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ACI Course 1: The Principal Teachings of Buddhism
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RAW TRANSCRIPT

ACI I, Class One

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[unclear] no other school presents karma as well as the lower school, so you can say I'm, I'm {madhyamika}, I'm an emptiness person, but you still have to study the lower schools...well. You don't know the mind-only school's presentation of, of mind, you don't know how karma really works. If you don't know the {madhyamika} presentation of emptiness, you don't know why the mind-only school works. So you really have to study each of these schools, and then your own practice and your own life you can get very good results. It's like, then if you go into meditation it's very powerful. So I'm not saying study instead of meditation, I'm saying study well and then you can really meditate well, then you can...great things will happen during your meditation, you'll understand the theory of why every thing works perfectly, and then you'll be able to do it very easily, all the way up to tantra. So that's the purpose of the course. You're still gonna have to do some tibetan. A little bit, not much, okay? I'd still like you to know, say as many tibetan words as a, as a good christian teacher would know greek or latin words, see what I mean? You should have some knowledge of the tibetan words and I'll simplify them for you and you don't have to worry about that. And it's gonna be strict, and you will advance along a certain course, and you have to catch the earlier courses and then you'll get the later courses. There'll be twenty-five notebooks like this at the end of five years. If you stick it out, you'll have twenty-five of these notebooks. And then when you have your own students or you're going to do a retreat, you can just pull down the notebook that applies to what you want to do. We go to gemology school, some of the people here, and they give you this kind of thing...it's very nice, you know, when you have a certain question you pull down that notebook and it's there, it's what you studied in, in gemology school. And it's right there, it's right ready for you to use. So that's the idea of the, of the notebooks. So if you open your notebook the first thing you'll see is the syllabus...the first white page, and that's what we're gonna cover each week. Week means two classes, for you it means Monday and Thursday night, seven o'clock. Okay? In the first week you're responsible to read the first forty pages of the little book that's in your...that's in the flap, okay? Anybody not have it? [unclear]? You didn't get a book or a notebook?

[student: [unclear]]

Notebook is okay?

[students: [unclear] We can share...Give her a picture, [unclear] Is that an extra?
We can share.]

They're going to share. No, I'm printing some more over the weekend.

[students: How 'bout these books? Are you sure? [unclear]]

Alright. We, we had a few more people than I expected so...

[student: Oh no, that's mine.]

You all right?

[student: Yeah.]

Do you have a, a yellow book? That little book? Yeah. Okay. All right. So you have to read the first forty pages of that book before Monday. It's not such a big deal. It's fun. The first part is about the childhood adventures of some monk, [unclear] right? This book was written by...anything I put up here you're responsible for, alright? [laughter] And what if I tell you [unclear]. {Tsongkhapa} lived...{Je Tsongkhapa}...his name means this, {Tsong khar}, {Tsong khar} is a particular town in eastern Tibet, alright? And {pa} means a person from that town, so if you're from {Hlasa} for example, you might be {Hlasa wa}, if you're from {Tsong khar}, you're {Tsong khar pa}, alright? His name was {Tsongkhapa}.

[student: Do you want me to do that?]

[student: Okay.]

[student: How, do I get a key to get back in?]

Yes.

[student: Yes. And the keys are in the door.]

[student: In the door?]

[student: Yeah.]

{Je} means "lord", all right? Lord. It's considered impolite in buddhism to call your teacher by his, just his name, his first name like {Jong la}, you know? Poor Khen Rinpoche, all his students call him hey, {kyum la}...you know, considered very impolite, improper. So {Je} means like Lord Tsongkhapa, Tsongkhapa the Great. Alright? And we'll try to do that, sometimes I slip, you can correct me, alright? We put it on the book as Tsongkhapa because most westerners will get lost if we added too many words on that, so it's {Je Tsongkhapa}.

[student: So it's Lord from Zongka.]

Yeah it's really the lord from {Tsongkha}. And {Tsongkha} literally means something to do with onion fields but that, don't worry about. There's been some very bad translations of his name lately. It's just {Tsongkhapa}, okay? His monk's name, the monk...the name he got when he became a monk is {Lobsang Drakpa}. Hi.

[student: Hi, I was in Queens.]

I was in Manhattan. You can sit, [unclear] Sorry. Actually we'll have more chairs. {Lobsang Drakpa}. {Lobsang} means "pure mind". {Lo} means "mind", {sang} means "pure". And {drakpa} means "famous". His, his biography of...comes in the yellow book, you can read about him, basically, he was born in eastern Tibet. He studied with the greatest lamas of his time, he was like in the west, the wild west, he was like a, what do you call that? Gunslinger. He...and he went all around Tibet and debated the best debaters in Tibet. So he, he would take on anybody, and he would...he went from monastery to monastery, {Sakya} monasteries, {Kagyu} monasteries...he was a {Kagyu}, his first teacher gave him the name {Garma}, and he studied very, very deeply. He ended up in {Hlasa}, at that time there...none of the three great monasteries was there, {Ganden, Je go lor, Sera}, and he was such a great scholar that he attracted other great, great scholars, other great monks, and the ones that you would know, the first Dalai Lama was one of his most famous students. There was another great lama named {Gyaltsab Je}, who was one of his students. And another one named {Kedrub Je}. {Gyaltsab Je} and {Kedrub Je} were the greatest scholars of the day, of the time, and they...there's a famous story that...how they came to challenge

{Je Tsongkhapa} to a debate, {ju da}, and...there are a lot of stories, supernatural stories about what happened, they never made it even into the hall without being humiliated, and it's some kind of amazing story. When they, they went to hear him speak and they went to interrupt him, and challenge him, and they ended up...they...one of them to disrespect {Je Tsongkhapa}, got up on the throne with him as he was teaching and, and said, "Well I can teach as well as you" you know, and then he listened for a few minutes and then he got down on the, a little bit lower, and then after a few minutes more he, he made prostrations, and after a few minutes more he took off his hat and became his student. So he's, he's incredible. {Gyaltsab Je}'s books on buddhism are so deep that in the monastery we study them every year for thirty days straight, sixteen hours a day, public debating with five hundred monks, and no one has ever reached the end of the book in twenty-two years, some people are going for twenty-two years to the winter debates. No one has even reached the third or fourth chapters. His works are so, so amazing that no one has ever reached these final chapters. And {Tsongkhapa} was his teacher. {Tsongkhapa} wrote ten thousand pages of commentaries in buddhism, I would say, in my opinion, he's the greatest commentator on buddhism ever, after the Buddha. No one has ever matched what, what he wrote, what he wrote is incredible, if, if you could learn to those things, it would be wonderful, and not many have been translated, I'd say only, maybe five or ten percent have been translated. So you can read his, his works. He wrote what we...is usually considered the greatest tibetan book of all time, which is [b: Lam Rim Chenmo].

[student: [unclear] Tsongkhapa wrote [unclear]]

[student: Yeah.]

{Lam} means "path", "path". Okay? {Rim} means "step", step on the path, stage of the path, okay? Stage or step. And {chenmo} means "great", "the great". Sometimes on a very, very holy work you put a, a feminine ending, which is what {mo} is. Okay? Because wisdom is considered to be female. Like at the beginning of the [b: Heart Sutra], we bow down to the female form of...in honor of the feminine side, wisdom side, knowledge side. So that's the, the [b: Great Steps of the Path], it's about a thousand pages long. In fact, it's right here. This is a, a new printing of it from Tibet, but normally it would be about, about this big, you know, it would be a big book. And in that book he put the essence of all the four schools, all the great schools of buddhism are summarized in the [b: Lam Rim Chenmo]. And what he did was he took all these heavy duty philosophy and he put it into a series of steps that you can do, that any one person can do,

he took the teachings on karma from the [b: Abhidharma], he took the teachings on the way karma works from the mind-only school, he took what he needed from the logic schools of the {pramana} teachings, and, and he took like that from every school the important steps, and then he arranged it all in a, in a certain order. And there is no other work which, which takes all the five books that you're going to study, the five great books of buddhism, and puts them all in one order that you can, that you can reach Buddhahood if you study that. Okay? Studying {madhyamika} or mind, mind- only or studying middle way by itself, studying emptiness by itself can't liberate you. Can't make you a buddha. Studying the [b: Lam Rim Chenmo] can. So he took, he took the great five books that a monk studies, and he, he put them in the order that you have to understand to, to reach Buddhahood. And that was a thousand pages long. He wrote a, a medium one that's about, I think it's about two hundred pages long. Then he wrote a brief one which is about ten pages long. Then he took a challenge, he undertook a challenge to put it in a poem, everything he knew. And that book is called, that book is called [b: Lam Tso Nam Sum], okay? {Lam Tso Nam Sum}. {Lam} means what?

[students: Path.]

Path, okay? {Tso} means "principle" or "main". Kylie, who's the {tso} of the Shakyas? Shakya {tso}? Not Sakya, Shakya.

[student, Kylie: Shakya. Oh, Shakyamuni.]

Yeah, okay? That's the most common place where this word occurs. The head of the Shakya clan was Buddha himself. Buddha was a prince. Guatama Buddha was a prince of a certain race of people named Shakyas, which is not to be confused with Sakya, which is a tibetan tradition. So {lam tso} means what? Principle path. Okay? {Nam} means "type". And {sum} means "three", "three". So {Je Tsongkhapa}, he, he wrote thirty-six volumes, ten thousand pages of books. He knew people couldn't digest it all, and we can't. You can't. I mean very few people can read it. So he wrote the [b: Lam Rim Chenmo], only a thousand pages...which is still pretty difficult. Then he wrote the [b: Lam Rim Ding], two hundred pages for people who couldn't digest that. Then he wrote [b: Lam Rim Du Dun], which is about ten pages for people who couldn't digest that. Then he wrote [b: Lam Tso Nam Sum] as an absolute minimum. If you study [b: Lam Tso Nam Sum] and can 'get it' in your mind, you'll become a buddha. You can reach Buddhahood. On the basis of those fourteen verses, you can become a buddha. Absolute minimum that anyone could give you, all right?

So it's very wonderful book, it's a very wonderful text. According to {Tsongkhapa}, who wrote ten thousand pages of what I believe, and what most people who read his material well, maybe the greatest buddhist commentator of all time, he said if you read these fourteen verses and if you can understand them well, and practice them well, it's enough. You will become a buddha. You don't have to go through the whole five year course. Okay? We will...why? Because for the, for the fourteen verses to really become part of you, you have to study deeply, and you have to study over and over again, you have to hear it over and over and over again, and then it sinks in. Buddhist teachings cannot be understood on the first hearing or even on the twentieth hearing, and, and Tom could tell you, I don't know, twenty years? Fifteen years?

[student: [unclear]]

Yeah, yeah, yeah. We've been students of the same lama for fifteen or twenty years, and every time you go he goes over some book that you've heard before, and then you suddenly you understand things that you never understood before. They dawn on you. Especially if you're really trying hard to practice it, you keep having deeper and deeper understandings of it. Never gets old, you never reach the real deep deepest part of it. So [b: Lam Tso Nam Sum] is the text that you're studying. We translated the title as [b: Principle Teachings of Buddhism] because in english that's what people need to understand what's in the book, but really the name of the book should be "The Three Principle Paths", okay? "Three Principle Paths". It has been mistranslated many times as 'three principle parts of the path' which is wrong. Okay? Why is it wrong? Path, in buddhist philosophy, means {topa}, {topa}...{topa}. What does {topa} mean, I ask you? I'll take a, I, I, I'll take a...I'll go ahead to the fourth course, okay? Basic buddhist logic. If I have to divide all of the world into two parts, what do you think it would be? All things in the world divided into two parts. What's a good division?

