in the market.

This is the market, and this is where we should stay. Our failures are a sign that we are on the edge, we are right at the edge of our envelope, we are stretching as far as we can. When you fail in your vows, when you fail in your holy bodhisattva activity, when you fail to be a good person because you are struggling to be a good person, you are in the market of being a good person. You don't have to worry about anything. You'll never go to a hell realm like that, because you are struggling to be good. The boss should pat you on the back. You're in the market, you're really in the market. People who never fail in their practice are not trying. People who never lose patience with other people are just avoiding the people who upset them.

So when you fail, carry your head proud. You have something to dedicate. I think it's a very holy practice to dedicate our failures, because we have failed in the line

of duty. Other people fail who've never heard of bodhisattva activity. Other people fail who've never heard of vows. Other people commit bad deeds constantly, all day long, without the slightest hesitation. They never heard of the ten commandments, or they never heard of the ten nonvirtues, and they could care less. So when you fail, be proud, you've failed because you are trying. People who don't try don't say, "I failed." And dedicate that trying.

There's three ways to dedicate it, like we said with the good karma. One is external. One is trying to work with outside causes – things that have already happened; one is like trying to work with cement that's already hard.

You meet someone you don't like, and you try to reason with them. The reason you're meeting a person you don't like is because you did the same thing to someone else before. It's too late to reason with them, you know that. You can talk to them, you can try to convince them that they are doing something wrong; it's too late. If it works, be happy; if it fails, be happy. It was too late anyway. It's not under your control really. So bad things come to you, look at it like that. The result has already come out, the cement is already hard, it's too late really. Try. Try to make things better, but don't be surprised or upset if nothing works out.

You can also work at a level I like to think of as soft cement, or half-hardened cement. I like this practice, it's very similar to the *momos* we talked about yesterday, the dumplings. Yesterday we said you can do a good karma, do a good project, work hard, maybe it takes five, ten years. Then in the last hour, in the last day, give it away to someone else. Let them have the credit. Slip into the background; give it away right there, give it to others, let other people have it. It's a very powerful practice.

You can do the same with negative karmas. I worked in a truck company when was in college. I didn't have enough money to go to the college. I had some scholarship, but they required us to work if we didn't have enough money, and so I worked in a trucking company. We had to carry mostly big tents, like this one, around New Jersey and set them up for people. We had about seven or eight big trucks, and we learned to drive them. Often times you'd be on a work crew: the truck is an open truck, there are three guys on the crew, and there's only room in the front for two. And it's cold – New Jersey winter – it might be snowing. Someone has to sit in the back of the truck – open.

And there was this rule passed down, I don't know how many generations of students, but it was a beautiful rule: no one sits in the back alone. So one of the guys up front would get out of the warm truck and go sit in the back unnecessarily with the freezing guy. And this was a code of honor that we had.

In a big corporation, it's the same. We had a code of honor among the vice presidents; no one ever spoke it, we just knew. Generally in a large corporation there might be five or six vice presidents. We were board members, we could sit around the board of directors' table, and normally you are blaming each other for all the things. And competing with each other.

But when someone does something really bad, when someone makes a really serious mistake . . . I remember one person packed up a large parcel of diamonds and gold, very valuable, worth a considerable amount of the company's money and sent it uninsured to the wrong address. And there's no way to prove it was ours. Actually it came back later, but at the time, this person would have almost ruined the company. And

something strange happens in that board room; all the vice presidents they come around that person, and they protect them, and they support them – everyone – it’s unbelievable. The boss says, “Who’s faulty was this?” and five people say “Mine.”

In the Monastery, we call it *kyiduk chikpa*. Just say the word, it’s beautiful: “*Kyiduk*” (“*kyiduk*”) “*Kyiduk*” (“*kyiduk*”) “*Chikpa*” (*chikpa*)”

When you join the Monastery, they take you into a special room, up on the upper floors of the temple. You stand before the abbot and the monastery secretary. They take out a huge scroll. They say, “What’s your college?”

I say, “Gyalrong.”

Then they say, “What’s your nationality?”

I said, “American, first American.”

Then they say, “Are you accepted by the monks?”

“Yes.”

“Then you can enter the *kyiduk chikpa*.”

Kyi means happy, *duk* means sad. *Kyi* means things are going well. *Duk* means things are screwed up. *Chikpa* means one for and all for one. It means once your name goes on the scroll, then whatever good happens at Sera Mey Monastery, we all enjoy it together. And when a disaster happens, we all suffer together as one. We support each other in the good times, and we support each other in the bad times.

And they say, “Do you swear?”

And I say “I swear.”

And then they shake your hand and they say, “You’re *kyiduk chikpa*, welcome to the family.”

And so we have to share each others failures. This is the partly wet cement way. It could be anything. In our yurt, it happens like this. One of us picks up one of those Chinese thermoses [*laughter*] ... it could be any thermos. It slips out of our hands, and these are made of a special glass, the inside sleeve, and it has this amazing quality like a cannon. It shoots very fine glass splinters around the whole yurt. And this is *kyiduk chikpa*. You have a choice, you can stand there and yell at the other person, or you can say, “We’re *kyiduk chikpa*. And both people get down on their knees and spend a few hours cleaning up glass slivers.

This is a way in real life to share other people’s problems and failures. When you see someone make a mistake, a big mistake, go to them and figure out a way to share the responsibility. Our natural tendency is the opposite – we want to divorce ourselves from this person’s side as soon as they’ve made a big mistake. But when someone has done something really wrong, when there’s been a real failure, then others of us in this group, others of us who are trying to practice together, we should stand with them. We should say it’s our fault.

So look out for ways that you can help be *kyiduk chikpa*. Try to find ways to share other peoples failures with them, and it’s a very beautiful kind of dedication of karma.

I’ll describe the inside wet cement version, and then we’ll have refreshments.

This is *tong len*, this is the *len* part of *tong len*, taking other people’s karma onto yourself. In the heart chakra, in the subtle energy center at your heart, there are *asamkhyā vasana bis* – countless mental seeds stored, ready to go off like tiny little crystals. They are not physical, they are not mental: they are energy, they are potential. And so the holy practice of *tong len*, is – when you know someone else has made a bad karma, or looks to us like that, which is all we can ever say – then try to imagine that you

could take away that karma from their heart.

Breathe in deeply. Imagine that the bad karma seed is coming out of their throat and their mouth, like a little evil black tiny spot. And then when you breathe in, imagine that it comes in through your nose, down your throat, into your heart chakra, and enters that infinitely tiny drop of primal consciousness. And then those of you who have learned this practice know you must destroy it in the moment that it enters the drop of your inner consciousness. There's a flash of light and the evil seed is destroyed forever.

You don't take the seed; you don't keep the seed. It never ripens for you or anyone. This is very important not to let it stay there, not even in your visualization, not even in your mental picture of it. As soon as it enters the edge of the sphere of the infinitely small drop of consciousness, you destroy it with a burst of white light.

So what's the good? Can you take other people's bad karma away?

No.

Prove it.

I'm here. I suffer. I don't know who else here is suffering. I am suffering. I suffered today already. If there is a being who could take away my bad karma, and if that being was compassionate, which they should be, I wouldn't have suffered today. It proves that karma cannot be taken away by other people. Or we wouldn't be here.

So why should I pretend I'm taking other people's bad karma away? When you work in the subtle drop of consciousness, you are manipulating simply by the focus of your own mind. When your mind focuses in that drop, it can actually move things around. It's the only way to move things there. The very act of focusing at your heart chakra even if you have no idea what it's like, keep trying. Keep trying, over and over. It may take years before you really find it. That's okay. If you didn't try you wouldn't see it even after years.

And then you go inside, and you start – with your focus, with your concentration – to actually manipulate the karmic seeds there. And it's very important to understand that all the things you can see, all the things you even think are being projected from this drop. So if we can go into the drop, if we can manipulate the seeds there, everything in the world will change.

Are you saying I could stop a war on the other side of the world by fooling around with my inner drop of consciousness at my heart chakra?

Yes, that's what I am saying. It is happening in your world because of some violence you did.

That's the way to go to paradise. That's the way we get to heaven. It's much more powerful to work with wet cement. And so it's not a stupid exercise to imagine, as we dedicate our good karmas, to suck in other people's bad karmas. *Kyiduk chikpa*, we share your pain and happiness together; we are all one family now. And you suck in the bad karma, and you destroy it in your heart chakra. And this profoundly affects the future of the entire world. This profoundly affects the future of the entire world.

Ah whew, take a break. *[laughs]*.

BREAK

So now we'll go to Master Shantideva's work, *The Guide for Bodhisattvas*. We

all are trying to be bodhisattvas. And we get suggestions from him about where to send our good karmas, our good karmic seeds like little crystals from our hearts to other hearts, other people's hearts. I changed the order of the verses to fit this teaching and frankly to fit the story of Jesus' crucifixion, but the numbers of the verses are there. Today our theme is failure, and Master Shantideva is going to send the good karma of writing his book to people who have failed in an ultimate way. Could you read the first verse?

**(4) I don't know how many
Realms of hell there are
Hidden in our world;
But by this power may every person
Trapped in one instead find joy
In the joy of the Heaven of Joy.**

Master Shantideva begins to send his good karmic seeds out with the power of his own mind, to people in the hell realms. I have to try to convince you in the next few minutes that hell realms exist. It's not popular to speak of them. You are considered foolish by many people if you say you believe in the hell realms; other people will say you're just following the old books – that's negative thinking. Other people just say, the world is wonderful, there can't be places like hell realms.

I keep thinking of the lady at my office in New York. One lady was pregnant, she was dealing with large amounts of topaz. We were very concerned for her health and the health of her child, because the color is imparted by radiation. The stones stay hot for different lengths of time, depending on the kind of radiation you use. But you have to try to imagine the danger of radiation: one tiny particle in a collision is freed from the substance, like a small piece of gem on your finger, and it easily cuts through your skin. It reaches a single cell in the first development of the child, and it goes inside the cell, penetrates the cell wall, and it hits part of the chromosomes, and it damages an infinitely tiny piece of the DNA chain in a single cell. All cancers start this way also. It's a single loose atomic particle, striking a single cell.

It's the same with karma, when the DNA chain is damaged, then the child will grow wrong, and you can imagine in the time of, oh two or three seconds in the womb, this DNA has been damaged, and then for 30, 40, 50, 60, 70 years, this baby has a defect, a serious defect. So the idea that a tiny infinitely small damage in a seed can cause decades of pain – real pain – to the child and his family, her family; it's real, it's not a made-up thing. We know these things happen. The woman's child was damaged.

Karma is the same. A tiny imprint on that infinitely small dot of consciousness in your heart. These seeds are managed by thought alone. These seeds are planted, these seeds are moved around, these seeds' content is determined only by the focus of your own thoughts. And so if you do something very violent, mentally if your intention is very negative towards another person, then a seed is planted in your heart. DNA is damaged, karmic DNA is damaged. And then it matures like any seed, takes time to grow. And then the seeds which are creating out reality, this tent, this desert, this sky, the earth you are sitting on, the thoughts you are having, all of that energy is coming from the tiny drop

in your heart, and it's wearing out because it's happening.