[student: Existent and non-existent.]

I'm talking things, which means they exist.

[student: Oh.]

It's a good answer though. It's a good start, that's actually one way of doing it.

[student: Permanent and temporary?]

That's good. Yeah, that happens to be it. More like changing and unchanging, okay? Changing and unchanging. And we'll get...he wants to ask a question but I'll anticipate it. Changing things are very easy to find, unchanging things are difficult to find. The Buddha said all things are impermanent. Doesn't mean that buddhism doesn't accept that there are unchanging things, he meant certain kinds of things and we'll, you'll learn that, it'll take time, okay? Give me an example of a changing thing, Nydia, changing thing.

[student, Nydia: My life.]

Okay, life. Is life physical, mental or neither?

[student, Nydia: Everything.]

Huh?

[student, Nydia: Everything.]

We say it has to break down into one of those three.

[student, Nydia: What did you say? Physical...]

Physical, like this, mental, like my ideas, or neither, like mind. Which is neither physical or mental, is an idea. Okay? It's a concept. Is he doing anything? Did he?

[student: Not yet.]

[laughter]

[student, Kylie: The cleanliness of the floor is an impermanent thing.]

[laughs] No, life is what?

[student, Nydia: Physical.]

Yeah, we could say physical, the [b: Abhidharma] in the second chapter I think, it says {tsok me tru den tru tshay oh} which means "life is warmth and consciousness", okay? So how about cold-blooded animals? Anyway, we can

call it physical. Are there any changing things that are not physical? Okay?

[student: Changing things that are not physical.]

We divided now the world into changing and unchanging, and we're seeing if there's any categories of changing, are all changing things physical?

[student: No.]

All right, give me one to start.

[student: Feelings change over time.]

Yeah, feelings are mental, okay? Feelings are mental. So so far we have changing things divided into mental and physical. And there's one more category of changing things that's not mental or physical, and that's principles, concepts, laws, like the very idea of "k". "K", is not "k's" body. "K" is not "k's" mind. "K" is a concept that we apply to your body and mind. Then that's, that's what we call the third category of changing things. This is not on your quiz. [laughs] Now name me an unchanging thing. Not "q".

[student: Space?]

She said space. What does space mean? Is it what satellites fly around in?

[student: No, any undivided, or undividable...]

Any place between two places? Like the space between the two walls?

[student: No, [unclear]]

How will you define space?

[student: As something that can't be divided.]

Oh but it can, into the four directions. It's an old debate.

[student: Weell...]

[laughs] No they say that, that's an old debate, that's an old monastery debate.

It can be divided, it has parts. Eastern space, western space, northern space, up and about.

[student: It's not very [unclear]]

Yeah, but it has [unclear]. Space does have [unclear]. Anyway space means this, space means the absence of any [knocking sounds], it's defined as the absence of any hard, of any physical, concrete thing. Okay? It's...if you really think carefully about space, and this is again, about two years from now you're gonna study this, there's space where this pen is in. And when I take this pen out of the space, does the space change?

[student, Fran Dayan: No.]

Does it change when I put something in it? No, it's always there. It will always be there. The earth can come and go, the universe can come and go, but the place where it was is, is unchanging. Whether things move in and out of it is a different matter, but it never changes. It's almost the idea of place. Place doesn't change, it's unchanging. It is an example of an unchanging thing...it exists, it's there, if it weren't there I couldn't put the pen in it. But it never changes. The pen can be in it or out of it but it never changes, it will always be there. Okay? Doesn't change. So anyway, why did I bring that up? I forgot. Aaaaah. {Lum}?

[student, Nydia: Just bring the [unclear]]

So where does {lum} fit in there? Is {lum} physical, mental, a concept or is it unchanging? Path. The path that takes you to Buddhahood. The path that removes all the suffering that you've ever had, all the physical pain you've ever had and all the hurt you've ever had in your life.

[student: Isn't it a concept?]

Could be. Is it a concept?

[student, Kylie: Isn't it the process of changing your concepts? From unhealthy ones to healthy ones?]

Yeah. There are by the way physical paths, right? There's

[student, Kylie: Path through the woods.]

Like that here, unfortunately. [laughs] [laughter]

[student, Kylie: No but it is concepts. The path of changing your concepts from harmful ones to [unclear]]

No, and in, in fact the word, the word {lam} does mean...you know, we call this {lam ga}, {lam ga bu ba}, Ninth Avenue, okay? But obviously we're not talking about a physical path, we're talking about...and normally you would think a concept, okay? The ideas that are presented in buddhism, right? But that's not...it's not that, I mean that's what you would think, but {lam} in tibetan philosophy means {topa}. {Topa} means "realization". High idea, great idea. And that's what?

[student: Mind?]

Mental.

[student: Oh, mental.]

Realization.

[student: [unclear]]

No, it's mental. It's a mental substance. It's, it's an idea. It's a state of mind.

[student: But it change.]

Of course, unfortunately, unfortunately. [laughs] You can lose {lam}s, and you can get {lam}s. We're trying to get {lam}s, okay? {Lam}...{topa} means, {topa} means realization in the sense of something that you realize spiritually. That's what {lam} really means in buddhism, and there's a whole...you'll study it. There's three or four synonyms, and it's a very beautiful subject: what is a {lam}? Alright? So it...to translate it as 'the three principle parts of the path' is wrong. It's not a path, a conceptual thing. It's not the way to Buddhahood or something like that, it's the very ideas which will make you a buddha. It's the attitudes or states of mind that will make you a buddha. It's mental. Three principle paths. Okay? What are they? Glad you asked.

[student, John Stilwell: Michael, [unclear] does {pa} mean from this concept?]

No, it just makes nouns out of things. Don't worry about it...no, you'll learn. And it gives you what we call {bak chak}. {Bak chak} means you've seen something so many times that you assume the next time you see something leading up to that, that it's going to be the same. So, we have a dog who pees on everything. So when she saw the dog walk over here, she had a {bak chak}. [laughter] And you're gonna get a {bak chak} for tibetan language, I mean, towards the...towards a few months from now, you've got so many {topa}s, {lam to}s, {chen mo}s, I'll start putting the tibetan letters and you'll, you'll, it'll feel natural to you. I'll sneak you into tibetan later. But right today it's english letters. I'd like you to memorize these, these tibetan...in, in these wor...in this english letters, okay? It's good for you. Alright? So I might not talk about what {nyenja} means, I might just talk about {nyenjen} all the time...and you'll go home and say, "I wonder if I got {nyenjen} the other night?" Then when you have time to study tibetan...{nyenjen} is the first {lam}. {Nyen jen} is the first {lam}. {Lam} is a path, which means "{topa}", which means "realization". {Nyen jen} is the first attitude or state of mind of the three...that all buddhism boils down to only three ideas. If you have those three ideas, you understand all of buddhism. In the book you'll see there's a word in tibetan that in sanskrit, which means "master of buddhist teachings", like {kon gyur wa}, someone who understand, who's read the whole canon, forty-five hundred works, and knows what they all say, can...and in the book, he'll say...when I say master of buddhist teachings I don't mean that you've read all those forty-five hundred books and understood them thoroughly and then you memorized them, you're not. If you have only three ideas you're a master of buddhist teaching. You only need those three ideas. Yeah?

[student, Kylie: Do you mean more specifically mahayana buddhist teachings?]

No. All of them. If you have the {lam sum num sum} in your mind, you're a master of all the buddhist teachings, period. That's what it is to be a master of the buddhist teachings. Okay. Okay? {Nyen jen}. {Nyen jen} means "renunciation". You can also call it disgust with this life. Okay? Disgust with life. And we'll study it, we'll study it, okay? Is it true that every single thing in your world is pain? Is it true that every single thing about your life is, is bad? Is there any, any good thing in your life? Or is it really true that everything is, in your life, is, is suffering? Okay. And we will, we'll work with that, we'll, we'll talk about it. It's a big question. I mean, Buddha said it is. Everything about your life right now is suffering, even the things that seem to be going well are suffering. And we have to debate it, and it's kind of hard to...it's hard to understand. You

know, you could say, "Oh yeah I agree, it sounds good", but then you're gonna get up tomorrow and try to get that promotion anyway [laughs] which means you don't understand it. So we have to talk about it, and, and we have to learn about it...it's very, very delicate, it's very important to study. {Nyen jun}, okay? Disgust with life, or, or renunciation. If you have {nyen jun} can you still have money? If you have {nyen jun} can you still have luxury? These are questions we'll, we'll talk about. What is really {nyen jun}? And is this life suffering or is just part of it suffering? That's the things we want to talk about. So that's the first attitude, renunciation, whatever it means...which we'll talk about. {Chang sem} means...{chang} means "Buddhahood". It stands for {changchub}. {Sem} means "mind" or "state of mind", and the sanskrit word is...bodhi...chitta...right, I should...sometimes you see this spelled only with a 'c' and not a 'ch'. That's because there's two 'ch's in sanskrit, so western scholars use the first one for the one 'c' by itself, for one 'ch' like the italian 'ch', right? [unclear] milanese, you [unclear], right? [laughs] And they use 'c-h' for the other 'ch'. So I, I heard a lot of people say 'boddhikitta', you know? Boddhichitta. Bodhi means "Buddhahood", chitta means "mind". So question for Bill County...does it mean buddha-mind? Mind of a buddha? What do you think?

[student: Sure. I'll go with, I'll open that door.]

If you have boddhichitta, if you have boddhichitta, do you have the mind of a buddha? What do you think?

[student, Fran Dayan: I think you do.]

Okay...no [unclear]

[student: Isn't boddhichitta the same as boddhisattva?]

A boddhisattva has bodhi...when you get boddhichitta, you're a boddhisattva.

[student: Is it the same?]

Boddhisattva's the person who has boddhichitta in his mind.

[student: Oh, okay.]

Okay. Yeah.

[student: If it's a path, then you don't have to go to mind, you can have the aspiration to become a buddha. Isn't that...?]

Oh that's a tricky question, you see? I won't get into it. Buddhas do have paths. They have {lam}s. The buddhas

[student: Buddhas have {lam}s.]

The love in a buddha's heart is a {lam} also, even though he's reached the end of the {lam}. It's not acting as a {lam} for him any more technically, because he's already there. But we still call it {lam}.

[student: But this is a {lam} in this context?]

Yeah it is. Yeah. Yeah, yeah, of a person who hasn't reached, it's the {lam} in the context of something that gets you to Buddhahood, so it can't be the result, right?

[student, Kylie: So how 'bout if you have boddhichitta you are a boddhisattva, all buddhas are boddhisattvas but not all boddhisattvas are yet buddhas.]

That's right. So what it means is...and it's badly mistranslated, I mean it's mostly translated as buddha-mind, boddhi-mind, it's very misleading. The full word is not said, {chang sem} it's...you don't have to know this so I'm not going to write it up there, but it's {chang chub du sem kye pa}, sometimes called {sem kye}, {chang chub du sem kye pa}. {Chang chub du sem kye pa} means "to get the wish to become a buddha". To get the wish to become a buddha, the mind here means wish, okay? The wish to become a buddha for other people, to help other people.