Every time an hour goes by, thousands of good deeds you did in the past are, their energy is finished. And when that energy is gone, we call it death. Try very very hard, try hard to know, death is not an outside thing; it's a change in your consciousness. It's a change in your perceptions, that's all. The images being presented to your mind by the tiny karmic seeds wear out. And then you see something different. You see what the next seed in line offers to your mind. And if that seed is malignant, then you see a hell realm.

People try to look for hell realms, "Oh we'll dig a tunnel under the earth." It's not like that, it's a change in your perceptions. If you can watch a clock go from three to four o'clock, you can go from this realm to a hell realm. It's the same. You have to think about it a lot.

So Master Shantideva says first, "I send my good karma to people in the hell realms." In the hell realms, time slows down. You know when you are in pain, time slows down. And so the perception of time there is a long, long time. The karmic seeds don't allow your body to die. People say "What a silly idea. You mean you could have your head cut off and then get back up?"

Yes, it's a silly idea. Oh, where do you think your life came from? What's keeping this meat alive? Where does life itself come from? How can a small bag of guts and bones outlive a car or a house? How? Where does life come from? It's seeds, karmic seeds; they can do anything. It's not crazy to believe that you could be cut into pieces in a hell realm and then come back into another body, whole, and be cut up again, and again, and again. Because you're here, you're alive. Your body is as much as an impossibility as those bodies are.

Really read a modern physics book, Steven Hawking's great book, *Brief History of Time* is classic, you should read it. One of the holy teachers made me read it; I didn't want to read it. But he's very honest at the end. He says, "We can't explain why things happen. There are contradictions which are impossible. Light itself moves like a particle sometimes and then moves like a wave sometimes. It almost acts as if it were two contradictory things at the same time."

We can't tell you even the position of a particle and tell you its speed at the same time. This is called uncertainty principle. It's a fancy way of saying, "We can't figure it out." Einstein himself introduced an idea called cosmological constant. It's a made-up fiction – and he admitted it – to explain things he couldn't explain. It's a big part of the theory of relativity. And it's frankly a fiction, and he said it's a fiction, but it has to be there or my idea is wrong. Modern physicists threw out the cosmological constant, and replaced it with their own fictions, and they – read his book, he's very frank – these are fictions, we don't understand. How can life be produced? We don't know. The forces which exist in balance to create human life are beyond possibility. The very energy of an electron in relation to the other particles, if it were a millionth of a percentage different, life would be impossible. We can't explain why it came out like that.

So hell realms exist. I could give you the historical argument. Oh, Christians also say that, the Jewish scriptures also say that, the Muslim scriptures also say that. Dante's description and Arya Nagarjuna's description are the same. But I think if you are an intelligent person, it's more powerful to explain the real cause of hell, which is the seeds in our own minds.

Then Master Shantideva says, “May their seeds be changed, may the hell realms become the Heaven of Bliss.” This is a Buddha Paradise. Enlightened realm. He sends his good karmas to them for that. Next verse

(5) May those who freeze in the cold of hell

Be covered in warmth.

May infinite showers of gentle rain

Fall from vast bodhisattva clouds

To cool the searing pain

Of those who live there in fire.

(Laughing) Thank you. Nice job.

I'll tell you some tantric secrets, what the heck. *[laughs]* We have three principal subtle channels in our bodies, the two smaller ones on the two sides and a larger one in the middle, running roughly down the area of the back bone.

All of your experiences of something hot, of motion, are ultimately triggered from the channel on the right side. Your perception of a sun is being emanated by the energy of the channel on the right side. Those of you who have studied emptiness deeply, you know. The idea of grasping to things as self-existent, the idea that things come from their own side and not from us. Every time you think that in a certain way, then that energy on the right side is moving in a certain malignant way, a wrong way. And ultimately that has created all our perceptions of moving objects and the sun itself, the heat within our bodies.

On the left side, the other half, ignorant ideas about the nature of our own minds, triggering forces which have created objects like the moon itself. Your perception of the moon is an image presented to your mind through the influence of this channel, due to mistakes in the past.

If these subtle energies are disturbed in a serious manner, by serious negative wishes toward your fellow man, then those same energies create two forms of hell realms. One, the hells which are extremely hot. They are huge, dark caverns filled with screaming people running across an iron ground which is red hot. There's nowhere to go, they just run and scream. In the hell's caverns above that – you can't find them, no one made them. Do you think Lord Buddha was a fool? Do you think he thought some construction company went underground and built these places? They are being produced by your own mind, and they are real therefore.

In the upper caverns, people just sit in snow and ice and scream, whimper in pain. So Master Shantideva is sending his good karma – may the people in the cold hells be blanketed in a sweet warmth; may the people in the hot hells, may this beautiful rain descend on them. From where? From bodhisattva clouds. What's a bodhisattva cloud? It's the simple action of taking care of other people. It's the simple action of destroying the ignorant selfishness that ruins our lives. Next verse.

(6) May the forest of falling leaves of knives

**Turn for those who live there into
A pleasure grove of shady bowers.
May the daggers of the trunks
Of the trees of Shalmali
Sprout as the Wish-Giving Tree instead.**

Surrounding the caverns of hell there are other hells, like concentric circles. People in the hot hells, they see at a distance trees, and they believe that they can run there and find some comfort. They run under the trees, and then the leaves become one like large knives, like razors, and they drop down and they cut the people's bodies, cut off little chunks. It is a creation of former very evil negative thoughts about others. People came to you for protection and you failed them, you refused them.

I want to be clear that if you are really trying and you fail to give help and protection to others you don't have to worry. The malignant seed won't be perfect. This seed can only come if you give up the wish to help. This seed can only happen if you fail and you don't care that you failed. Those of us who fail and go home and feel bad, you don't have to worry. The pureness, the purity of your sadness will clean that karma.

So really we just have to keep wishing we could protect others, and try as hard as we can, and not refuse anyone up to our capacity. Then we fail, and we know we're in the market.

There's a tree in the hells called Shalmali. Shalmali means a kind of a dagger. If you've ever seen palm trees up close, they have these sharp daggers of wood, pointing up near the top. People are being chased across the hell realm's floor by wild beasts, like large German shepherds. They have iron teeth. They are ripping the peoples' legs open. They see a tree, they try to climb it, the branches which are like swords, turn downwards, and they cut the people open. You have a choice of climbing up against the swords or dropping to the dogs. When you get to the top and the dogs go away, you want to climb down – the swords reverse. This means the karma of a promise to help someone, giving them hope, and then changing. Someone comes to you for hope, for help, and instead you take advantage of them.

Again, this seed can't be planted for this hell if you are struggling to be good. We are all trying, struggling to be good. People here, all of us who sit at nights in our yurts and wonder why we can't be better people, just the wondering, just the wishing we could be better, changes the karmic seeds of failing others. And they will produce a sweet result. Next verse.

**(7) May the caverns of hell suddenly echo forth
With the soft sweet song of the dove and nightingale,
Ruby-throated sparrow, graceful swans, birds
Of every kind, drawn to the gentle waters
That spring up instantly there, covered with lotuses**

Whose delicate fragrance fills the air.

Perhaps the worst thing in the hell realms is the sound of millions of people screaming. And the poetry is very powerful. The idea that suddenly the screaming stops and people are listening, and suddenly they hear these beautiful songs of birds. Every kind of sweet song of a bird that you can imagine. And some of them are the songs of birds which are only attracted to lakes and ponds. And then suddenly, in the middle of the fire, a pond appears and beautiful trees, and birds are landing in huge flocks and singing beautiful songs, and the fires are receding and beautiful huge lotuses are growing out of the cool water.

Master Shantideva is manipulating mental images in his own heart chakra to try to actually change the reality of hell. It's a very powerful action. More powerful than anything any of us can do externally. Next verse:

**(8) May the heaps of burning embers of fire become piles
Of precious jewels, and the red-hot glowing iron floor
The ground of a new world, sparkling in crystal light.
May the mountains that slam together, crushing the crowds
Of helpless people between them, turn to the palace
Temples of heaven, filled with bliss-filled Buddhas.**

So Master Shantideva is going into his own heart chakra; he is entering his own drop of consciousness, he is manipulating infinitely tiny karmic seeds by focus itself, by the act of focus itself. And he is imagining that the embers and the hot coals in hell turn to jewels. There are special mountains in the hells: people are herded in huge masses between the mountains. And then the mountains slam together and crush them. The mountains open again, the people rise again, the mountains crush them again.

I think many of our very basic phobias, like afraid to be in a small place, or afraid to be in a high place, I think they are vestiges of our formal hell lives. We have basic instinctual fears, even of death, which I believe are driven by a deep unconscious knowledge of what can happen after. And so he's praying that these huge mountains should turn into beautiful crystal palaces, and inside there are just Buddhas singing, and hell becomes a paradise.

The very act of imagining it changes seeds in your heart chakra. The world begins to change itself. It's an incredibly powerful way of helping others. Next verse.

**(9) In the moment that I speak may the great rain of putrid
Filth, and stones of solid fire, knives, and spears,
Transform into a soft steady shower of fragrant flower petals.
And in the hells of anger, where people snatch up rocks
And sticks to gash one another open, may they instead
Gather up armfuls of petals, laughing, tossing over each other.**

There's a special part of hell; it's one of the easier parts of hell. When you're born there, you just assume a body like, maybe like ours. And the minute you open your eyes, there's someone running at you with a stick or a rock, and they are trying to beat your brains out. And due to your karmic seeds, you are filled with anger. You search, you try to find any kind of a sick or a stone, and you pick it up and you fight back. And you can imagine a vast plain, burning plain, dark, huge groups of people just trying to bash each other's brains out with rocks, all day, all night, no rest, no stop. When someone dies, they just get up again.

That's impossible!

Your life is impossible. It comes from anger and violence and competitive thoughts towards each other. Why are vows eight and nine of the ten non-virtues, why did they make it into the top ten? Out of 84,000. Number eight is being unhappy that other people have gotten something nice. Number nine is being happy that trouble has come to other people. We must be having some version of these thoughts about a thousand times a day if it's in the top ten. And if you truly examine your heart, you will find those thoughts there, even at this moment.

And so in a way we are already picking up rocks and trying to smash each other's heads. But just the intention, just the wish that other people should have problems, which I openly confess I have all the time, creates a malignant seed and it ripens into this hell realm.

If you fight it – how – with your book, with your diary, with watching your vows and your own heart from hour to hour. It doesn't take much, just write down the truth. "I had a thought about this other person I was envious of. I was hoping they would have a little trouble."

The very act of focusing on the true condition of your own heart, with honesty, ruins that nice evil seed, and makes it into a beautiful seed. Do your diaries. It doesn't change us over night. You don't have to be a hundred percent sincere. You can be tired and scribble down something half true. But the very act of looking at your own heart, the very act of going into your mind and admitting that we don't wish well on others, ruins that nice hell seed, and it becomes the seed for a bodhisattva. Next.

**(10) I send the awesome power of the good deed that I've done
As well to all those trapped within the river that cannot
Be crossed, wrapped within the hell-flame there, with all
The skin and flesh ripped away from their bodies, the bones
Jutting out in the glistening white of freshly fallen snow;
May this power grow their bodies back, in the form of divine Angels.**

One of the last of the surrounding hells is a special kind of river. It doesn't flow with water, it flows with fire. Inside the flowing fire are small creatures. The closest thing in this realm is like a piranha. People are running to escape from the dogs, the very evil birds that peck at them, the special beings, guards at the hells who are trying to cut

them open. And they run into this river. They can't ever reach the other side. No one ever reaches the other side. Every time they put their foot down, the fire and the creatures rip the flesh away. When they raise their leg, the bones are jutting out, and in the time it takes to lower their leg again, the skin has grown back. Master Shantideva says, when their leg comes up, may they turn into a tantric deity, and fly away. He is praying for that.