[student, Kylie: That's why I asked before about the distinction between the mahayana and the hinyana because when you said that you've got these three, then you've mastered buddhism, then by implication doesn't that mean you can't really master buddhism in the theravada schools or the hinyana...]

Yeah right, yeah. But if you master buddhism you master the hinyana schools. That's another story. Okay, boddhichitta. So it's the, it's the desire...technically speaking, as you will learn maybe in the third course, this mind refers to your awareness. Not technically a wish, it's not an emotion. It's not a mental function, it is mind itself. And that's a little difficult to understand. That will come later.

Okay, you don't need to know that now. It is actually a state of consciousness, it's what you lose when Mike Tyson punches you, okay? It's not...it's, it's your awareness, you see? It's, it's very difficult question, when you reach the study of boddhichitta we will spend weeks on it. And that will come. We'll study that book. It's the first chapter of the [b: Abhisarmun karpa] by {Saum} and we will get there, okay? And you'll go very deep into what is boddhichitta, you'll go deeper than you can get anywhere else I would say, you know. And very interesting, really interesting...and by the end you'll know what boddhichitta is, if you don't get it that's your problem. Okay? [laughs] [laughter] No, if you don't...if understanding it you become one of these dharma monsters, who, who understands everything but didn't develop anything, ahh, that's your fault. The teaching is, is there, the teaching is pure, the teaching is correct, you will know every detail of it, and if you still don't choose to practice it, then you're just crazy. Okay? Okay, boddhichitta. I'm sorry if there's a little shine off the board, okay? It's some kind of physics here. The people last night were really complaining. It's a haircut. I needed the haircut.

[silence]

Okay, please say {yang da pe}[repeat], {tawa}[repeat]. {Yang da pe}[repeat], {tawa}[repeat], {yang da pe}[repeat], {tawa}[repeat], okay. {Yang da pa} means "correct", "accurate". {Tawa} means "view", "viewpoint". This is the last of the three attitudes, if you have that attitude, if you really develop it you will become a buddha. I'll describe a correct view as opposed to an incorrect view. Spiritually, all right? I'm in the diamond business. I was brought up from my innocence to try to trick these tricky diamond dealers, and get them stones for the best price, and they're talking thousands of stones every day, and you're supposed to out-think them and out-smart them and out-talk them and...basically lie, so [laughs], so this would happen, you know? I would go into the boss and he would tell me, "Tell the guy you can only pay five hundred dollars", when we both know I can pay a thousand, okay? So I tell the guy, "I can only pay five hundred." And he sells it to me for five hundred, and I think, "Oh, my boss is a genius", you know? This stone costs a thousand dollars, and we got it for five hundred dollars, we just made a five hundred dollar profit. I lied...and we just made five hundred dollars. 'Course it was...he bought it for three hundred but that's another point, [laughter] which is always the case if he sells it for five hundred, but that's another point. I lied. Whatever he did is his business. So it looks like, if you, if you, if you look at the cause and effect of what just happened...I lied, and it triggered the profit. Okay I lie...and we just got five hundred more dollars. Okay? It looks like the lie caused the money,

caused the profit, okay? If you study cause and effect, for, for a long time...what, what is a cause? What is a result? What is the nature of a cause? What is the nature of a result? One of the most basic things that you will come to understand, you will come to really believe it, is that the nature of the cause and the nature of the result have to be the same. They have to be the same. Jesus made a big deal about it in the New Testament, he was talking about plants. He said, "If you plant wheat you cannot get corn." Impossible, impossible. And there's nothing you can do, once you've planted the wheat you can't go to the field and yell at the seed and say, "Oh I want you to be corn, I want you to be corn!" There's nothing you can do to make it turn into corn at that point, it will not. It's a wheat seed, it has all the little genes or whatever it needs to become wheat inside, but it will not become corn, impossible. The nature of the seed is wheat. The nature of the result is wheat. There, there's always this similarity between the cause and the result. Lying is bad. Lying is immoral. Profit is pleasant. Profit is nice. Basically, and it sounds like a child's statement, it sounds very stupid, but you can't get a good thing from a bad thing, it's impossible. It cannot occur. It's impossible, and I can say that and you...it doesn't sink in, you know, it doesn't sound like any big revolutionary thing that you suddenly say, "Oh yeah, he's right", you know? But I tell you...from one world view, which is what {tawa} means, it is impossible for a bad deed to create a good result, it's impossible, the money did not come from the lying. The profit cannot come from lying, it's impossible. One is a good thing and one is a bad thing, it's impossible. So what really happened, {yang da pay tawa}, correct world view. Correct view of reality says this, you don't look at it like 'ding-ding', 'lying-money', okay? You turn it this way...you gave money to someone else long ago, at some previous time in your life, okay? In your lives you gave money, therefore you get money. Okay? And now you're lying and what will happen? What will happen?

[student: You'll have a diamond someday [laughs][laughter] that you can sell for a thousand or five hundred, and somebody'll pay you five hundred and you'll take it. And that's what'll happen someday.]

Yeah, yeah, yeah, ooh no. You'll be lied to or, I mean, if you read the calendar for example, this year's calendar, the karmic results are basically four. But some, some of the results are that no one will believe you. And you see cases like that, where you're telling the truth, "God, goddamn I'm telling the truth", you know? I'm finally telling the truth and people don't believe you. They just don't believe you, you're telling something that is absolutely the truth and people don't believe you. That's where that comes from.

[student, Vilma Staiano: So events are random then?]

No. Exactly the opposite.

[student, Vilma Staiano: No I mean...well but if...but when something follows something else, like this..]

Oh. Yeah, it's timing. It's timing. It's timing. Why? Why? It's not my point now to discuss karma, we'll do it...and we'll prove it and I can prove it, give me a few weeks, okay? I can prove these things, but...if it caused, she said it last night, Ani-la said it last night, if, if, is the lying were the cause of profit, then what? If you wanted to get a profit in the future.

[student: Lie.]

Lie. If, if (sound of phone ringing), just let it go, it's alright. If lying is the cause for profit, then any time you want a profit you should just lie, and you will always get the profit. If it's not cause and effect, it won't work all the time. Cause and effect means it works all the time, the definition of cause and effect in science, science is correct. You, you, you bring together the causes that you know make that result, and I always tell people, if you got to the airport, and you're getting on the plane and a stewardess says, "We don't quite understand this result of flying. We don't understand the causes very well. We understand half the causes. This plane will stay up half the time." Will you get on? [laughs] Okay? Is that the real cause? So do you understand the causes? If the plane falls down half the time, after take-off, do they understand the causes of making it fly? No. They understand...they don't understand all the causes. Cause means, if you can repeat the exact same causes the result will always come. That's the nature of causes and results. The fact is, the simple, observable, undeniable fact is that if you lie, you don't always get money, it's not the cause of the money. It is not the cause of the money. Cannot be the cause of the money. So now lying becomes some kind of idiotic thing to do. 'Cause all it can do is, is cause you some trouble later...you don't have to believe it now, but I'm trying to give you an example of {yang da pay tawa}, okay? It's a world view which most people do not have, it's a world view that you must develop [cut] and some guy it took him fifty-five seconds [laughs] or something like...yeah, I c...in one minute I can find a scriptural, I can find what the Buddha said, something that I'm saying, okay? Challenge, a challenge, all right? And it sounds like bragging but no it's not, you shouldn't believe me, unless I can do that. Okay? You shouldn't believe

it, you shouldn't listen to a person teaching buddhism if they can't do that, okay? I'm, I'm not giving you my ideas, I'm giving you the ideas of a person who's omniscient. He saw two and a half thousand years ago that we're gonna have this class tonight. He, he sees you thinking what you're thinking now. There's this lousy translation, [b: The Close Recollection of the Buddha]...it's a bad translation of...what it means is the Buddha's always here. He knows exactly what we're doing. He knows what you're thinking all the time. We're, we're using his ideas, it's not my ideas, I mean it's not even tibetan lamas, it's not indian buddhists, it's the ideas of the Buddha. And he knows all things. So if I can pull out that he said it, that's sufficient. I mean, when we debate at the monastery, there's two ways you can debate, one is, if you can find that the Buddha said it, you win the debate. But you...also if you can prove it with logic, without finding that the Buddha said it, you win the debate. Either way, we have two methods...and you can use, we will use both methods. Now I would like to take a break...what time is it?

[student: Five after eight.]

Okay. We'll come back at eight-twenty, go upstairs there's no chairs you can sit on the floor, please don't be shy. Take these things? Everybody take a cushion up. And have some tea, cold tea. You can't bring refreshments down here again, okay? That's against lamas custom, 'cause you might spill it on a holy book, alright? I'd like you to understand the lineage, the recent lineage of this book, you know where you're getting it from. In the tibetan, you know in buddhism in general, it's considered very, very important to know where the book is coming from, so I don't want you to be...I tell people a story that I was in a train station in India, I had been studying about two months, at the tibetan library, we were studying a book called [b: Chun Juk], which is the [b: Boddhicharyatara], and we saw these people running into this room and offering cakes to this lama, and we asked, "Who's the lama?", you know, and they said, "This is Ling Rinpoche", which is the senior tutor of the Dalai Lama. So we went, we ran, me and this english guy, we ran and bought a cake. Stupid little moon cake. And we ran in and we said, "Can we offer Ling Rinpoche a cake?" And they said, "Yeah, yeah, come in, come in, come in." So we came up to him and we bowed down and my teacher was standing behind him. And he was sitting on his chair, and he was pretty old at the time. And he said, "What are you doing?" And, "Who, where are you from?" And we said, "America and England." And he said, "What, what are you doing?" And we said, "We're studying buddhism in the library." And he says, "Well what book are you studying?" [laughter] And we said, " ", you know we didn't know the name of the book, and my teacher was behind me

going, (whispered) "Ch-jk, ch-jk" [laughter][laughs]

[student: What's the name of the book?]

[b: Chun Juk], [b: Chun Juk]. I don't want you to be like that, I want you to know what...

[student, Kylie: What happened? Did you, did you hear your teacher said it or did he, did [unclear] ?]

No, we told him [b: Chun Juk], yeah. But then he laughed 'cause he knew that [unclear].

[student, Kylie: You couldn't leave us hanging there.]

So, I want you to know who wrote the book. You know who wrote the [b: Fourteen Verses] now, that was {Je Tsongkhapa}. So who wrote the explanation of the [b: Fourteen Verses]? Why is this book a hundred pages long instead of only five pages long? The commentary was written by {Kyabje}...I'll say {Pabongkha Rinpoche}, okay? {Pabongkha Rinpoche} came from, you can read it in the book, you don't have to write it down, he came from Sera monastery, which is one of the three great monasteries in Hlasa.

[student: [unclear]]

Excuse me?

[student, Kylie: Sera Me or Sera Je?]

I'm about to tell you. He was from the best part of Sera, which is Sera Me [laughter] and he was from the best house in Sera Me which is {Gyerong} House, which happens to be my lama's house, and my house too. So he was generally considered the greatest teacher in Tibet in his times, he passed away in the forties, early forties. He was born in the eighteen seventies, something like that. He was not a great student in the monastery, there was different degrees of...you get at the end of your studies. The highest is called {hlarampa ah gyi dam mo}. The second is {hlarampa}, the third {hlorampa}, and then it goes down...now, he got a {ling se}, {ling se} means you only get a, a degree from your college, you don't go on debate at the other colleges and that's [unclear]. And he only got that, he was not the greatest geshe in the monastery, he was a

lot like Lama Yeshe, a lot like Lama Yeshe...and what happened was, at...after he graduated, he started teaching small groups of lay people, not monks, which is very unusual. And suddenly it went wild, I mean after a few years it would be ten thousand people coming to his teaching. They would have to rent the largest temple in Hlasa, if he went to give a teaching, and he gave it with no microphone, no nothing. He would sit up there and he would teach ten thousand people, I mean it got to be crazy. The monks started walking from the monastery Sera and {Je bun} to Hlasa every time he gave a teaching...the thirteenth Dalai Lama begged him to stop, because all the geshe candidates were [laughter] were leaving the debate grounds to come to hear him talk, and he just had an incredible ability to teach buddhism, and he taught it for the common man. He took those five books that you're going to study, he had that knowledge of those five books, and you can see it throughout his writings, he mastered those five books and then he converted 'em into something that normal people could study. And that...he's an incredible teacher, he's really incredible. And his name was Pabongkha Rinpoche. He produced a lot of great teachers, {Trijang Rinpoche}, who's the Dalai Lama's other teacher [cut]

[end side one of tape]

This was his, Pabongkha's main disciple. {Trijang} Rinpoche was born I believe in the nineteen hundred, and passed away in nineteen eighty-one. And he was really an incredible scholar. He actually wrote down most of what Pabongkha Rinpoche taught, Pabongkha Rinpoche didn't sit and write down his lectures, but his main students and other student named {Losang Dorje}, wrote down what he taught, and then they made books out of it. And the book that he wrote down of Pabongkha Rinpoche's which is called [b: Liberation In Our Hands] became an instant hit, it was carved before Pabongkha Rinpoche died. Carving a book in Tibet is a big deal, if they, if they take the time to carve your book out of wood, it was already an incredible hit, immediately, I mean people went wild over this book, it was in nineteen twenty-one he taught some lectures. And {Trijang} Rinpoche wrote them down.

[student, Vilma Staiano: What was the name of that one? Liberation...]

[b: Liberation In Our Hands]. It's sort of a, a dangerous translation because in english the word 'in' in 'it's in your hands' means it's, it's up to you now, I did what I could, it's in your hands...but it's not what it means in tibetan, in tibetan it means a lama who teaches that book well can put liberation in your hand, y'know there it is, you got it, you know. It's...the word in tibetan is {lak janks

durpa), you know, 'dzingk', there it is, you got it, you know?

[student, Fran Dayan: Is that the same as [b: Liberation In the Palm of Your Hand]?)

Yeah, yeah, yeah. But the meaning is...is that. He, he says okay you got it. You want it? You got it. That's the meaning of it. {Trijang} Rinpoche and many great students...this is a student of {Trijang} Rinpoche from whom we receive this. Alright? Khen Rinpoche means that he has been the abbot of a major monastery, he's been the abbot of Sera Me monastery. Okay?

[student: {Khenpo} Rinpoche refers to {Trijang} Rinpoche?]

No. To [unclear].

[student: Was {Trijang} Rinpoche the senior or junior tutor?]

Junior tutor, but it's pretty much a moot point, it doesn't mean anything.

[student: I know but people refer to him that way and I don't know which one.]

Yeah [unclear] Yeah it, but in tibetan the word is {yong dzin} for both of them, they say {yong dzin yom an aye}, they don't say junior or senior...I don't know where exactly that comes from. They do call him the junior tutor, yeah.

[student, Kylie: So in other words at some point the junior tutor would be older than the senior tutor.]

No it's not by age I believe.

[student, Kylie: So if that's, yes, at some point one would be older than [unclear]]

Oh yeah, yeah, I'm not sure what that refers to. But in, but in the tibetan eyes they're {yong dzin yom an ee}, they are the two tutors. It's like Sera Me, it means, Me means "lower college" because it was lower on the hill a few thousand years ago, [laughter] you know, so people say lower tantric college, {Gyu Me}, but it's very misleading, it just means it was physically, altitude was lower. Khen Rinpoche, Khen Rinpoche means this lama has been the head of a major monastery, the abbot...{khen} means "abbot", and geshe means he's reached that

degree of a geshe...now-a-days geshe is a little bit...delicate. In Tibet up to nineteen fifty-nine a geshe meant twenty, twenty-five years of intense study and very strict examinations. And now, and now-a-days you can pretty much...I mean there are a lot of geshes who aren't geshes,

[student, John Stilwell: You call yourself a geshe?]

It's getting pretty bad, yeah, they're trying to tighten it up and they have some new regulations on it, but a lot of people...there are ways to just get your geshe name and come to the...come to Europe or U.S. and teach, and so you have to find out if you meet someone called a geshe, you say, you know, well wha...where, where did you get that, what did you study. It's, it's a little dangerous right now. It's a little misleading sometimes now. But he's a real geshe, {hlarampa} geshe, he was one of two geshes out of maybe seventeen or eighteen thousand monks, in Hlasa at the time, who received the highest geshe degree in that year from the Dalai Lama...and Lobsang Tharchin is his, is his monk's name. Okay? So he's the stu...he's my teacher and he's the student of {Trijang} Rinpoche, who, from whom this teaching comes down to.

[student: And Geshe Lobsang Tharchin is the same person as Khen Rinpoche.]

Khen Rinpoche, yeah.

[student: Student of {Trijang} Rinpoche.]

Yeah, yeah. And he actually also studied with Pabongkha Rinpoche, in Tibet. And he's, he's teaching in New Jersey, not as much as he used to do, he's, he's about seventy-two now...and he's born in nineteen twenty-one...and if you can get a chance, if any time you get a chance, it's very wonderful if you could...so that's how it comes down to you. I'm gonna teach you one more word. This is the tantric name, tantric means "secret buddhism", okay? We won't study tantra in the five year course, okay? In, in, in Tibet, in the old days, you're not allowed to study tantra until you're a geshe. Okay? You're not allowed to enter the tantric colleges until you're a {hlarampa} geshe. You're not...that's to study the real theory of behind tantra, in the tantric monasteries you had to have that, that was the minimum, alright? You had to be one of the best sixteen monks out of the whole graduating monks that year. Okay? Very difficult. {De chen nyim bo} was the tantric name of...Pabongkha Rinpoche, okay? {De chen} means "great bliss". You had another {chen} tonight, what was that?

[student: {Chenmo}.]

Yeah, [b: Lam Rim Chenmo], Tsongkhapa's great book. So {chen} means "big", and {de} means "bliss". Okay? Great bliss...and {nyingbo} means "essence", essence of great bliss. So if you take all the [unclear] happiness you ever had, throw out all the little ones...take the biggest three happinesses you ever had in your life, squish 'em into a few seconds, that's {de chen}, alright? That's {de chen nyimbo}. Actually that's the meaning of it, I mean it's such an intense feeling of bliss that you could took all the good feelings you ever had in your life and, and have that whole emotion in a, in a minute or a half a minute, that would be {de chen nyimbo}. That's the tantric name of Pabongkha Rinpoche. That just about tells you everyone who wrote the book, alright? We're not gonna do much buddhism tonight beyond that, alright? I just...you have to know who wrote the book in case you meet the Dalai Lama or something he asks you, "What are you studying?" [laughter]

[student: [unclear]]

We'll get there. I'll show you, I'll show you. One more word. It's a lot of names but it would be considered improper not to know them all. {Nor rim dappa} was a student of Tsongkhapa's, his story...we don't know much about him, there's not much left, records about him. He wasn't one of the big, big students like the first Dalai Lama who studied with Tsongkhapa, Je Tsongkhapa, but he was one of his students. He spent time with Je Tsongkhapa, he studied with him, and then he went out to eastern Tibet, and he founded a hundred and eight monasteries. Tsongkhapa said, "I want a hundred and eight monasteries", he went out...before he died he did it. And basically he was going out to...back home, where he had grown up, which is in {Gero}, which is on the chinese border, chinese and tibetan border.

[student: What is it called?]

{Gyel rong}. And...it's in the book. He went back and he founded those monasteries and, and Je Tsongkhapa would send him letters of advice. So apparently {Nor rim darpa} requested something brief and easy that he could teach to these barbarians out in east Tibet [laughs], not barbarians but people who didn't know buddhism very well. And that's why Je Tsongkhapa wrote the book you're going to study. It's actually a letter, those fourteen verses are a letter that Je Tsongkhapa wrote to {Nor rim darpa}. It's the...what you're about to study in my opinion is, is maybe the most important buddhist work ever

written, because on that fourteen verses, based on that fourteen verses you can achieve enlightenment. You cannot do that with the [b: Heart Sutra], you cannot do that with the [b: Diamond Sutra], you can't do it with the [b: Eight-Thousand Verse Perfection of Wisdom], you can do it with these fourteen line verses, according to Tsongkhapa, who should know. And it's funny 'cause it's stuck in his minor works, you know? Because it's short. So it's stuck in between a few letters that he wrote to somebody, so {Nor rim darpa}. Like all good tibetans {Nor rim dappa} has at least three different names, which will drive you crazy...and I, I'd like you to know one of them. [cut?] What do you mean?

[student, John Stilwell: Well one's one [unclear] and then your lay name, or]

Yeah yeah yeah. Yeah, very common, I mean, and it's bad when you're trying to learn tibetan and, he mentioned Atisha. Atisha has, Atisha, {Marmentzay}, {Jowo Rinpoche}, {Jowo Je}, he's got like six, eight names and it drives you crazy, until you learn how it goes.

[student: Which is the monk's name and which is the...]

{Lo ong dappa} is his ordination name, the name he got when he became a monk. When you become a monk you get a new name, the first name is taken from your preceptor's first name. You always get the name, the first name of your, the Lama who gave you your vows. So my monk's name is Lobsang, because my teacher's monk's name is Lobsang. The last abbot of Sera Me, or the next to the last, three, three abbots ago his name was Jampa. He served for twelve years. He made all the monks during twelve years. There's about four hundred Jampas [laughter] in Sera Me, it's a big problem, [laughs] everyone has the first name, the same first name. Okay? So, {tsako ombo}, say {tsako}[repeat], {ombo}[repeat], {tsako}[repeat],{ombo}[repeat]. This is a name by which {Nor rim darpa} is known. Some people is...sometimes you might say {Nor rim darpa} and somebody says, "Well who?" And you say, "{Tsako Ombo}". Okay? That's his, sort of a nickname. {Tsako} is a, a line of kings from eastern Tibet. And {wombo} is his...it, it means "monk". In, in the colloquial of that little district, like (spoken with an american regional accent) down in that little they call {Lubos}, okay? You, you will never hear that word in, in anywhere else. We translate it as 'friar', because it's such a rare word for a monk, very few people will ever stand, understand that word. I'm going to...hand out...your homework. Lemme make sure I, I gave you everything on it. [silence]

[student: Did you say how many letters he, he sent? Which is the [unclear]]

Oh, this is one of the letters he s...he s...there's a whole

[student: [unclear] This is one letter?]

Excuse me?

[student: This is how it looks?]

Yeah yeah [unclear]. Oh, by, by the way, we're talking about the root text, which is only fourteen verses, if you open up that little orange book you'll see sections that have dark black print? Those are the letter, and then the rest is Pabongkha Rinpoche's explanation of the letter. So if you flip through you'll see some dark dark print, in blocks that are verses. That's the letter. Those are the lines from the letter, and then Pabongkha Rinpoche is explaining the letter.