I think this is a statement on how we treat others who are on the very end of their rope, people come to us for help. As a bodhisattva, we have a special responsibility when another person has nowhere else to go. If you have knowledge that a person has another option, if you know that a person has someone else to turn to, then your bodhisattva vows allow you to refer them, direct them, to another person. But if you honestly know that this person has come to the end of their hope, if you're honestly aware that this person has nowhere, if you know that everyone else in the world would reject them – waste of time, hopeless, too much trouble, incredible trouble, maybe even crazy – then you have to take them in, we have to take care of them especially. They have reached the river at the end of the hells.

We don't always succeed, you know, I know. People have come for our help, they have been maybe difficult people. People with major problems. And we have tried to help them. Maybe not as much as we could. But we really tried. And it failed in the end. But if you truly wanted to help, if you truly tried to help to your capacity – our capacity is not very big, we're not perfect. But make a special effort to help people who are beyond help, you will never have these seeds. We can fail gracefully.

I'd like to take a break there and we'll finish shortly.
Now I listen to old tapes from New York. He always says, "We're about done," and I know dinner is an hour away. Okay, we'll take a break.

BREAK

Next verse please.

**(11) And then may the beings in hell take pause,
and wonder suddenly to themselves,
"Why now do the henchmen
Of the Lord of Death, and his vicious
ravens, and the birds of prey,
Why do they turn and run from us?"
What glorious power has turned the night of hell
to golden day, and smothered us within
this happiness, this strength, this bliss?
Who could have such power?" And may they raise
their eyes and see the blue
of sky, and seated in it**

The One Who Holds the Diamond in His Hand.

**And then may joy spread
in their hearts, so powerful that
It tears away every wrong they ever did,
and so then they can rise
and fly—fly away with him.**

It's a very beautiful image. People in this huge cavern of darkness are screaming, running from hell guards. They were not hired by some employment agency. They are a projection of the same evil malignant karmic seed in your own heart chakra, like every irritating person you've ever met. And suddenly the guards are running the other way and suddenly all the vicious animals like Nazi German shepherds are running the other way. Suddenly the darkness in the hell turns into this glorious sunlight. Suddenly the dark cavern roof turns into a beautiful blue sky. And the people are amazed. They don't know what's happening.

They look up in the sky and there seated on a sun is a bodhisattva. In Sanskrit, his name is *Vajradhara*. Also called *Vajrapani*. And he has driven away the hell guards and the evil animals and the darkness. And they are so happy, they have such joy, that it pierces the heart chakra, it pierces the subtle drop of consciousness; it goes to the center of the karmic seed and explodes it, and they are finished with their hell life. There won't be any more hell life. There is no more hell, and they just fly away with him.

It sounds a lot like some kind of a god who can just drop down into hell when he feels like it and bring everybody out. If he was a real god, and if he cared for those beings, there wouldn't be any hell realm. They would've left before it began. There is no such being, and the existence of our own suffering proves it. We have to take responsibility for our own world and our own lives. We created them, we are experiencing them, only we can stop them. No one can change your karma for you. No one can take your karma away from you. The fact that we suffered this afternoon – I did – proves that they can't if they are compassionate.

So what is Master Shantideva describing? Here begins a section where the great – it's called a *nge way sey gye* in Tibetan – eight great bodhisattvas who are particularly close to Lord Buddha. Each one comes to the hell realms, we will see four of them. And they change the hell realms.

How can an outside person change my world? I have to do it myself. I have to clean my malignant karmic seeds. I have to do such pure deeds that I produce a new world.

Master Shantideva's talking about the secret identities of these Bodhisattvas. Vajrapani is in truth a tantric deity, and he represents the entire secret teachings. I think when I say secret or tantric, old seeds come up in your mind and you think of cults in dark little caves, and maybe a few candles, and a skull full of blood maybe. But actually the secret teachings are these beautiful crystal mansions of golden light, whose foundation is purity in your ethical life – purity towards all, compassionate kindness towards all beings. The secret teachings are founded on these ideas. They are the extension of these ideas. They are the natural outcome of being kind to countless people.

They are full of light and purity.

And so Master Shantideva is saying if you want to really change the hell realms, if you care that people that you can't see might be suffering, tormented – unspeakably – then try to enter the secret teachings. Find a qualified teacher of those secret ways, educate yourself properly; get yourself prepared out of love for all beings who might be in pain.

It's my hope that the sweet secret teachings could be imparted to many kind and holy people through all of our work. But from your side, you must prepare. It's foolish, and frankly it can lead to great sadness and problems if someone tries to show you the secret ways, and you're not already prepared.

And so, I ask you again, there's almost a little more than a year left. The retreat actually goes three years and three months. You have about a year left. I ask you again from my heart, I beg you, finish the courses, finish the eighteen courses of the open teachings. Get yourself ready, please. It's not difficult. We sit and drink hot chocolate and listen to the stupid guy ramble on. Then you fill out a few questions, and that's all. You can easily do it. But if you haven't had time up to now, you gotta turn on the gas now. You'll run out of time. The time will come and you won't be ready, and it doesn't work. Even with the best intentions of a teacher, if the student is not ready, it actually causes trouble to try to lead them into the secret teachings.

Along with the courses, you have to try to develop your hearts. *Vajrapani*, which means the one who holds a vajra. *Vajra* has been called thunderbolt or diamond bolt, because in the old days, when lightning struck a rock or a tree, it split it – it burst it apart. We had one here, close by. It was extraordinary. It was a huge oak tree under which we all used to sit for classes when we began retreat. And one night lightning struck it and just broke it in two. And in the old days, people thought lightning, if it could do that, must have a diamond at the very tip of it, because they knew that nothing could scratch a diamond. But the diamond in Vajrapani's hand – and his name means “diamond in my hand,” represents the two great concepts of the open teachings: emptiness and karma.

Never, no one here, I'm sure, would ever have a mistaken idea about emptiness, by now. It's just the emptiness – you can say the emptiness of Jesus, for example. Some people saw him as a savior, as a messiah; some people saw him as a competitor – even when he brought people back from the dead. Some people saw him as a political threat. Some people saw him as an idiot, fool. The people in Jerusalem at the end saw him as a failure, incompetent impostor. Everything he claimed about the eternal realms, and eternal life, and kingdoms of heaven – obviously a lie, since he is up there on this cross bleeding to death.

Even nowadays, all of us, we come from different backgrounds. We can have different perceptions of historical Jesus. Some people mildly respect him. Some people have a very bad experience about maybe some church they went to as a child, and they equate it with ties that were uncomfortable, or long boring talks.

That's the emptiness of Jesus. Nothing more mystical than that. He doesn't have a nature: He's not a divine being. He's not a human in contact with the divine. He's not a great moral teacher. He's not an idiot or a fool, or incompetent, or a failure. He's only what thou sayest. He's only what you see. That's his emptiness. It's no big deal. Karma operates in your heart chakra. The *vasanas*, the subtle seeds ripen. You perceive this historical being as something good or bad or indifferent or whatever your karmic seeds force you to see. It's not a choice. Even if you change your mind this weekend about Jesus, it's because your own seeds have changed. That's the emptiness and karma

relating to one person.

And Vajrapani holds a diamond bolt in his hand to represent that. It's a beautiful fact that the shape of the vajra is the shape of a twinned diamond crystal. All diamond crystals which form under perfect conditions, form themselves into the shape of the vajra that we use in our special prayers. And all of you have studied the diamond cutter and you know what it represents. Next verse.

**(12) May a rain of lovely flower petals
mixed with cool and perfumed water
Descend in a song and extinguish the flames
of the fires that burn in hell.
May the beings who live there look upon
this sight, and suddenly
Be overcome by happiness. And then
may they think to themselves,
"Who could have done this thing?"
And may they turn and see
Before them the One who holds
the Lotus in His Hand.**

A second of the eight great bodhisattvas appears in the sky, sends down a gentle rain of flowers and extinguishes the hell realm fires. This is "the one who holds the lotus in his hand," is the name for *Avaloketeshvara*, *Chenrezig*. You can say Dalai Lama.

It's not a big mystery. What can change misery into happiness? What can make each of us here? What can make me happy? What can make you happy is just taking care of other people. Sit with someone this evening. Have a meal with them. Bask in the glow of the holy words of Master Shantideva, the story of Easter, and just try to imagine what they would like. Try to pass them the food they would enjoy. Try to talk about the thing they would enjoy talking about. Try to put yourself across the table in their body, and simply try to take care of them first, as if they were you.

This extinguishes the fire of all pain and unhappiness. It's so easy. All of us are at times unhappy. We are all at times confused. We are all nervous about our lives. We are all concerned that we aren't Buddhas yet. But the solution is so easy; just think about other people. Just try to make other people happy. Next verse.

**(13) And then may the hell beings
hear a voice that
calls to them and says:**

**"Come my friends, so far away,
cast away your fears now,
and come be at my side;
Come to the one whose power
has stripped away your agony
and thrown you into joy."
And when they lay their eyes on this one,
on Gentle Voice himself,
may every miserable creature there
Burst forth in a song, a song
that roars throughout the hells,
a song that sings:
"You are the bodhisattva who protects
every single living being,
overcome by your love for them;**

I think we have to read the next verse too.

**(14) "You are the youth divine,
with your flowing locks,
body blazing in light;
How could it be
that you have come to us,
and smashed the terrors here?
Are you not the one
to whom a thousand gods
would run, to touch
The tips of their crowns
at your lotus feet?
The one whose eyes glisten
In tears of compassion for us?
The one on whom
A constant shower of petals falls?
See him now—surrounded by palaces
filled with crowds of celestial maidens
singing out his praises!"**

The next great Bodhisattva comes, the third one. It is Gentle Voice: in Sanskrit, *Manjushri* or *Manjugosha*; in Tibetan, *Jampelyang* or *Jampeyang*. He represents the Buddhas' knowledge; he represents the understanding of emptiness. So already we've

had the Bodhisattva of the Secret Ways, then the Bodhisattva of Kindness, and now Master Shantideva devotes to verses to the Bodhisattva of the Knowledge of Emptiness.

Emptiness is the key to everything. The reason we even have retreat centers, the reason there are any classes at all, the reason people are working so hard to teach, the reason people are in retreat, the reason you are doing retreats, the reason Holy Lama Khen Rinpoche ever came to this country was to try so hard to get each person here to see emptiness directly. It takes fifteen, twenty minutes. It takes years of effort and preparation.

All the secret methods as well, all the exercises with which we try to affect our inner channels: breathing exercises, physical postures, everything, all the special meditations are directed towards causing, triggering with in the deep channels, the direct perception of emptiness. Again, emptiness is not some void or nothingness. It's an extremely powerful reality above our reality. And you can intellectually understand it as the fact that Jesus or any other person around us is only what we perceive and nothing else.