[student, Kylie: Transcribed by Trijang Rinpoche.]

Not in this case. This particular book was transcribed from Pabongkha Rinpoche's lectures by a monk named Losang Dorje...who's not the Losang Dorje you know, okay? [laughs] But he also transcribed some other important books of his. I, I believe he transcribed the [b: Nyam jorma Commentary]. So he did a really great thing for us. Okay, the only other thing in your homework that we haven't covered...is...you have to memorize something. By the way, when you make an answer in the homework, put the tibetan in english letters, okay? And then put the english. So if I ask you what is the first of the three principle paths? What will you write?

[student: [unclear]]

Huh?

[student: [unclear]]

Oh, oh, this is the first one. Yeah okay, {nyen jung}, say {nyen jung}[repeat], {nyen jung}[repeat] so you have to write {nyen jung} and then you write renunciation next to it, okay? So if I ask you for the second principle path?

[students: [unclear]]

{Chang sem}. {Chang sem}. If I ask you for the third?

[students: {Yang da pa tawa}]

Alright good, good. If I ask you for the author of the root text.

[students: Je Tsongkhapa...Je Tsongkhapa.]

Aaah-o, if I ask you for who wrote the explanation, of that text?

[students: Pabongkha Rinpoche.]

Who was it written for?

[students: {Sahkko} [unclear]]

{Tsa kho ombo lo om darpa}, okay? [laughs] Alright, like that...so put, put your...put the english letters of the tibet, then put the tibetan and your...you're responsible for anything on this at the beginning of the next class. Alright?

[student: For a quiz?]

Yeah, for a quiz. Nothing on the quiz will not come from here. Okay?

[student: Nothing on the quiz will not...?]

[student: [unclear]]

Everything on the quiz will come from here [laughs], alright?

[student: It's all here?]

No, [unclear] and I'll correct it and give it back. If you fail more than two quizzes, you're out. You can come to Friday night [unclear], alright? I just want to, I just want you to know this stuff well, and I want it...my dream of this particular school is that, if, if y...if in five years from now if you say, "I was at the first course and I passed", then they know you're qualified, they know that you understand that stuff, pretty much, okay? You passed all the quizzes, you passed all the homework, you stuck it out and, and I can say, to people, "Well, I...here's a list of people who passed the first course, they're qualified to explain it

to you." That's what I want, that's what I really want, I want a network of people who can pass it on to other people. Otherwise it will die with us. And, and you know, the people who've been around tibetans for a long time, the old teachers are gone. It's, it's foolish to think they're going to last much longer, the teachers who really know their stuff from Tibet...my teacher is the youngest you can be and have finished tantric college, because the year after he finished he ran away. He finished in fifty-eight, he left in fifty-nine, he's the youngest you can be and, and have trained everything in Tibet, so he's seventy-two. He's seventy-two...there are six people left like him, {Latim Rinpoche, Kela Rinpoche, Geshe Parshim}...we counted them with {Lati} Rinpoche one day in a car. There's only six left, alright?

[student, John Stilwell: Who are the other three?]

I don't remember exactly. One of them is the {ganden chi par} I know, he's the head of the {ganden}s, but I'm not...I don't remember.

[student: Are all of them out of Tibet?]

Yeah. We're talking out of Tibet. There's a...I'm not aware of any

[student: People are still coming out, I mean [unclear]]

I'm not aware of any...there is...no, I'm not aware, there may be one more in Tibet that I know of...but I'm not sure. And those people were in prison for twenty years, fifteen years, they forgot a lot...they didn't get a chance to see books. Okay. There's one more thing down at the bottom here. It says memorize assignment, 'Memorize the verse for refuge and the wish.' That's the second page in your notebook. So please turn to that. [silence, of the shuffling paper sort] Okay, it's at the top, it says, "{Kyabdro semkay}", okay? {Kyabdro semkay}. You have to be able to write out, on the quiz next week, the english letters for the tibetan, and the english. Okay?

[student, John Stilwell: Should we spell it correctly in tibetan?]

Yes.

[student: You have to spell it like this, because like I have many, I mean [unclear]]

Like this...yeah, like this, I can't have like fifty versions, I can't check it, okay? Alright?

[student: Could you say it again?]

You have to memorize, you have to be able to...if I ask what [unclear], you tell me this four lines, you have to say, "{Sangye chudang tsokyi choknam la / Jangchub bardu dakni kyabsu chi / Dakki jinsok gyipay sunam kyi / Drola penchir sangye druppar shok.}". That's all. Okay, no big deal. In the monastery this would be a fifteen minute assignment.

[student: Do it in english, right?]

You have to say those...yeah, in the english letters. That's tibetan, in the english letters, okay? And you also have to memorize the english translation at the bottom.

[student, Kylie: So these four {shulakas} turn into...three in english.]

Four lines. Four lines turn into three, three tiny little...yeah. They hang together that way.

[student: And this is for Thur...uh, for Monday.]

Monday. Monday night. And it's gonna go like that, this, this is the way it's gonna be. If you feel that you can't memorize that much, or you can't do that much work, I'm asking for two or three hours of homework a week, okay, if you feel you can't do it, then don't come. Okay? Really. I want people who are serious and, and who will come out as good teachers, okay? I...this is really a minimum. The other people are memorizing it in tibetan alright? They're writing it in tibetan, okay?

[student: [unclear] book]

Huh?

[student: We're doing the book.]

Yeah, yeah, in a way. [laughter] Alright? No, if, if you don't have time, or the desire, you won't make it, and you don't really want it that bad...then don't

come. You know? Come Friday night, and you get a little dose of tibetan and some good tibetan buddhism and that's enough, you know. Yes?

[student, Kylie; Since we're on such an important task here, can we sort of do it the right way and a, you know, say some prayers at the beginning and the end?]

We'll get there, we're, we're, that's what we're talking about right now. But we'll say them from memory, alright? So next, we'll do one until we get...there's three basic prayers that we say during class. Before class and after class, we'll talk about it next week, but I want you to get this one under your belt. And we'll talk about the meaning of it next week. It's typical in a tibetan monastery, you memorize the stuff first, you come in and the teacher explains it to you and then you'll never forget it, it's really a good system. I had to memorize the [b: Abhidharmakosha], the first four...three chapters before I was allowed to study it. And [b: Abhisamancara], eight chapters before we could study it, so you have to...it's a minimum. Okay? If you can't do it, and that's...I, I already said that, okay. Meditation assignment, it says at the bottom, fifteen minutes per day, breathe to ten and then do meditation on renunciation. By the way, I'll hand these out. I hope there's enough, if there's not, then the two couples we have please share, okay? Three couples.

[student, John Stilwell: Are these paragraph, paragraph breaks in four [unclear]?]

In english, yeah.

[student: So don't write on this?]

This you can write on, please don't write on any text. But you're welcome to write on, you have to write on the homework, you write directly onto your homework. Onto the sheet, yeah. You'll get that sheet back corrected, and you'll put it in your notebook, and when you teach your own students you have already the quizzes together.

[student: If we've memorized different translations, does it [unclear]]

'Cause we're gonna say it together. I, I prefer say it in tibetan but...

[student: Also the next to the last word {ge tash o}, are you [unclear] whatever [unclear]]

[student: There's an alternative word that's used in language [unclear]]

Yeah, there is several alternatives. Sorry, you're stuck with this one. [laughs]
We can't, I can't...we have to standardize some things, and then you can, you know, if you've learned it a different way you can say that way at home.

[student: In the privacy of your own home.]

Yeah, yeah, no, it's okay, but we have to, we can't, have to...this comes from...this comes from a standard [unclear]. Some of these verses come from Nagarjuna...yeah I know, unfortunately his mother wants that. Okay. Now the last thing on the homework says that you have to do some meditation, did everybody get homework?

[students: No...no.]

Were there too few? Kylie, can you give up one? Do you have two?

[student, Kylie: We only have one.]

[student: Okay, here.]

Janet has an extra. Next time I'll be better prepared. I...just a few more people then interview, broke the rules. Okay.

[student, Kylie: You gonna have more stuff or you're convinced there'll be less students?]

Well, let's see. The last thing says meditate on renunciation, it says do analytical meditation. (a dog begins barking) This is a kind of meditation where you just think in your mind, we have an explosion here (one dog is barking and one is growling), the reasons

[student: No. No.]

Yeah, snookie, next time put him out there. (a dog is coughing) Okay. Think in your mind, you sit down in a quiet place for fifteen minutes a day, breathe ten times, breathing...we'll explain it later. Basically, (the dog is still coughing). Not like that. [laughter] One breath out your nose, and one breath in your nose, not

through your mouth, okay? Number one means (sound of an exhalation followed by an inhalation), and not (sound of an inhalation followed by an exhalation), okay? Not english way. Out and in is one. And then out and in is two. And just count up to ten. You will lose count before you hit five, your mind will go somewhere else, start back again, start over again, be, be persistent until you hit ten. When you hit ten you'll see yourself going to eleven and twelve,

[student: And then what? [unclear]]

Start over again.

[student: Is it correct to use a mala?]

Aah you can, but it's not necessary. The main thing is the mental exercise, right? The function of breathing meditation, which is taught in the [b: Abhidharmakosha] very clearly, and which you will study from the [b: Abhidharmakosha], is to put your mind into neutral. Okay? Your mind has been busy during the day, 'da-da-da-da-da-gotta make this deal-gotta do this', and the breathing is, the function of the breathing is probably, I guess it is, that you cannot count to ten, until your mind is...pretty much down to neutral. Can you open the front door? That's probably Michael Wick. So that puts your mind into neutral and then you aim the mind on a, on a virtuous object. On a good object. The object we're choosing here is...try to think over reasons why you should be disgusted with life. Okay? Consider the question: Is life so bad that I have to come to a five year buddhism course? [laughs] [laughter] Seriously, okay? Seriously. This is why you are here. Okay? If you are not convinced of this thing, you, you shouldn't be here. There's no reason to take this course. Okay? The object of this course is to, is to learn the theory behind removing the unpleasant things of your life. And, and you have to be convinced to do well in this course, otherwise you'll drop out. Wanting to know tibetan, wanting to master the five big books, you know, wanting whatever you want to come here is not enough to get you through five years. Okay? You'll have to be somehow think that this will help you get rid of the bad things in your life. And it will, all of them. Okay? And I'm talking big time, {geh ga na chi}, okay? Last thing. I keep saying last thing. [silence]

[student: Is that an 'i' again, or a...?]

It's an 'i'. [silence, with some faint background chatter and noise, including a dog

barking] This is why I'll never have meditation in this class...unless it's dog meditation.

[student: You give 'em dog biscuits and then]

We feed 'em after eleven o'clock and then they, it knocks them out. These are the four great sufferings. {Kye} means "having to be born into this kind of a body". Okay? {Kye} means "having to take birth".

[student: Any birth or just human birth?]

Any birth. Any birth which occurs involuntarily...basically. That's {kye}.

[student: What is {kye}?]

{Kye} means "to take birth", "to be born".

[student, Kylie: When you say involuntarily do you mean to take birth at all or, not where you want to be, or how you want to be?]

Well let's say to take birth in this kind of a body, flesh and blood.

[student, Kylie: Samsaric? I mean that's easy enough [unclear] samsaric body or what?]

Later, later. {Kye}.

[student: Did you say voluntarily or involuntarily?]

Involuntarily, please. {Ga} means "getting old". It starts with?

[student, Fran Dayan: As soon as you're born.]

The second you're born, it starts at conception. You start to get your wrinkles the second second after your parents conceive you, okay? Getting old. {Na} means "getting sick". I once translated for the tib...tibet...his holiness' doctor. There were about fifty people in the audience. He, when just before he stopped speaking he said, "Anyone who has a medical problem come see me tomorrow the next day." And it looked like you guys, looked like a normal group of people, you know? And I had to translate for the next two three days, and every single

person came, and many of them had very horrible things, but it looked like normal old people, you know, it looked like a normal group of people. But everyone had some horrible thing, you know, it's like ugh! And, that's the way it is, everyone has something. Okay? We will study that, actually tomorrow night we'll study that. The nature of your body...he defined it, he said, "Health is an accident." He said, "Health is not the normal condition of the human body." He said that. He said

[student: An accident?]

Yeah, he said, "It's a temporary, auspicious [?-I think he meant auspicious] balance of all the elements." It's like a juggler sud...getting all the balls up perfectly for one second, and the nature is not that. [cut]

[end of tape]

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ACI Course I, Class Two

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transcribed by: Louise Rosenthal

7/12/93

...basically synonyms there are some differences, but {sonam} is usually translated as "[unclear]". And {gewa} is virtue.

[student: You're on the air.]

[unclear] [laughter] is the question. Okay. Now I wanna do a game in tibetan debating called {mu shim gu su}, okay? {Mu shim gu su}. {Mu shi mu su}. And between any two things there are always {mu shi} or {mu sung}, {mu shi} means "four".

[student: {Shi} means?]

{Shi} means "four". And {sung} means "three". Combination...I'll show you what I want.

[student: [unclear]]

Yeah, okay. {Mu shi mu su}. So {mu} means a possible combination of the two [unclear] things now I'll give you an example. Aah, blue and sky, {mush}...four {mu}s or three {mu}s? Four {mu}s means there's something that's the sky, but that's not blue. The sky of this planet.

[student, John Stilwell: Is, is that mean that the four contains the three [unclear]?]

Well no. Let's discuss the four possible combinations between blue and sky. Okay? Is it possible to have something that's the sky of this earth and not blue?

[student: Yeah.]

Mm-hmm, right.

[student, Kylie: On the cloud, that kind.]

[student: It could be grey, it could be [unclear], it could be black.]

I mean normally, I mean normally we say the sky is blue, right? Not green or yellow, I mean in normal conversation, maybe they...not, not getting these okay? Actually that {mu} doesn't exist. If the {mu} of being number one but not being number two doesn't exist with the sky...of earth, in a normal day, blah-blah-blah, okay? If it's the sky normally it's blue, it's a...a definition, the clear blue sky, okay? So that first {mu} does not exist, the sky of this planet on a normal day blah-blah-blah which is not...something which is the sky and not blue, (A) but not (B), doesn't exist. How about something which is (B) but not (A)? Kylie. Blue but not the sky.

[student, Fran Dayan: The answer is yes, there are blue things without the sky.]

Yeah like what? Something that's blue but not the sky.

[student, Fran Dayan: The ocean.]

[student, Kylie: Okay normal day.]

Assuming normal. Is...so the second {mu} exists, the first {mu} doesn't exist, that which is (A) but not (B) doesn't exist, that which is (B) but not (A) does exist. Something which is (A) and (B)?

[student, Vilma Staiano: The sky and a?]

Yeah, the sky. The sky is both the sky, and blue. So it's just the third {mu}. So the third {mu} exists, so we got two out of three so far, something which is not the sky and which is not blue? Neither (A) nor (B)?

[student, Kylie: [unclear] my shirt.]

Yeah, fine, okay not this kind of notebook, okay? So when you, when you don't have a debate at the monastery, you take any two things and say, "{Mu shi mu sum be be be}[CLAP]?", "{Mushi mu sum be be be}[CLAP]?" Say {mu shi} [repeat], {mu sum}[repeat], {me be aitchu}[CLAP][repeat], {mu shi mu sum} [repeat], {me be aitchu}[CLAP][repeat]. Okay, {me be aitchu} means "there is none".

[students: [trying to repeat {me be aitchu}]]

{Me be aitchun} [repeat], {me be aitchu}[repeat]...{me be aitchun}[CLAP], it's a cheap way to start a debate. You don't have any things, you know, you didn't memorize the text you were supposed to memorize, or something you know, {mu shi mu sum me be aitchun}[CLAP], it's just a way to start, y'know? Which means, there's now three possible, three, three of the four possible combinations don't exist, neither do four of the four possible combinations exist. Which is impossible, between any two objects that exist in the universe, there's always {mu shi} or {mu sum}, okay? So it's a good way to start a debate, {mushi mu sum me be}[CLAP] about anything, about anything. So I'm gonna start with you...no, who's my victim? Kylie, you're next. Vilma, did? No you didn't, no. Tom...between {gewa}, virtue, okay? And cause for Buddhahood, cause for Buddhahood, {mushi mu sum me be aitchu}[CLAP]. This keeps the students awake too. {Mu shi mu sum me be aitchu}[CLAP] there's no three or four combinations, between something that causes Buddhahood, and virtue, virtue meaning in a good deed, not killing, not stealing, no sexual misconduct, no lying, no slander, no harsh words, no idle talk, there were no craving, no ill will, no wrong view.

[student, John Stilwell: So, so am I supposed to prove...to say something?]

{Mu shi mu sum me be aitchu}[CLAP] I say there's no {mu shi} either, there's no {mu sum} between cause for Buddhahood and virtue.

[student, John Stilwell: There's no relationship?]

In other words I'm saying, is virtue always a cause for Buddhahood? [CLAP] {Mushi mu sum me be aitchu}[CLAP], yes. [laughter] {Mu sum yaw}[CLAP], so I say {mu sum yaw}[CLAP]...no {mu shi}, you're saying there's {mu shi}.

[student, John Stilwell: Well could you define {mu shi} so we get it?]

[laughter] We'll go through them, we'll go through them, {bu ton mo shaw} [CLAP], show me the first {mu}[CLAP], something which is a cause for Buddhahood, but not virtue, {sho}[CLAP]. {Sho} means "give it to me, give it to me" [CLAP], {sho}, something which is a cau...which is gonna get you to Buddhahood, but is not virtue [CLAP]. Huh?

[student, John Stilwell: Emptiness?]

It's gonna get you to Buddhahood, it's a cause.

[student, John Stilwell: And is emptiness a cause for Buddhahood?]

No, emptiness [unclear] something as a cause for Buddhahood [CLAP]? Yes or no yes or no, yes [CLAP] yes, ah. {Rim ba ah}[CLAP], say it is, in the, in the debate you just check, okay you say it is right?

[student, John Stilwell: It's...I mean it's a, it's a path, it's a, it's a component, it's a cause, I dunno.]

[student: [unclear]]

[unclear] or not [CLAP].

[student, John Stilwell: Okay, no!]

[laughter] [CLAP] {Spa}! Aren't, aren't you ashamed of yourself? I'll, I'll pick it up.

[student, Kylie: Yes, emptiness is a cause for everything. Buddhahood included.]

Ay-ay-ay-ay-ay-na-na-na-na-na [CLAP] First you said it was then you said it wasn't, make up your mind [CLAP] {mu ta eema}

[student, John Stilwell: Is there a maybe in this?]

Is it a cause [laughter] maybe no maybes, is it a cause for Buddhahood? Is...I need something which is a cause for Buddhahood and not virtue.

[student, John Stilwell: Perception of emptiness is [unclear]]

Virtue {mah eem ba}[CLAP]. It's not virtue, to perceive emptiness? It's not a good deed?

[student, Kylie: Results of...[unclear]]

It's the ultimate good deed, [b: Abhidharma] says, I could look it up for you, I'm a little lazy

[student, John Stilwell: I would say it's not a deed.]

Oh, thinking you think, not a deed? [CLAP][CLAP]{Sha}! [laughs]

[student, Kylie: Oh you mean when you're seeing emptiness you'll still be thinking?]

[students: [unclear]]

[unclear] {Le le jikten natso kay. Le mi tsemmo} fourth chapter [b: Abhidharmakosha], the universe is created by karma, karma is the thinking.

[student, John Stilwell: And so, there is a karma with a [unclear] or there isn't a karma?]

No, perceiving emptiness is, is thinking.

[student, John Stilwell: There is no, is no perceiving]

[CLAP] Thinking is an action, karma means action.

[student, John Stilwell: There is no, there is no object and subject, I mean, or anything]

[CLAP] Hah! [laughs] Hah![CLAP] Hah![CLAP] [laughter]

[student, Kylie: I was wondering why your hands were always so red.]

So there's, yeah, yeah, so {ho ma ma meh} there's nobody who perceives emptiness?

[student, John Stilwell: There's no perceiving, no.]

[laughter][CLAP] No wait, don't get mad. [CLAP] So, {yang da pay tawa} [CLAP] {mao ta}, there's no {yang dakpay tawa}?

[student, John Stilwell: What's a [unclear]?]

You tell me, {yang dakpay tawa}[CLAP]

[student, John Stilwell: What is that?]

{Tsho. [CLAP] Yang dakpay tawa}. What is {yang dakpay tawa}?

[students: Correct view...emptiness.]

Correct view. [laughter] Emptiness is the object, {yang da pay tawa} is the, is the subject. {Yang dakpay tawa} holds emptiness. I used to make that mistake all the time.

[student: {Yang dakpay tawa} is...[unclear] emptiness]

Yeah, emptiness is what you're looking at, and {yang dakpay tawa} is the looker. It is the state of mind which sees empt...

[student, John Stilwell: The correct views is a state of mind.]

Sure, it sees emptiness, okay? So the perception of emptiness is definitely a good karma, definitely

[student, John Stilwell: The act of perceiving, now I'm talking about]

[student, Kylie: Is it a result of a good karma?]

Is the...it's also a result of the good karma but it also is good karma

[student, Kylie: In that it produces good karma.]

[CLAP] Normally, except what? {Kye chi pa damo chu}[CLAP]

[student, Kylie: Except for uhh]

Present good karma.

[student, Kylie: Present good karma? What does that mean?]

Does not produce anything. [CLAP][CLAP] {Tsa}! [laughs]

[student, Kylie: [unclear] good karma.]

Okay, anyway, now give me a {mu}, I'm still waiting, something that causes Buddhahood but is not a good deed. Thinking a good thought, the ultimate good thought of seeing emptiness is definitely, it's good, goodness.

[student, John Stilwell: Possibly it's not virtue.]

[CLAP] Not a virtue.

[student, John Stilwell: Okay so what if it isn't money?]

I don't think there is, I mean I would say no. [laughter] I'll say, yeah I'll say, no, it's okay? I'm talking {mu} here, I mean, technically samsara causes Buddhahood 'cause it precedes and produces it. That's another point. Okay. So, there is the first {mu}, first {mu} exists, okay? That which is...I'm sorry, the first {mu} doesn't exist. That which is a cause for Buddhahood but not goodness, doesn't exist. Fact {yo ai imba}, {sag ig me imba sho!}[CLAP] How about {mu} number two? That which is not

[student, Kylie: Can you say that...the very fact that there is the condition of, of non-goodness is why there are buddhas?]