At some point you are able in deep meditation to perceive directly the absence of all other Jesuses. The fact that no other Jesus exists or no other Buddha exists, or no other us exists. It's not that we don't exist – that's not emptiness. It's not that we don't have a body – that's not emptiness. It's that if you took away the Michael Roach that I am – that my karmic seeds are creating right now, you wouldn't have any other. If we took away the speaker today that you are seeing, who is created by your karmas, there wouldn't be anything else.

There is no base reality. There is no way that things are and you are looking at it. There isn't even any way that things are and your are interpreting it. Everything is your interpretation. There is no way that I am, or any other person is, or you are. Everything is being driven by your karmic seeds. All things are a perception. Which is why we can go from hell into paradise – it becomes a simple matter of collecting the right seeds carefully, persistently – it takes time. And then when you get a good karmic seed, well you goddamn well better think about it and give it away.

Put it clearly in your mind: "Today I went to that teaching. I sat there for god knows how many hours, and I really tried to listen. I'm not perfect, I was bored sometimes, I wandered sometimes, my ass hurt sometimes, but I tried hard. I got a good karmic seed in my mind."

That's called crystallizing the seed. The focus on it crystallizes it. Then you have to send it to someone. You have to give it away to someone. I send it to one of my holy teachers that I doubted or I was disrespectful to this afternoon. *[laughs]* I'm not talking about me. I'm talking about a seed that I have that I would like to send to myself. And you can all, we can all do that. That's why emptiness is our savior. We exist, all these practices – from the first day you ever heard of Buddhism to the final days of your tantric practices in some yurt somewhere – they all relate to trying to see ultimate reality.

On that day, those fifteen minutes, you will clearly and directly see the enlightened awakened being that you are to become. And it will be unstoppable. At that moment you will see directly into the future. You will see, oh what the heck, seven lifetimes – nothing. And then you will be the holy, sweet, enlightened one who helps countless people on this world and other worlds. You will see this if you haven't already,

and this is why we are here. This is the only reason we are here.

And so Master Shantideva's Bodhisattva Manjushri, the angel of emptiness is changing the hell realms into paradise. Next verse

**(15) Oh thus may it come to pass,
through the power of the goodness
that I've done:
Every suffering being in hell,
wrapped now deep in happiness,
standing staring up
At clouds as they gather overhead,
and the reality
of the bodhisattvas—
The one whose name is
Sheer Excellence,
and all the rest—
Uncovered fully in the light,
sending down upon them
showers of the rain
That brings them bliss,
cool soft rain,
rain of finest fragrance.**

Thank you. Sheer Excellence is the name of one of the other eight great Bodhisattvas. In Sanskrit it's called *Samantabhadra*. In Tibetan, *Kunsang*. This Bodhisattva is known for Samatabhadra's offerings. It's a beautiful offering. You imagine the whole sky covered with sweet roses. I like roses in the sky – could be any flower you like. But these beautiful flowers and holy offerings to the Enlightened Ones and all suffering beings spread throughout the entire daytime sky, like flowers floating every few feet from each other, all the way up to the end of the atmosphere. And you imagine them and you give them. Master Shantideva has asked the Bodhisattva of Giving to come.

Those of you who studied this scripture, know that its structure is based on the six perfections. And that oddly, the first perfection, giving, isn't covered in the entire book in a separate chapter. And here Master Shantideva reveals that this is the chapter on giving. It's the chapter on the ultimate way of giving. Not to work with outside objects, which is so primitive and so limited. How many coffees can you make for people? How many small gifts can you give to others? It's very limited. How much protection can you really give to all the people in New York today who were beaten or robbed, or raped?

You can't work with dry cement very well. We have to try. It's our obligation, it's our honor. It's a commitment we've made to protect others and give to others what we have. But, ultimately, we must work at the level of causes. We must learn to enter the chakra of consciousness. We must learn to enter the storehouse of karmic seeds; we must

learn to fix the DNA, and then teach others to do it. And that's the real giving. That's giving at an ultimate level. Next verse.

**(16) And by this power may every being
Who lives in the animal realm be freed
From the terror of feeding off each other.
May those who live as craving spirits
Enjoy a life of peace and plenty,
Like humans of the isle of Haunting Voice.**

We're on the next to the last verse. Master Shantideva has concluded his gift of his good karmic seeds to the beings in the hell realms. Now he goes to the beings in the animal realm – the first half of this verse. I grew up in cities like you, most of you probably. I didn't have much contact with animals except with pets – dogs or cats or things like that. But here, something different has happened. I think it's very joyful. I'd like to tell you about it. It's very exciting for us, who are in retreat. We are city folk, really, and it's always a joy to see these things happen.

I think because we are quiet – we don't speak, normally, except when you're here. And, because we are trying so hard to keep our minds in meditation and good thoughts, we don't have other obvious distractions to prevent us from trying to keep our minds in a holy place all day. And I think because of the quietness of our minds, and the quietness of our voices, then slowly, slowly, very slowly over the two years, the animals have come to us. Very, very gradually. At first, it was the dumb ones, like lizards, and they . . . Okay, not so dumb . . . But, now it's really exciting.

This afternoon is an example – we were sitting there, we were reading a book, and a rabbit came to the door, the screen door, and he actually banged his shoulder on it. And he wants a cookie. And we open the door and he hops inside. If you see a wild rabbit in the wild, you will only get a quick glimpse, because they run. But they are, they treat us as family now. It's very beautiful. We have other animals that come. Even coyotes come. It took a long time for the coyotes, and they don't eat from our hands yet, but almost. They will come inside the fence and eat close by us, and they are very beautiful.

But there's something very sad. There's really something sad. I came to realize that I can't love them too much. I came to realize I can't get too attached to them because they constantly are killed. You see a baby rabbit, a few inches long. You befriend him slowly over a year or two, and then you walk out one day, and his body is there, and his chest is torn out. And you learn sadly that we can't – it's very hard emotionally for a person who's in retreat all day, and befriends another creature, to see them murdered, or lying on the ground. It's almost like your mother was killed. We don't have other friendships, or people around us, so we become very attached to the animals. But they are constantly being killed by each other.

I know that many animals are special. There are many stories – true stories – of amazing kindness from animals to other animals. But if you live here and you watch the animal realm, it's a terrifying place to be. Each smaller animal lives in terror of the larger

animal. There's a food chain. The animals are extremely alert constantly. You can't make the slightest move, you can't make the slightest sound. They'll be a hundred yards away if you sneeze or cough while you're feeding them. Because they depend on their wits and their speed for survival. Because they all eat each other . . . They all live off killing each other. Most of them. And so they are very, very hesitant to even approach us for months and months because they are so afraid. And afraid of each other.

So Master Shantideva is sending his good karma, his good karmic seeds. I pray that all those beings in the animal realm may be freed from this violence which is done to them. And, it's important to say that humans are a big part of the food chain. We are always killing animals, either purposely or by accident. Often just simply by neglect. We don't stop to think that we use the skins of the animals, or we take advantage of their trust in us. He's praying that we should all be freed from this kind of violence.

I'd like to read the last verse because it connects to the second half of this verse.

**(17) May a stream of milk descend from the hand
Of the Lord of Power, the Realized One,
The One Who Looks with Loving Eyes,
And may it fill the spirits who crave,
Washing them too in a gentle bath,
Leaving them cool and refreshed.**

There's another realm we can't see. There have been reports in western culture. People call them ghosts. People say a house is haunted by ghosts. We have stories of poltergeists. We have stories of wraiths or other kinds of spirits, especially around houses, things like that. Buddhism teaches that there is a kind of realm of spirits. These are beings who, when they were human, were overly attached to objects. It could be attachment to your house, it could be attachment to physical objects like the things you own. It is a malignant seeds' result – the malignant seed was trying to grasp onto physical objects – trying to own them, trying to collect them, piling them up in your home, always trying to get the best ones for yourself, always giving the lousy ones to others. And over a lifetime these small seeds pile up, and as you die, you feel intense attachment and pain that you are going to lose these physical objects which you have collected.

Every object you leave in your house is a danger. Every object you allow to be in your house is a danger. During your life it takes up a certain part of your mind. If you have too many of those objects, you will never be able to meditate, because of course a part of your mind has to catalog, has to be aware, where is that object now? Where is my favorite rosary? Where is my favorite Buddha image? Where are those nice things that people gave me? And you remember. If you remember where they are, it means they took part of your mind. Those objects stole part of your thoughts, your mind. Part of your memory is occupied. Part of your attention is not available to give to your meditation.

These objects are deadly enemies of Buddhist practitioners. This is a no-brainer – you have to get rid of them. Really, give them to the Good-Will. Give them away to

people who are not trying to meditate. And every object you leave in your home, as you die, there's a grave danger. I'm not being poetic. This is serious. This is like having a big ball of radiation in your house, or poison in your water. It can kill you. It can take you to a *preta* realm. If in your last few moments of your life you reflect sadly on some idiotic physical object that you own, it can take you to a bad realm. So wiser now to get rid of them.

Master Shantideva is praying for the beings who have gone to this realm. They often stay around the thing they were attached to. Their bodies are made of very subtle physical matter – we can see them only under special circumstances. The things people call ghosts are like them, but they are counted in the millions. There are thousands on this land that we are sitting on. They wander hopelessly, attached to idiotic physical things they owned or they lived under, and they suffer. They have a special karma that due to their selfishness and possessiveness they can't enjoy anything. You can see this karma growing in people before they die, people who have put their trust and hope in physical objects are, as they approach death, very sad. They suffer a lot. They try to cling to those objects. And so Master Shantideva is trying to send help – karmic seed of his good deed – to the people who are suffering intensely from the disease of possessiveness.

We'll see you tomorrow, and thank you for coming. We get all excited when you're here. We talk sign language about who we saw under the blindfold, and it makes us really really happy that you are here. It's a very bright time in our lives. Thank you.

Fourth Day: March 31, 2002

We've been talking each day about a good karma that you and I may have done that we could give away to other people, because this is what the chapter by Master Shantideva is about. I think it's my joyful duty to remind you of the good karma I have seen you do. I so often pick on you. It's only fair. I would like to speak today about all the hard work I've seen all of you doing to help the teachings in this world. I would like to speak about all the amazing things you have done to make sure that these teachings survive in this world and that people who wish to have a chance to drink of these teachings.

We're not allowed or encouraged in Buddhism to proselytize, bother people, but if people are interested, if people see an announcement for a talk and think it might be interesting and come of their own accord, then it's our responsibility and it's our great honor to have something ready for them. There are people sitting here, they came to the very first tiny classes – five, six, seven people – and this man had the wisdom to bring a tape recorder. He said "I'd like to remember what's said," – even to the first class I think – "and maybe later someone might want to know what was said." He kept bringing a tape recorder to class.

People would ask him, "Did you get that third class, I missed it." He would make a tape for them, and now it's been, I think about ten years later. He continued to insist that these tapes should be made. He spent a great deal of his own time, countless hours, and a great deal of his own money. He got better and better tapes made, he made them into beautiful packages. People in other states and other cities began asking for them. He made sure everyone got what they needed. There was a big sign, and I hope there still is, on the front of the package that said, "If you don't have any money, don't worry about it – it's free."

And now I heard – I saw, illegally – a small pamphlet in the temple library that over 75,000 tapes have been distributed from the kindness of this person. You have assured that the first great introduction of the great holy books of our lineage and tradition, which Khen Rinpoche so kindly imparted to us, are available to anyone who wishes. I have gone around the world teaching – I've seen tapes everywhere. People come up to me: "What's your name?"

"I'm Geshe Michael."

"Yeah, but do you know John Stilwell? For years I've been listening to the tapes and his questions on the tapes, they're amazing! And he was so kind, he wrote me a letter, sent me everything I needed. We have a small group now, we are all listening to them, I teach them sometimes to others."

This is going on all over the world. This is a incredible service to the teachings. Each box of tapes comes with the original scriptures and the translation. And there are many people here who worked very hard to make tapes. We offered to people could write back and send questions or homework and we tried very hard to have a small group of people answer their questions, check their homeworks. It was extremely difficult. There were thousands of papers. People in prisons – a big network developed – people would send in ten-page letters about their life as an answer to a simple question *[laughs]* and kind students in New York would carefully answer each letter. It was all done at night in people's free time.

And then young people, really sincere, devoted good young people came, started saying, “I can help, I want to learn to translate. I want to learn how to make these notebooks. I can help you.” It’s normally a long road to become a translator, but these people were so sincere, they worked so hard, we had several very good teachers of Tibetan helping and within a few years they were producing very beautiful translations. Some of the parts of the courses were translated by them. Almost all of the Tibetan was checked, printed, laid out by them. Oftentimes they spent all night working. Now in retreat and elsewhere people continue to translate. I think you’ll be very happy later. Those who are prepared will be able to read many of the secret teachings in English.

One retreatant is working on an ancient commentary to our practice. Another retreatant is working on another commentary. They have made very good progress. We are already using those commentaries. A third young retreatant has translated all the beautiful secret rituals, for example, the beautiful fire offering that we do, and all this retreat we have used her translations for our special offering ceremonies.

Other people, one of the caretakers in particular, produced a – I checked the other day, just so I would tell the right thing. It’s about 800 pages, a manuscript of the entire teachings of a great lama of about 200 years ago, on our retreat practices. There’s another person here – I think – took all the tapes, recordings of all the classes we all took together in India, Sera Monastery, spent over two years carefully transcribing them out, adding all the Tibetan in pronunciation and has made two beautiful books of the extraordinary teachings we received on emptiness and the Mind-Only. There’s not more than a handful of clear explanations in the whole world in any language of this difficult and important subject. This man has saved this extremely precious knowledge for all of us to share and continues to help people with the tapes, and I think you will study this subject from him.

There are people in New York who came and said, “I will make books out of the teachings.” They spent years making beautiful manuscripts. We couldn’t finish them before retreat, but there are three or four extraordinary manuscripts done by several very fine writers. One Indian woman especially did the Mahamudra teachings, and a couple who are very fine poets and writers have prepared several other manuscripts.

We were approached by a large book company to write several books about Buddhism. They came out with my name on them but you should know that they were a collaboration by several holy students here who didn’t even want their names on the book.

People here have worked very hard to make the teachings available to others. There’s a man here who spent years trying to finalize the preparations for Godstow Retreat Center. This is a large and very expensive estate property which was donated for a dollar to our organization, but there were major problems in the final papers and things to do with the deeds and, and the township and the zoning, and this man took all the responsibility because he had a vision that people might do retreats in this place for many, many years to come. There was a woman, a lawyer who spent countless hours working on this project, and she and her husband spent countless hours working on the house and the grounds, and it’s due to her kindness that we are able to serve others in this center.

Then in New York fifteen senior students came forth and said, “I will help teach.” They underwent training for about a year and a half, specially. Then they began to teach

others. It's very difficult to teach people in your own country if you're not Tibetan or Indian, if you don't have a red robe or a yellow robe on, if your head's not shaved or very long hair. People think you're just a normal person. It's very hard, even if you're very knowledgeable, to teach your peers.

I was in India, at Gyalrong college, our college, the best in the universe, and they led in an old man one day, an old, a very old monk, and they ran to me and they said "Venerable has escaped from Tibet."

Every year we get between fifty and a hundred new refugees, many of them badly injured during the escape, many die in the attempt.

He shuffled in. I spoke to him for awhile. People said, "This is Khen Rinpoche's classmate from Tibet. He just escaped." And I spoke to him, I was overjoyed. They said, "This is the last classmate alive of Khen Rinpoche's."

And I spoke with him and he said "Young feller, you speak pretty good Tibetan there!" and "How'd you learn that?"

And I said "Holy Lama Khen Rinpoche taught me most of the things I know."

He said, "Oh what's his name?"

I said "He's the great former abbot who's living in America." (In Tibetan it's *Ari Khensur Rinpoche*).

He said, "Yeah yeah, but what's his name?"

And I said "His holy name is Geshe Lobsang Tharchin."

He said "Lobsang Tharchin, that sounds familiar."

I said "Well they tell me he was your classmate."

And he looks up, he says, "Oh Lobsang Tharchin? That little goofball? I don't believe a word of what you, he could never teach nobody! Last time I saw him he was putting thumbtacks out on the pathways around the monastery buildings," – because monks used to walk barefoot – "He was the biggest cutup in our whole class. He can't be the Khen Rinpoche you're talking about."

I said, "Venerable, how long ago was that?"

He said, "Oh, just a while back maybe, oh god, it's been seventy years now!"

He couldn't believe that this goofball had become abbot of Sera Mey and the greatest lama to teach all the westerners and this is called a "peer perception problem." Anyone here who tries to become a teacher, you will run into it. People will say, "I knew Winston when he was back just starting. He can't be teaching. He can't be explaining *trang-nge* to people I knew him back when!"

And it happens all over the world. Geshe Thubten Rinchen's classmates commonly tell me, "Oh, he's just a kid!" The abbot of Gyumey Tantric College was debating with us in the, in the debate ground. It seems just a while back.

And you have to overcome this problem. It always happens like that. You don't appreciate the teachers who have worked so hard you don't really respect a person who comes from your own country. Sakya Pandita said a wise man is never appreciated in his own home town. Jesus was thrown out of Nazareth's synagogue. He was almost killed when he tried to teach there. But you have to teach. This is a lineage. It happens every generation, the other students think you're "You're just a kid, you were in the same class as me." But that's how the next generation starts.

And I'm really proud – I think we've done it the right way – that the teaching has now passed to the next generation. You have worked very hard, you have trained yourself as well as any monk ever did in Tibet and I tell you, frankly, better than 95 percent of them. You are qualified, you are ready to teach, and you are teaching, and you

must teach. You must go on teaching, the new generation of teachers has come. And this is the way it must be if we are to help many people.

People here who are training, who have been training, who have gone to many classes who have done much personal retreat, contemplation, work on your own heart – you must now begin to teach. And I heard rumors sometimes the teachers who come and help us with their own sweet knowledge, holy teachers, some of them here, very great and kind teachers who come and help us, it will slip out of their mouth, “Oh, so-and-so was teaching in Ireland,” and I’ve heard that three of you at least have been helping people in Ireland. This is incredibly good karma because it’s the survival of the lineage.

The lineage is going on. The lineage has passed to the next generation. This is a wild success of our work. I’m very honored and proud. It’s a very frightening thing to think that after two and a half thousand years the lineage would stop in the United States or other western countries. It must pass on. You are doing perfect, beautiful work. I couldn’t be more happy. You have made me, you have made your teacher, and all your teachers are extremely happy, because you are saving the Dharma. Your teaching, your working to teach others, is breathing the life into the Dharma for the next generation.

I know that some of the staff, the caretakers, are teaching here also, in this area. It’s a wonderful thing. I’ve heard beautiful things from people. I know that people are teaching in New York and, I think, Godstow. Some of the teachers who come to us have blurted out things about how beautiful those classes are. It’s a wonderful thing.

I was in India, I was in Sera; we were learning from Geshe Thubten Rinchen. A small group of people came to me. They said, “We’re your grandchildren.” I said, “That’s not possible.” They said, “No, you don’t understand; we’re from Australia and we’ve been studying with a holy lama there,” A sweet, wonderful Australian man.

We got a fax from this crazy man about, I don’t know, six, seven years ago. He had seen the Diamond Cutter Sutra, a video, and he said, “We have to bring this to Australia!” He worked very hard and it went to Australia, and then he began to teach. I asked him, I begged him – he’s too modest – to teach, and he has wonderful students. You don’t know what it feels like to have people come up to you and say “I have been taught by the people you taught,” because it means that the work of your whole life has been meaningful [*cries*]. So I beg you to continue. You have to prepare the next generation – then you will have the same pleasure of meeting your own grandchildren later in strange places.

I’d like to make it clear today I would be very pleased if each of the people who have taken a major responsibility – the director of ACI in New York, the director of Diamond Mountain, the director of the Asian Classics Input Project, trying to save the holy books, those of you who have taken responsibility to teach in other states or other countries – I would like to make it very clear that I consider the lineage to be passed on. It’s my hope even after three-year retreat, that you will continue to serve as you serve, in the capacities which you are serving.

I pray, and I beg you on behalf of all of us living preachers, that you continue your work and you pass it on to the next generation, and you take special care to find suitable special people to whom you can pass on these responsibilities when the time is right for you, when the three-year-retreat bug bites you.

I would love to continue to teach special classes, especially for people who are

prepared. I long to instruct a handful of really fine translators more than I've been able to do. I think Arizona's a good place to work with special classes and I think Diamond Mountain will be a special university for teachers.

I think New York City is a incredible place. I think some of the most talented people in the world have the karma to pass through New York City. I would be – if it's the wish of people or the boards of the places in New York and Connecticut – I would love to come for special teachings maybe a few times, few months out of the year.

And then maybe I and Christie, we have serious practices we must finish. We are truly trying to reach the highest goals of these teachings. We are working incredibly hard. I think it's important for a teacher to set an example and try very hard to reach the final goals of the highest teachings of our lineage, and so I would also like to continue some deep retreats, but not all at once.

And I think – I would be very pleased to continue to teach special classes or events like an elder statesman. I think the primary teaching of the eighteen courses should be the responsibility of the directors and the board. There should be strong boards in New York and Connecticut and Diamond Mountain, and you people here must take responsibility that those teachings remain and are healthy. It's been passed on to you now and it's your responsibility to train yourselves well. It's your serious obligation now to carry that baby to the next generation.

And I will teach many wonderful classes also. I can't stop my mind wandering during retreat and I have many ideas for advanced special courses, and we're working very hard. One of the people who is helping a lot to design courses on the higher teachings is here, I think, I don't know for sure. He is the director of the Asian Classics Input Project. They – he and two sweet holy beings who have worked so hard for many years – they are both named ... in the monastery they call them "Bowb": "Bowb and Bowb" – they have worked very hard. You have that good karma to dedicate to other people.

"What good karma?"

The ancient books in Tibet were burned during the invasion in the 1950s and '60s and '70s. Thousands and thousands and thousands of books were destroyed. The woodblocks were used as a joke to parquet the floors of military buildings. Tibetan people were required to walk on their holy scriptures. And now those things are almost lost. But there are huge collections still in Russia, there's two huge collections in Mongolia, and the people under holy John Brady here – I don't know – is he here? Okay. They have worked very hard.

I want to tell John Brady a story; you have to pass it on. I don't think I've ever told any of you.