Yah well...let's move in this [unclear] [laughter] Let's finish my, including...okay, something which is goodness, but not a cause for Buddhahood. [CLAP] {Gyewa yimba}?

[student, John Stilwell: Something which is goodness which is not]

Not a cause for Buddhahood. [CLAP] Let's do things.

[student, John Stilwell: Thanks.]

[student: Doing something that's good but not doing [unclear]]

That's pretty close I think, that's pretty good.

[student: Like you're gon' do this last time, thinking [unclear]]

A good deed, which you do, without understanding, without {yang dakpay tawa}.

[student, John Stilwell: With correct motivation, incorrect [unclear]]

Yeah. It's, is, is not a cause for Buddhahood. That's a common misperce...misperce...misconception, okay? You can do good deeds that don't cause Buddhahood, that will not lead you to Buddhahood, they will lead you to the opposite which is what? What we call samsara which is this suffering life. Samsara is the condition of having, these, we call {sa tchay pu bu mao}, these, these parts that are impermanent, flesh, bone, dirty mind, okay? During conception, the whole thing is samsara, okay? It's a cause for that. So what makes all...what is the...what do you need to make {gewa} a cause for Buddhahood? [CLAP] {Mu}s number two, {tu tsho}, {tsho}! [CLAP]

[student: What do you need to [unclear]]

{Sangye gyu yimba}? {Gewa yimba}. [CLAP] Yeah show me the third {mu} which is what?

[student: Correct view.]

No, what's the third {mu}, we're gonna have two parts.

[student: Has both [unclear]]

Yeah, that which is both, what?

[student, John Stilwell: [unclear] and virtue.]

No. That which is both a

[students: Virtue and a cause for Buddhahood.]

A cause for Buddhahood yeah. That which is both a virtue, and a cause for Buddha...that which is both a good deed, meaning a good deed of mind, speech or body, and is also a cause for Buddhahood {tsho}. [CLAP]

[student: Um, compassion.]

Not necessarily. You can have compassion for your child for example. It won't lead you to Buddhahood. It's a very tricky question, a very important question.

[student: Do I have to be a [unclear]]

[CLAP] It's okay, basically you can say, that, that the {mu}, the {mu} here is any {gewa}, any good deed which is imbued with {lam tso nam sum}, any good deed which you do under the influence of {lam sam nam sum}, okay? Any good deed you do under the influence of {lam tso nam sum}, you must have all three. Any deed you don't do, with those three tho...attitudes in your heart, will not lead you to Buddhahood.

[students: [unclear]]

My god, {tsho}! [CLAP] {Lam tso nam sum tsho}[CLAP] {Lam tso nam sum tsho}[CLAP] Gimme the [unclear] Do it. Yeah, yeah

[student: Renunciation, boddhichitta and correct view.]

Yeah. Okay?

[student, Kylie: You, you don't have correct view already, that's why you're studying buddhism right? So somewhere along the line]

Right. So most of what you do won't cause you to be a buddha. Most of even the good deeds that you intend are not gonna make you a buddha.

[student, Kylie: So you really don't even start becoming a buddha until after you understand correct view.]

Right.

[student, Kylie: Even though you're called a buddhist and you're practicing buddhism and mahayana buddhism [unclear]]

Like the six perfections...you actually have to have number six before number one is [unclear]

[student, Fran Dayan: I heard they were all combined, you know.]

If you do charity without knowledge, it's not a perfection. There's a big debate about it. There's a big debate.

[student, Fran Dayan: If you would Mike, I want to ask a question on whether you should do one as opposed to another, and the answer was that they were all [unclear] in each.]

That's another approach, yeah.

[student, Kylie: Then, I just became a buddhist today and I have no idea what the correct view is or anything like that,]

Right.

[student, Kylie: And I sat through a nice class where I heard some of these things and I got to study for years before I can even understand it.]

No, you can understand

[student, Kylie: Wait a minute, wait a minute, alright let's just say that we talked about blue skies in, in buddhist class right? And but at the end of the class the teacher says, "You know what? You want all this virtue you got some virtue here but now you want it make it specifically dedicated to achieving Buddhahood so we say this dedication prayer at the end", is that a cause even though I don't understand yet correct view?]

Not really.

[student, Kylie: No.]

Not really. If you don't have those three attitudes in your mind it can take...they don't directly act as cause...

[student, John Stilwell: Although there is, it is a cause.]

They act as a factor.

[student, John Stilwell: Although, although it is a cause, but for attaining some better goal although not Buddhahood.]

Yeah it doesn't directly [unclear]. Does not act as a direct cause for Buddhahood. But again I'll say yes, {gen} means "factor", like fertilizer for a plant, not the seeds.

Okay?

[student, John Stilwell: [unclear] the full cause for the first or second benefit?]

Something like that. It's not worthless, right? I mean if this class didn't cause you to get the {lam tso nam sum}, you wouldn't be here alright? Okay. Okay, so that's very important, if you don't have...if you're not doing good deeds, to get out of this suffering, to help other people, ultimately, and with the understanding of emptiness which is difficult to learn, will not cause you to [unclear]. Won't have...without those three ideas. Interesting, I used to think that any good deed would help, but, not necessary. That's why we did the, the debate, okay.

[student, John Stilwell: So Michael can you, can you define the main issue, is that basically saying neither goal, one and not the other? The other, not the one?]

Yeah, not...(A) but not (B). (B) but not (A). (A) and (B). Neither (A) nor (B), that's {mu shi wo su}. [unclear] All, all two objects in the world have either four or three {mu}s. There is no other choice. All, all, all fiel...the permutations are only three or four.

[student: One or two?]

No, there is no such thing. Everything in the world, is either {mu su} or {mu shi}. If it exists, the relationship between two existing things in the world is always {mu shi} or {mu su}.

[student: Between [unclear] is always three, four not one and two?]

You can get the meaning of [unclear] next week. Okay.

[student: (A) not (B), (B) not (A), (A) and (B), and not (A) not (B).]

Right. And it's great for a debate. And it's great to understand something, it's a very useful tool for understanding something.

[student: But you have to define the term, 'cause that's what gets so confusing, 'cause people, unless they define their terms you're talking at cross terms.]

Yeah yeah, usually, they're not talking about the same. Okay. So the question is

[silence] Where did I get that?

[student, John Stilwell: So {mu shi, mu shi woo shoo mu zoo} is the name for that whole concept of three and not four?]

Yeah, three or four common [unclear], three or four...[unclear], permutations really but that's [unclear].

[student: We just write down the transliteration]

Yeah memorize it.

[student: Can we learn the alphabet [unclear]]

Yeah, and I will give a little bit of the alphabet, do you guys want to do some alphabet? You guys want to do some [unclear]. I mean...no? [unclear] Are we anti-tibetan here, or just

[student: Lazy.]

[student, Kylie: We are the english track you know.]

[students: [unclear]]

[student: I wish you'd do something.]

I'll do a little bit.

[student, Kylie: [unclear] get carried away.]

Well I'll plant some in your brain, then I'll sneak in some alphabet. Okay, please say {tchakya}[repeat], {chenmo}[repeat], {tchakya}[repeat], {chenmo}[repeat]. What's the...sanskrit for {chenmo}? Like [unclear].

[student: [unclear]]

{Maha}, like {mahakmagandhi}, {akma} means "person", {maha} means "big", big man, big gandhi. {Maha}. You know what {shakya} means? Kylie, close.

[student: Gesture?]

Yeah, sanskrit [unclear]

[student: {Mahamudra}?]

Yeah. [unclear]

[student: How do you spell that, [unclear] spell that 'cha', it says 'ka'?]

High as in {chang kai tsok}. {Pa} with a 'ya' which looks up to [unclear].

[student: What is {mudra}?]

{Mudra} usually means a gesture. This is a {mudra}, this is a {mudra}. But it has many, many other meanings, it also means "seal" that you put on something. You know when you send a letter and you put the wax, and put a stamp.

[students: [unclear]]

{Wait}.

[student: {Wait}?]

Yeah meaning {wait} strengthens the {ga} in, in {reading}, it becomes {le ga}. Something like that, seems to. {Mul, mul, mul, le ga}, magnitude, magnifier, [unclear]. {Mahamudra}. {Mahamudra}. Basically, refers to the direct perception of emptiness, the direct perception of emptiness in our school.

[student, Kylie: The great gesture? Is the great perception?]

Great seal. It is the great

[student, Kylie: [unclear] a seal or gesture?]

I call it seal.

[student, Kylie: You call it]

[student: [unclear] perception]

Yeah, of emptiness. You can perceive emptiness too by explanation in this class during this class. But you can only see emptiness directly in deep meditation, in fact you can't even be in the desire realm at that time your mind has to be on the next level.

[student: Jeffrey Hopkins makes the distinction between the realization and perception of emptiness and the experiential...well the experience, of that direct experience of emptiness will be tantric and won't be?]

No, I don't know, but, I can't talk about that too much. Don't know much. Okay.

[student: Is it? I thought {mahamudra} was tantric.]

Well some people...it can refer to a tantric [unclear] or it can be [unclear]. In sutra it refers to the direct perception of emptiness. Sutra meaning non-secret buddhist, as opposed to tantric, okay? So I ask you, if you meet some great tantric master, some great master of the secret buddhism, and he teaches you {mahamudra}, okay? Can you...give me {mu shi mu sum} about the practice of {mahamudra} and {lam tso nam sum}. [CLAP] Tantric practice, highest buddhist practice, and {lam sum nam sum}, {mu shi mu su me be aiso}. [CLAP] Tell me about the first two, is there something which is the practice of {mahamudra}, but, but the person does not have {lam sum nam sum}, he does not have those three realizations in his mind, but he's still trying to keep {mahamudra}, {mu shi mu su me be aitcho}, is there the first one? Can...is there the true practice of mahamudra, is there true tantric practice without those three things in your mind? Impossible, impossible. Why? Tantra is {je bu tak bra} which means "result vehicle", okay? Tantra is the result. What's the {gyu}, what's the cause of tantra?

[student: The direct perception of emptiness?]

Not only...I mean, you can have the direct perception of emptiness and not have boddhichitta.

[student: You can?]

Sure. [unclear]

[student: So then you can have, so then you can have, mahamudra without {lam

sum yam sum}. You just said it.]

[CLAP]{Tha}[CLAP], say it, {tha}.[CLAP]

[student: {Tha}. [CLAP]]

[laughter]

[student, Kylie: Does that means "gotcha"?]

Gotcha. {Tha}, {tha} means "{mo tha}" means "aren't you ashamed of yourself?" [laughter] "Gotcha!"

[student: [unclear] hand slapping [unclear]]

So it's...I mean I have to practice, as a, as a mahayana practice, no, impossible.

[student, Kylie: In other words our perception of emptiness, can only be actualized through {lam sum} our {lam tso nam sum}.]

Not our, I mean buddha's {lam tso nam sum}.

[student, Kylie: Well there's others like [unclear] but other peoples correct view, I mean are there other kinds of tantra that can be used?]

No, there are not other kinds of correct view or other kinds of tantra.

[student, Kylie: There's no other kind of tantra, any other tantra that asserts itself unless it's Buddha's mahayana tantra is inauthentic?]

Right.

[student: It's hindu.]

[student, Kylie: Hindu tantra.]