Around 1985 I went to a university. I was taking classes from a professor of Sanskrit, Holy Lama Samuel Atkins, and he was a great Greek scholar. He took me in the basement and there was a whole desk covered with odd computer pieces and it was the first CD-ROM. The owner of Hewlett-Packard, David Packard, Jr., was there. He's a Greek scholar and they had spent, I think about 15 million dollars, to type in the ancient Greek scriptures and literature in Korea and the Philippines. I saw all of the all of the knowledge of Greek literature in a single little shiny piece of plastic.

He told me, Mr. Packard, this will be the future of computers. These things will be able to hold the whole literature of a single culture in one or two diskettes. I was – you know what I was thinking! I went home; we started to type, me and a guy named Robert Lacey. In a year we had finished a fifty-page book. Then a great man named

Ngawangthondup Narkyid – he is the greatest Tibetan linguist in the world, he is the biographer of the Dalai Lama, he lives with His Holiness – every day he writes down what His Holiness has done that day. He’s on volume 58 or something. He’s pretty old now, but I told him, “We have this dream, we would like to put the Kangyur and the Tengyur – our holy books, four and a half thousand books, a million pages – we would like to put them onto these special disks and give them to everyone for free.”

He said, “Extraordinary!” He said, “Say that into this tape recorder,” and we sat down and we made a tape for His Holiness. And Kungu-la is his name, special name, he took the tape to His Holiness [*cries*] and we got a message back that said, “Please try to do it.” I recently got a illegal message – they just come in the lunch box, Christie reads them and I refuse and she tells me what they say – and it said, “It looks like we’ve finished the Kangyur and Tengyur.”

It’s almost twenty years of work, hundreds of Tibetan refugees have been trained, helped, and many monks have worked. There are many Tibetan refugee women working and you should know, John, you should tell the others that His Holiness’s dream has been fulfilled. Someone should tell His Holiness. [*laughs*]

We offered His Holiness almost the whole thing a few years back; he was extremely pleased. So this another example of a lineage. These people took over this work. John didn’t know *ga* from *ka*, but he agreed to take it over. The project, as usual, was in debt. There were large salaries that were owed to refugees, very embarrassing, hard to admit. They kept going, they refused to stop, they didn’t get paid. I left it like that for John (like so many things). He took it over happily, and it’s extraordinary work. In Russia and Mongolia, I believe, over 100,000 books have been checked and catalogued and a free catalog made for everyone in the world. And the diskettes of the scriptures are given to everyone for like a dollar or fifty cents. This hasn’t been done in the last thousand years. The last person to try to finish Kangyur and Tengyur was the seventh Dalai Lama. He had a thousand woodcarvers working for thirty years.

And then recently, people in places like this and Godstow have made sure that people could start doing long-term retreats. You are passing on the teachings of Lord Buddha in this important way.

I hope that the people in charge of the retreat centers will continue to work hard to provide retreat places for people. You should know that the retreatants have worked very hard to prepare materials for people who do long retreats in the future. One of the holy people sitting up here has prepared a hour-and-a-half script of visualizations, what to do each few seconds as you go through the sadhana, how to visualize each step. She worked on it for almost two years now. And another retreatant worked very hard to produce a manual of problems we have run into in retreat and solutions that we have worked out by necessity. Another retreatant has gone through the entire sadhana and illustrated it in very beautiful way and continues to work hard to make even more beautiful illustrations.

There are people here who are working – I think if he’s here Mr. Ted Lemon, I don’t know, [*laughs*] they are working to make a dictionary from the several thousand pages of translations that have been done by the other people here. It will be online, I think it’s online perhaps already, but you can just type in the word you don’t know and it will jump you to the ancient book where that word was used in its most important way and there are large numbers of people working on that. One of the retreatants was the

pioneer who started that project. I wish you well. I hope you will work for a lineage of people who continue this work.

And so all of you, you have this extraordinary good karma. Even talks like this have come out, people working hard making books. People went to Mongolia, I believe one of the . . . I shouldn't say one, I should say the person in Mongolia who had the idea to bring teachings to hundreds of thousands of Mongolians. This man just appeared, I guess, after a talk one day. He said, "I'll take responsibility. You just send people here to speak, I'll make sure that everyone knows."

Tens of thousands of people attended those talks. Hundreds of thousands of people saw them on Mongolian television. This is one single man's dream, one man's vision. And he worked without any support. None of these people ever got paid, or if they did it was worked out to ten cents an hour or something. But he has done extraordinary work to spread the teachings.

There are people here who taught even special private small groups in New York, meditation every morning before work. And I believe that every person here has been a teacher around a coffee table somewhere, teaching people the best way, quietly, privately, one on one, two on one. They're asking questions about these ideas, karma, what's emptiness, and you have been teaching many thousands of people.

You have this karma. This kind of transfer of the holy Dharma from one country to another hasn't happened in a thousand years. Lord Buddha predicted that this transfer would occur at this time. You know if you studied the Diamond Cutter. You are in the middle of the transfer of the greatest knowledge of mankind to one of the most influential countries, several of them, in the world. People in this country and other western countries, many people really want to know these things.

Anyone who's suffering, anyone who's had a friend or a loved one die, is questioning how these things happen. You have the knowledge. You're opening the window from the holy lamas of Tibet and India, Mongolia, and you're letting those ideas come into this country. You have extraordinary good karma.

You think you're just a few wacky people. You think it's just a few little Dharma books or tapes – it's not like that. Ideas which can prevent people's death, ideas which can prevent people's suffering forever are entering our culture because people like you are working so hard. You can't dream of the effects that your actions are having for the future. You are like the disciples of Jesus in Jerusalem sitting around a dusty little temple and you are teaching a few people. You have no idea what will happen. It won't be limited to this world. It will go beyond even this planet. You are sitting at a crux in time. The karma you have in your mind is intense. It will continue to grow.

People who work on the books, to save the books: you can't imagine the books that will come to you yourself in a few years, just drop out of the sky – books you've never dreamed of, instructions for places no one has much gone to – because of your work. These things will start to happen to you. You have to take care of those beautiful seeds in your mind. How? First try to crystallize them. When you go home tonight think, "I'm sitting at a moment in history. I'm sitting at the window. Ideas which could help millions of people are passing through my hands."

It's extraordinary. You have to give away those karmas. On a dry cement level you can make books, hand them around, help people, talk to people. On a half-dry cement level, you can bring these projects up to a certain stage and then as they approach their goals, you give them away. You give the credit and the karma of the finishing to other people – this is bodhisattva's way of life.

And then on a deep level, deep inside the crystal drop of consciousness in your heart – you must look inside, you must imagine incredibly powerful karmic seeds like neutrons about to explode into an atom bomb, and you have to try to give them away to other people with your own thoughts, with the power of your own concentration, with the power of your meditation. You are then working at the causal level.

The results of your prayers, results of your dedication will touch countless planets. You can't believe it, you don't really believe it, what I say, but I beg you to try. Work at the causal level. Even just imagine those karmas I mentioned, that you have done and continue to do, and go into them. Work hard – imagine them. In your mind give them away. Give away every sweet thing you have done.

Please remember one thing: those karmas don't expire. Every time you remember a good thing you did, another karma is planted. You can reinvest this karma – like my old diamond company boss – just by being happy about the incredible things you've done. It could be ten years ago; it doesn't matter. If you just remember and are happy about something you've done, extraordinary new karmas grow in your mind. Then you think about them and you give them away. And you think about the pleasure and happiness of giving them away and they grow bigger.

It's a blissful path to bliss, says Master Shantideva. Please remember these methods. This is working at the level of what has created our universe itself.

There's another holy practice called a hug. I'll tell you the secret way. You put your arms around a person. It might be the guy who made the tapes in the beginning. It might be the guy who has the headache of this incredibly beautiful tent and these teachings, who has worked so hard with his wife. It might be the caretakers who have devoted their whole lives to extraordinary service. You can't imagine the service we receive. We are ashamed to know people are working so hard and so beautifully. It's like living in a paradise already. I'm not exaggerating and I'm not just being complimentary. It's true, and every retreatant knows it.

You can hug the guy who just finished the Kangyur and the Tengyur – probably knows *ga* from *ka* by now. You can hug the guy who's trying to run Godstow. You can hug the guy who's creating a dictionary that people can use for centuries. You can hug all the people who help so hard here and other places to serve the Dharma. You can hug that lama from Australia. You can embarrass the sweet Mongolian man who reached out to hundreds and thousands of others.

I probably forgot a few holy beings here, so I think it's wiser – you can hug the teachers who have come here to help us – it's probably safer to hug everybody. When you put your arms around them you touch their back between their shoulder blades where their heart is, and you imagine that you're touching their holy crystalline drop of consciousness. Then when you put your chest up to their chest you imagine that you dedicate to them all the holy power of the good deeds you have done, even just in the last few days – I know they have been long.

Don't waste any opportunity. In the highest teachings we don't touch another human being without thinking of the deep channels of energy and sending through the power of our thought energy into their channels. So a hug is not a simple thing. Every time you touch another person at all you have to remember the crystal drop in your heart. It's very holy practice to open that drop and send your crystal good karmas into the heart

of other person. Whack them on the back.

So I'd like you to do that practice now while you have refreshments, and then we'll try to finish sort of quickly. One thing: it doesn't hurt to whisper in their ear, "I'd like to get in on that good karma you're doing. Can I help you? Can I serve you? I heard you do the Kangyur, Tengyur. Did Geshe Michael tell you there's a hundred thousand more books to do? I know you might need some help. I'd like to help."

So if there are people here who if something sounded exciting to you then try to meet the person, give them a hug, and offer them your help, Okay?

BREAK

Okay, we'll fly through the rest of the dedication chapter so you can fly. First verse please.

**(31) And by this goodness I have done
May every single suffering being
Give up every single harmful
Thought or word or deed;
Taking up always in its stead
Thoughts and words and deeds of virtue.**

This is a very joyful section of the chapter. Master Shantideva will be describing the process by which you get a gardener to turn into Jesus. Or a guy you meet on the road. Or a lady behind the counter at the Seven-Eleven in Tombstone – I guess a lot of people will go tonight [*laughs*].

Whether you see Jesus there or Khen Rinpoche in that lady is up to your good karma. Master Shantideva is dedicating his book that people who have been doing harmful things to others and saying not so kind things to others and thinking not very nice things about others, that they should all change now and begin to think of sweet thoughts of others.

It's not a naive thought. Other people are often irritating. Other people harm us. Other people do plenty of bad things to us. That's no argument. But if we react with hatred or dislike or if we try to hurt them, then we only cause more bad people to come to us in the future.

Master Shantideva is the master of patience the – art of not getting angry. He's not naive. We have created a mess around us, each of us. There will be people and situations that's we'd rather not have come to us. But if we respond with compassion and grace – force where it's necessary, if it's for something good – then we can change normal people into holy beings around us. So the first step is to clean up our own karmic act. Second verse:

(In Irish – as Gaeilge):

Nach n-éireoidh gach duine as an streachailt chun

**An príomhaidhm a bhaint amach, ar son an chine daonna;
Agus go líofí a gcroíthe le tuile
An dea-iompar agus an ghrá.
Go bhfagfaidh siad ar lár an droch-iompar,
Agus go bhfanfaidh siad I gcuram an Duine Naofa.**

[laughter and applause from Geshe-hla] You have 57 verses to translate!

**(32) May these beings never cease to strive
To reach the ultimate goal, for others;
And may their hearts be swept away
By the stream of loving conduct.
May they abandon every sort of dark behavior,
Remaining in the care of every Holy Being.**

[more laughter and applause] You don't have to go to Seven-Eleven. That's good. I forget the verse. Master Shantideva gives us the second item in the list of ammunition you need to see Jesus in other people, and I'm not talking poetically, I mean real thing. You need simply to have kindness for other people. It's not hard. Everyone in the world is suffering. Everyone in the world is unhappy with something. Everyone in the world is on their way to death and afraid. It doesn't take an effort to feel sad for everyone else. There's no powerful person or confident person or strong person you've met who's not afraid. So it's not hard to really be concerned for them and when you, when we break down the wall, it's much more fun and happy to serve others. It's a lot more fun.

I have tried in a small way to serve others. I fail very often. But I was introduced to these holy ideas when I was young, and a small amount has sunk in. And I can honestly say that if you spend even a small amount of your time trying to serve others you will be incredibly happy all the time and unbelievable things will happen to you.

Then Master Shantideva mentions the code of sweet loving conduct. This is a bodhisattva's code, six perfections. He's sending his karma to people to learn kindness and how to express that kindness. Then he says, "May people abandon dark behavior," in Tibetan it's *du kyi le*. *Du* means a devil, demons; *le* means their work. *Du kyi le* means "May the sweet people around us never be captured by the devil."

What would it be like to be captured by the devil? It only means one thing in our lineage, in our teaching: It means to be caught by selfishness. It means to stop thinking about others. It means to focus on what we want, on our own needs. This is poison. This is a dead end. This is the way to be unhappy every minute of the day.

It's such a simple thing. Just don't worry about yourself. Things will come that you need. More than you ever dreamed of. Try to be in the embrace of the Enlightened Ones – means try to spend your whole day in that warmth thinking about what other

people need. It's a liberation in itself. Even if all this karma and emptiness stuff is not true, just the simple act of serving others is a true happiness. Next verse.

**(33) May every living soul enjoy
A life immeasurably long,
Living thus forever in
A state of constant bliss,
So that even the very word "death"
Is never heard spoken again.**

I tried to teach these ideas for many years. Many people told me, frankly, "I like you. You seem to be sincere. But this constant mention that people could escape death itself, I haven't heard that said a lot in books I've read about Buddhism and I haven't heard people talk like that much and I appreciate that you seem to believe it but I don't really think it's possible."

If things are empty, if things don't have a nature of their own, if the reality around us is a product of that tiny crystal drop of consciousness in our hearts, then by changing defects in the DNA of the small crystal – the karmas – your body and my body can change into the body of an angel.

The stories throughout history of angels are not foolish talk. Those angels didn't come from nowhere. The many mentions of heaven in all the literature of every culture are not just fancy stories. We can go there, because the world around us is empty, if we can try to be good to others.

And it's not hard. You don't have to be like John Brady or John Stilwell or Winston or Salim Bhai or Batbold. You don't have to save the world. All you need is to be kind, truly kind, truly think of the people right around us. And then your world will start to change into a paradise, and your body will change.

There will come a day when all of us will be sitting around at Diamond Mountain, a campfire, cooking marshmallows, and somebody will say, "I was reading an old book."

"Yeah?"

"And there's this word in there, I can't figure it out."

"What is it?"

"It's 'death'."

"I don't know. I think we used to know that word but forgot what it means now."

And Master Shantideva is saying outright there will come a day when the word "death" is not known in this world. We have to try to make it happen. People like you and me have to work very hard on ourselves and we have to work hard to serve others with this knowledge, and then death will vanish from the world. Next verse please.

**(34) May all the places that exist, in every world there is,
Turn instantly into gardens of elegant design,
Filled with trees that grant your every wish.**

**And may the Enlightened Ones, along with their daughters
And their sons, walk amidst the trees,
Singing out the sweet song of the Dharma.**

It's a special word in Tibetan here, called *kye mu tsel* – *kye mu* means a person, *tsel* means a garden. There are two kinds of gardens in ancient India. One would just be a corner of a forest that a king liked to hang around in, and the other would be when some person had come in, a gardener, maybe Jesus, would come in and shape the trees into beautiful shapes and cut the hedges into beautiful shapes and they would go out and find deer and bring them to the garden. And this is what they call a man-made garden.

All of us are engaged in the in the act of trying to create our own garden. It's a powerful word he's using. We have to create our own paradise by being good to others. In that paradise there will be the wish-giving tree. This is a special tree, *pak sam kyi shing*. It's like Aladdin's lamp. You say "I'd like a maple-covered doughnut." And *pop!* – it just grows out of the tree and you pick it off and you eat it, if you can get away with it. [*laughs*]

And it's an image for kindness. You can get anything you want if you are kind. All things will come to you, I repeat, we will all be going out to help others. There will be hard times – I don't think as bad as the disciples, many of whom died from being stoned to death or executed or crucified themselves, even out of those twelve. But we may have hard times, but we don't have to worry. There's a balance between living a long time in a well-fed body and maybe living a little shorter time in a badly-fed body, but to be serving others with it – it's a easy choice to make, I think.

So Master Shantideva is saying, and I hope the lady from Seven-Eleven or other country is walking through those gardens with her sons and daughters. The sons and daughters in the verse are bodhisattvas and bodhisattvis. And he's saying that if your heart is clear – and it takes time – one by one the people around you, you will see as Jesus. I repeat, the early disciples who saw Jesus today, Sunday, he didn't look like Jesus at first, and then they saw the real being behind the form because their hearts were cleaned by the humility of failing. Next verse please.

**(35) And in each one of these places
May the very foundation, the earth itself,
Be transformed, from sharp stones and the like,
Into the heavenly ground of lapis lazuli—
As smooth as the palm of your hand,
And soft to walk upon.**

[*Laughs at Irish accent*] It's great to hear the Mother Tongue. And it's very good to have you here.

This is a reference to descriptions of paradise in the old books. The ground is

been replaced. There's no more sharp stones or cactuses, rattlesnakes [*laughs*]. It's all like beautiful lapis, dark blue with golden shimmering sparks in it, and even though it looks like crystal, when you step on it it's like – they say foam rubber, really. It sinks under your step and it bounces back up. It's a metaphor for the way the world will become.

If you try to be kind to others, if you work hard, especially in ultimate ways – in the very cause of the universe – in your own drop of consciousness, if you try hard to give away your good deeds to others, from heart to heart, your world itself, the outer world, will begin to change. It's a wonderful feeling. It's indescribable happiness. And it's not such a big deal to be nice to others, it's more fun. They need things, we have them. We give them. Everyone comes out a winner. And the world begins to change into extraordinarily beautiful place for you.

You have to try to cause that. You have to, tonight, please in the next few weeks and months. It's a beautiful practice. I know we're all busy with many good practices. It's important not to overload yourself with good practices because then you get crazy.

But decide on a time, drop another good practice for a while and just sit back, enjoy some beautiful thing you've done. Crystallize it in your heart simply by thinking about it, and then send it away to help someone else. Imagine it going into their own heart. It's a easy, beautiful practice, and it is working with the very causes of our universe. Try it tonight. Drop another practice for a while. Ten, fifteen minutes on this practice. It's a joyful practice. You can't say you don't have any good deeds – I think we covered everyone here in the last four days. Next verse.

(36) And like a precious jewel

Adorning this same ground,

May all the secret worlds that exist

And all the goodness in them

Abide atop these newfound lands,

Crowded with Warrior Angels.

[*Laughs*] You've heard the word mandala. There are many kinds of mandalas. We offer a mandala before the teaching. That mandala is our imagination of a world which is perfect, and we offer it for the teaching. At the end of the teaching we offer all the people in the universe living in a perfect world as a thank-you for the teaching.

There are painted mandalas and there are sand mandalas. All of the retreatants have learned to make the special mandala for our practice. Several of them have done very beautiful manuals to help people in the future learn to make these special, perfect worlds. And I know that many of the staff of Diamond Mountain and other places have also been keeping this practice.

But this mandala, secret world, that Master Shantideva is talking about is a perfect world – you can imagine it as floating above our world. Our world is ordinary suffering. Our world is a lot of pain. Our world is inevitable old age and death. And above it floats a perfect world, and Master Shantideva is saying, "By the power of kindness, may the mandala descend into this world, and this world becomes the mandala."

If you understand emptiness, then there's no problem with this world becoming a kingdom of heaven. This world doesn't come from its side, it comes from us. It comes from the me-, sa-, small subtle seeds in your own heart and if you could change those seeds by being kind and helpful to others then this world would change into the kingdom of heaven or you can call it mandala or paradise – it's all the same place. Next verse please.

**(37) And too, may all who live and breathe
Hear the song of birds,
The wind in the trees,
The light of the sun, and the sky itself,
Singing aloud to them an endless
Rhapsody of holy teachings.**

Just as a gardener or a guy on the street can turn into Jesus for you, any event around you can turn into the teaching of an Enlightened Being. When our hearts are clear enough, clean enough, when the karmic seeds are pure enough – and you can make it happen much faster by giving away your good karmas, hugging lots of people [*laughs*] – then something amazing happens. Even the wind in a tree can teach you these holy sweet teachings.

I like to sit near the ocean, especially in a certain sacred island, and listen to the waves coming in, and if our hearts are pure enough we can hear the Buddhas teaching. Even sunlight coming down, touching our bodies, we can hear it as the sweet teachings of Enlightened Beings. If a black and white stick can appear to you as a pen because your mind is forming it into a pen, and if a gardener can appear to be a divine being to a person who has enough faith – she's been through terrible times – then it's no problem for the sound of the waves or the sound of the wind, or the sunlight to sing to us the teachings of the Enlightened Beings. Next verse please.

**(38) And wherever they go may they always meet
The Enlightened Ones, and their children
Who strive for enlightenment.
May they honor these Lamas—
The highest of beings—
With endless showers of offerings.**

He's talking about, he sends his good karma to people, "May they run into Enlightened Beings and then may they make offerings to these beings."

I would like to give you a very personal instruction. It's very dear to me. There

will come a day when your heart is so clean from giving away your goodness that you will, for the first time, meet a person and see them as a holy being. If you have the seeds to see Jesus, if that's what a holy being is to you, you will see Jesus. If it's seeds to see a different form of holy being, you will see that being.

Because your heart is only just barely pure enough, it will waver. It will come in and out of holiness. "I think this is Vajra Yogi . . . uh, no."

And then suddenly, "I think so," and then, "Maybe not." But you will have doubt. The doubt itself is a terrible bad karma. It is an evil karma. It is the greatest evil that there is.

When the time comes and you stand before a person and they say something, and it flashes through your mind for an instant, "This could be Her," "This could be Him," you have to stop, get down on your knees, put your head at their feet.

They will say, "What the hell you doing, guy?" If you doubt at that moment they will disappear. They will become a surprised offended stranger.

At that moment you must redouble your faith. "Don't talk to me like that, Vajra Yogini. Don't talk to me like that, Jesus, I know who you are. You can't make me doubt. Have this doughnut, I've been saving it."

Strange things will happen. Your karma is – you see, I'm being serious – your karma is not strong, it's fragile, to see them. It will slip in and out of the ordinary to the divine. And through the strength of your faith you have to hold on. They might hit you. They might accuse you of being a bad person. They might say you're crazy. They might throw you out of their home. But never doubt them. Then you will begin to see them more and more. Make offerings to them. Believe who they are and the faith will cause the reality to change. When the time comes you have to be ready. Next verse please.

**(39) May the lords of the sky
Send down the rains on time,
So to bring forth plentiful harvests.
May all existing governments
Make their decisions based on the teachings,
And thus may the whole world prosper.**

[Laughs] Master Shantideva is finishing his chapter. There will be three verses now, I think which are general prayers for the whole world. In Tibet they believe that rain was sent down by local gods. Small gods – not Enlightened Beings, but local spirits – and he's praying that they should send the rains down for all the earth, and that governments throughout the world should begin to change.

Again the very weather, the state of the crops in the whole world, the policies of every government in this world, are all products of a small karmic seed in your own heart. So as your heart becomes more pure, you will have the intense pleasure of seeing prosperity spread throughout this planet and many other planets. And you will have the pleasure of seeing each country run by principles of kindness and compassion, nonviolence. Next verse please.

**(40) May every medicine come to have
The power to cure; may the secret words
Fulfill all hopes. May the minds
Of gods and spirits of sickness alike
Be overcome with thoughts of compassion.**

I think to understand this verse properly we need an Irishman. John Brady has a can in his hands. He doesn't know what's in it, I think. I'd like to ask him to start handing the can from person to person. Everyone take one of the objects inside. It could be just a jellybean. If our karma was better, if we had been intensely kind to others, we would see it as the nectar of the gods. Nectar: *nec* means death, like *nec*, necrophilia, *tar* comes from the same ancient language as Sanskrit: Tara, to cross over. Nectar means *amrta*: to cross over death.

Maybe this small thing, which you should pop into your mouth immediately when you get one, could be nectar for us. It could stop death itself. Maybe it's loaded with the good karmic seeds of countless angels. It's empty, isn't it? It could be either thing. It could be either one. So take it. Try to remember its emptiness. That's the first step to seeing that it's nectar – crosses you over death.

And all medicines are the same. Medicines don't work from their own side. Medicines kill many people who take them. Anyone who's taken a sleeping pill can tell you, sometimes they keep you up all night. There's no power in that pill, from its side. Any power that comes, if it puts you to a gentle sleep, it's because you have served others in the past. Those who couldn't sleep, you helped them. So no medicine has a power from its own side.

Then Master Shantideva mentions mantras, secret words. It could be a Hail Mary. It could be a Sanskrit syllables. It could be the name of your own Heart Lama. If your heart is clean, then you can cure others with these words. If our hearts are a little mixed up like most of us, they would help a lot. But they don't have any power from their own side. The power comes to them from your own kindness. What was the second half?

“May the minds of gods and spirits of sickness alike . . .”

In ancient India and Tibet they believed that many sicknesses were caused by the influence of spirits and local gods, local small deities – not Enlightened Beings, and then in order to cure people, as in the Bible you had to try to cast the spirit out of people. I think it's important if you want to try it someday that – and I can't do it, but I understand how it could work – that you feel great kindness for those spirits and then you gently and kindly ask them to leave the person.

In the New Testament Jesus casts out spirits and he talks to them. They're scared not to have a person to be in, and he directs them to other places kindly. I think even in dealing with spirits, kindness is the method. Next verse please.

**(41) May no single living being
Ever again feel a single pain.
May they never again feel afraid,**

**Never again be hurt by another,
Never again be unhappy.**

It's very simple, I don't think this verse needs any commentary. But being long-winded, I will give it some [*chuckles*]. I have a good Christian friend. I grew up with him; he's very dear to me. One day he came after I had finished a retreat in a holy cabin north of this place.

I described to him the ideas of karma and emptiness and how it seemed to fit Christ's words so well. And he said he only had one concern. He said "If I accept what you say then because I am pure my world will change. Because I have been kind, then slowly my own world will change into a paradise. And by that, you mean that all the people around you, you will see as totally happy, Enlightened Beings."

And I said, "Yes."

And then he said, "But what do they see?"

I said "It's a difficult question, but if you understand emptiness well, they could be seeing anything else."

"Do you mean to tell me that I could look at a person here, say, a gardener, and see him as Jesus, truly see him as Jesus? Are you telling me I could look at any person at Diamond Mountain and see them as Vajra Yogini?"

"Yes."

"But how do they see themselves?"

"That's up to their karma."

"You're telling me that the gardener could be a suffering, dying human being to himself and be Jesus to me at the same time?"

"Yes, that's emptiness."

"But what is he actually?"

You have to get used to the idea there is no actually. There is no actually. He will seem to you, he will *be* to you Jesus, if you are pure enough, and even to himself he could be a suffering being. So Master Shantideva is anticipating this question, I think. We have to be able to reach heaven ourselves and then we have to show others how to do it.

It's seems like a paradox. You'd have to be teaching the gardener as he appeared to you as Jesus. I don't think it's a paradox, really, but I think it takes a lot of thinking to grasp it. In the end, everyone would appear as Jesus to others and appear that way to themselves too. Master Shantideva's praying for this day. Next verse.

**(53) And when anyone ever longs to see him,
Or ask him even the slightest question,
May the shroud which covers their eyes
Be torn away, so that the High Protector,
Lord Gentle Voice Himself,
Instantly appears.**

This is a very, very famous verse I think the most famous verse in this chapter, so

I put it last. It's a prayer that each of us would be able to have a personal lama, someone we could have around all the time. And anytime we need help we could just turn and ask them, "What should I do right now? I have a problem, can you help me right now? Tell me what I should be doing."

We should pray that this kind of lama would appear in our lives and, eventually, if our karma is pure enough, they would be living at your side all the time, and anytime you had a problem you could just turn and ask them.

Frankly, honestly, I know it's hard to believe. It could be the person you live with right now. It's the same as the gardener, isn't it? Your husband or your wife or your child, your parent, someone at work. If your heart is pure, if you give away your good deeds constantly, they will change because they are empty. And then you will have the highest of bodhisattvas living in your own house. You can turn to them. It's not true you have to go to a cave or a yurt to practice. Your own family, your own home is a ultimate place to begin, and if your heart is pure by being kind, by giving away your goodness constantly, I believe that the first person you see as Jesus or Vajra Yogini will be the people you live with. And so Master Shantideva is sending a prayer that all people should try to reach this.

There's a great thing happening here. In the past, in other countries like Tibet or India, the common forms of Buddhism were restricted to monks or nuns, professional holy people. And something else is happening here in the western countries. It's what Lord Buddha really wanted.

When Lord Buddha taught the secret teachings, He didn't give them mainly to monks or nuns or priests – He gave them to the common people. He gave them to family people. He gave them to business people. He gave them to government workers. The secret teachings were all designed for people to reach paradise in the context of their own career or family. They are the highest form of Buddhism, and you can easily see why.

I think it's extremely auspicious and beautiful that in our countries, it looks very clear to me that the great yogis, the great meditators, the great saints will be regular people living in their own homes, having regular jobs with their family, and because of the intensity of their knowledge and their holy practice, they are living in a paradise. They reach paradise or heaven in their own home. This is the way that it will happen now, and the great teachers will be people like you.

Believe it or not, that's all I have to say. I think it's important to dedicate this very teaching. It's a good chance to practice sending out good karma to others. I think we should send this karma to our teachers. We are very blessed. We have had the greatest teachers in the world. Khen Rinpoche, holy lama, and His Holiness the Dalai Lama.

You should know we are not doing amazing, but we're struggling, and His Holiness often comes in the dreams of people here. We don't make it a specific practice or we didn't anticipate that, but He seems to be jumping from head to head. And Holy Lama Zopa Rinpoche, so precious in this world. And I think the other great lamas who have taught us, Geshe Thubten Rinchen, holy lama. Geshe Lobsang Tardu. Those of you in Australia, Geshe Thubten Tenzin, who taught us.

These and other great lamas have helped us and taught us. I think we have a special responsibility to make sure they are comfortable, to make sure they have basic needs filled as well as we can. And I would like to ask, especially the directors here,

including the Australian one, please keep in touch with these holy lamas. If they have any special needs I know we don't have great resources – I'm proud of that actually – but if they have some special problem or need, we should be in touch from time to time and make sure that we help them and keep them well, each of the lamas I mentioned.

And then it's common to overlook the teachers who are close to you. We have beautiful holy teachers who are coming here and helping us. They aren't Tibetan or Indian so it's easy not to treat them properly. But if a teacher is helping us, if a teacher has come to you for a day or a few days or a month and if they personally put their hands on you and help you, then you have a responsibility towards them which is equal to the one we have towards His Holiness or Khen Rinpoche. If we treat the teachers who are close to us and who look like our same age or same nationality, if we treat them as normal people, then we will never advance much, we will never grow, we will never see heaven.

And I urge you who are studying with other teachers here, you must respect them, treat them with all the respect that you would give to His Holiness or Khen Rinpoche, and then the result of that will be your own success. Also, people teaching here should consider the other teachers with the same respect. It should be felt an honor to sit in another teacher's class and listen to the Dharma spoken.

If you don't do that then you will fail. If you look at the person and not the Dharma you will fail. Each person here teaching, and most of you will now or have become teachers, should learn from each other too, and respect each other as much as you would Khen Rinpoche, or else you don't understand the Dharma. And I ask that, to prepare people for the special teachings later, in the next year the classes in New York or, or Diamond Mountain or Australia or any other place, Ireland, people must be prepared. You have to try very hard to make available classes in all of the eighteen courses.

Every person who comes to us should have an opportunity, within, say, four or five years, to take all of the courses. There should be living teachers, not tape recorders, available in as many places as possible to teach even classes of one or two people. Each of the courses within a four or five-year time. You have to work very hard, especially the directors, to assure that this is available for people who wish it. It's very bad if the classes break, if the lineage breaks down. If every five years the classes are not being held in many places, the lineage has broken down.

So, we'll dedicate our karma.

Please sit in meditation posture. Think of one of the lamas I mentioned. It could be Holy Lama Khen Rinpoche, it could be His Holiness the Dalai Lama, it could be Lama Zopa Rinpoche, it could be Holy Lama Geshe Thubten Rinchen. It could be any of the other people here who have taught you any kind of Dharma.

Try to get them clear in your mind. Imagine the small tiny drop of consciousness at their heart – crystal drop. Bring your mind to your own heart, to the tiny crystal drop of consciousness there. Imagine you enter the drop. Deep inside the drop, among many other crystal jewels, is a tiny, beautiful, flawless diamond. This is the karma of all the effort you have put out at this teaching and the effort of the many people who worked so hard to give us such a beautiful chance to be here together. The diamond is the words of Master Shantideva. The diamond is the story of one incredibly holy being who died and then came.

And then imagine dropping that diamond in a pool, and ripples of beautiful crystal light start to spread out from your heart and they touch the heart of your holy Heart Lama. They give that lama strength, long life. They make offerings of bliss to that lama,

and emptiness. We offer our whole life's effort and our failures also, while we were trying to be good. Then the lama changes to a beautiful, healthy, sixteen-year-old boy or girl, angel. They are smiling at you. They are incredibly happy that you're trying so hard.

[Mandala offering and dedication]