It's not tantra. Anyway, it's not [unclear]. Anyway, don't worry about it. What I'm saying is that...tantric practice is a result that occurs because you have {lam tso nam sum}. If you had {lam tso nam sum} perfectly, for example, if your morality were perfect, if you kept those ten, those plain old ten good deeds,

perfectly, perfectly, tantra would occur to you. Your life would begin to...you would begin to see deities and whatever, okay? And in fact, that's the only way, there is no other way. So, if you try to do {chakya chenbo}, and you don't have for example, if you don't have those ten virtues very good, nothing'll happen, nothing.

[student: Won't they tell you before you take a tantric initiation that you must have at least some understanding, I mean]

Sure.

[student: That they explain that to you very carefu...I mean]

What I mean as a, as an actual experience to yourself, I'm not talking about getting instruction in it.

[student, Kylie: Why you making the distinction between a person who may have gotten some initiations and maybe even be practicing and maybe even for years, the difference between that person and, and somebody who has actually made progress to the point where they're experiencing it, whether they'd been practicing for years or not, that's, that's the difference.]

Right, right, yeah, one is the cause

[student, Kylie: You can do it your whole life and still not get it, think you have it.]

Yeah you can do it your whole...what I'm saying is let's put it the opposite way. If you practice, if you get some high initiation, and nothing happens within a year or two, you don't have {lam tso nam sum}, and that's why nothing's happening. Let's put it that way.

[student, Kylie: But on the other hand, the fact that]

The other hand you have {lam tso nam sum}.

[student, Kylie: A tantric initiation has appeared in your life, is an indication of possibly you have {lam tso nam sum}]

You had good feed...

[student, Kylie: Or at least if not having it you're getting it in that direction.]

Yeah, no, obviously, yeah. You have the honor to attend initiation, even if you don't know what's going on. But what I'm saying is this, and I repeat it: {Lam tso nam sum} is the cause of tantra. Tantra is result vehicle, meaning...it happens to you. Why? Because you have {lam tso nam sum}.

[student: What is {lam tso nam sum} in english?]

{Ai ya}! Where's your, where's your quiz? [laughter]

[student: In the three path?]

Yeah yeah yeah.

[student: Okay.]

Three principal paths.

[student, Kylie: She wants to know if [unclear]]

Okay, you gotta have all three, alright? What I'm saying is, you know you read these books and they say, oh you gotta have these three, but that's the point. Tantra is the only way you're gonna become a buddha in this life. It, it occurs to you if your {lam tso nam sum} is pure. What's the converse? If you don't have {lam tso num sum}, it's impossible, nothing will happen and you see lots of people who say...you know I interviewed thirty people, I had some people, I had the list of their tantric initiations, it was like three or four pages long. They say, "Well nothing's happening", you know, "nothing", you know. No {lam tso nam sum}. If you have {lam tso nam sum} something will happen quickly and if you don't...if you don't even know what they are, forget it. Impossible, you know, much less, much less practice it. Alright? And if you do practice them you don't need to take a lot of initiations, take one...'boom!' Something will happen. Okay? {Chakya chenmo}. So {chakya chenmo} and...{lam tso nam sum}, {mu shi mu su}?

[student, Kylie: Actual {tshakya tenpo} and actual {lam tso nam sum} yes.]

How many, {mu shi} or {mu su}? Can you have

[student: {Mu su}.]

Can you have tantric practice without {lam tso nam sum}?

[students: No.]

She's right, she's a computer expert. She's already figured it out. She's...(A), (A) is out. (B), (C), (D) we have. (B) is what?

[student: {Lam sum nam sum} without {chakya}]

{Chakya chenmo} yeah, during the causal period...before you get the result. Okay? And then number three, that which is both?

[student: That which is both would be]

Good tantric practice. That's when you're practicing tantra, you have those three in your mind and things start to pop, things really start to happen. And neither?

[student: Neither it's...]

We call {lama shu bay cassag}, {lama shu bay cassak}, {lama shu bay cassag} means a person who doesn't even...he doesn't care about religion, he's not interested, he's not doing {lam tso nam sum}, forget it, it's a waste of time...he's getting money, whatever. Okay? Alright? {Chakya chenmo}. There. Helping you with your homework...[silence] Please say {tub}[repeat], {shu da}[repeat], {tub}[repeat], {shu da} [repeat]. This is a method. I'll give you an example of {tub}. In the monastery we wanted to start a computer project so we, we told the monastery give us the thirty worst kids in the whole monastery, the ones that will never become geshe. So, they gave us the thirty, you know, delinquents and a [laughter], they were a rough bunch of kids, and we put 'em in a room and said, "We're gonna start a computer project, you'll get rich" and [laughter] but we're only taking twenty of you, we're kicking out ten. We're gonna do a training program and we're gonna kick out ten of you." So then we did a bob-tail and [unclear] for, I dunno, four months, and, and every kid got up to fifty words a minute. Touch type, in tibetan, you know? D-d-d-d-d, and that's...then the monks came to me, {tub kay, tub kay}, skillful means. {Tub}, now that's a {tub}. {Tub} means some kind of method that you use to

[student, Kylie: Finagle?]

What my boss would call manipulation [laughs], okay? Yeah. You, y'know you're doing something and it'll come, you get it and it works out. And they, they did get rich and they all left.

[student, Kylie: What happened to the ten that didn't make it?]

We kicked them out.

[student, Kylie: Fifty words and all.]

Right.

[student, Kylie: So what did you devise some good work or what?]

Well what we did was, every time one dropped out about sick leave, we had back ups. {Tub}, and {sherab} wisdom. In...in {lam tso nam sum}, what's the main {tub}? Well, let's go this way, this is easier. These are the two causes for Buddhahood, okay? Two main causes, {tub} and {shu}. Alright?

[student: The two main causes]

To become a buddha.

[student: Okay.]

You can see on page...it'll be in your reading this week on page thirty-six. These are the two main causes to become a buddha. What he's trying to say is, that you must have {lam tso nam sum} to become a buddha. He just proved that you needed it for tantric practice. He also just proved that you needed it to do any kind of good deed at all which is relevant. Okay? And now he's proving that you need it for, to become a buddha. To reach your ultimate goal you must have these two, you must have these two, okay? {Sherab} refers to wisdom which means, which one of the three do you guess? Who's turn? Which, yeah, which in tibetan {yang dakpay tawa}, right? {Yang dakpay tawa}, okay? {Sherab} refers to {yang dakpay tawa}, which basically means the understanding of emptiness. Okay?

[student: Does it also mean cause and effect for [unclear]]

Yeah, it can mean. That's called...that's a lower kind of {yang dakpay tawa}. Highest kind of {yang da pe tawa} understands emptiness. There's a lower {yang dakpay tawa} which called, which is called {jikten, jikten be yang dakpay tawa} which means, which refers to the understanding of karma and emptiness, okay. So that's wisdom. What do you think {tub} is, method? Out of the {lam tso nam sum}, Bill.

[student, Bill: {Chang sem}]

Yeah, mainly {chang sem}. {Chang sem}, okay? The wish to become a buddha. Wanting to be a buddha, why? Why should you want to be a buddha?

[student: To get out of this life? To help people?]

You can do that in, just with nirvana. Nirvana is lower than Buddhahood. Then you're out of this life.

[student: To help people?]

Yeah, to help other people, you cannot help other people really until you're a buddha.

[student: So now why now you can't help people?]

Not much.

[student: Why not much?]

You don't...a buddha can really help because he can read their mind, he can see their future, he knows everything, he knows their paths for a million years, he can help, he can really help...we can't help, we can teach a limited way, where you can get people food or something like that but not a big help. Not like that. So, help refers to the desire to become a buddha.

[student, Kylie: Desire to become a buddha?]

Yes, {chung sem}. It's exactly what it means. { [unclear] }

[student, Kylie: I thought desire was something to be offended.]

[CLAP] {Me be aitcho. Dro la cha pay kun da che es, kal ay sem on kar} desire is to help other beings, big debate. Big debate. There's good desires. Method, that's the method. So where does {nyen jung} fall into all this? Do we get rid of {nyen jung}? Is it only {lam so nam yee}? Where's {nyen jung}?

[student: Well you can't get rid of it.]

Well, if you have these three you can apparently become a buddha, they call it the two wings of buddha, if you have two you can fly.

[student, Kylie: But how can you have those two with that.]

So we got {yang dakpay tawa}, correct view fit into wisdom. And the desire to become a buddha to help other people fits into method. So what happened to renunciation?

[student: Can it be both?]

What?

[student: Wisdom and method?]

No. It is a kind of wisdom that can help.

[student: It is a preliminary]

To? [CLAP] To what?

[student: To, to the thinking.]

Yeah, it's a preliminary to what?

[student: Preliminary to wanting to become a buddha]

Yeah good.

[student: To have to want to give up everything]

Yeah good. Okay? It's a preliminary to meth...to {chang sem}. Why? Why is

renunciation necessary to get boddhichitta?

[student: Because you often have to put other beings before yourself? And if you don't renounce [unclear]]

That's a, that's not a bad answer that's not exactly it.

[students: [unclear]]

[student, Kylie: If you think the world is great what do you need Buddhahood for, or boddhichitta anything like that?]

Ah, it's all close, real close, basically it's this: if you are not concerned about your own suffering at all, how can you be concerned about others? It's impossible, it'll never happen. If you don't believe you're in trouble you won't go breaking your neck to help other people, impossible, you won't do it. You won't do it.

[student, Kylie: But I mean isn't it more basic than that, if you don't realize you're in trouble why would you do anything to help yourself or anyone else?]

Right, right, right, same thing.

[student, Kylie: No you say go around helping other people I mean you know.]

Yeah. Why, why would you bother, if you didn't think you're in trouble, why should you go run out and try...convince other people that they're in trouble? You, you won't, and you won't be convincing 'cause you don't believe it. Renunciation is a prerequisite for {chang sem}, for boddhichitta, you must have it. So these are called the two, the two great causes of Buddhahood, {chi tee nga}, and method assumes the first two paths, and wisdom assumes the third. So you're starting to see that, that all the causes for Buddhahood are, are included in what? {Lam tso nam sum}. Are you hot?

[student: No. I can't hear but]

Can't have everything. [laughs][laughter] Okay. So two basic causes for Buddhahood, alright? You must have them. What does that mean? I mean when we study emptiness, okay? When you stu...and I'll just tell you briefly. My perception of me right now, is that I'm a normal human being. I, I see myself as a normal human being. Maybe if someone else were a very good person, they

might see me as a deity, okay?

[student: See you as a?]

As a angel, okay? They would be correct, from their point of view I would be an angel and maybe they think everything I say is something very holy. I see myself as a normal person. The emptiness of it is that I'm neither one. By myself.

[student, Kylie: You're using this example in class, so isn't this a bad example because I mean]

[laughter] Wait, hear me through and then if it's a bad example correct me.

[student, Kylie: We already talked about it, you said that]

They didn't hear it.

[student, Kylie: Alright.]

So I'm empty. Let's say I'm empty because...this person sees me, due to their goodness, and it happens, they're good enough to see me as a very good person. I know who I am. Who's correct? Nobody's correct, I mean it's what they see and it's what I see. What's really there is neither one. If I practice renunciation and love for others, if I truly cared about other people, and I worked very hard for others, the karmic result would be what? I mean if I gave up the...my ultimate for other people, what would be the karmic result?

[students: [unclear]]

They would be doing it back to me. You know? The actual cause for me to see everyone in the world, being absolutely pure for me, is to actually have {chang sem} for them. That's the karmic cause for that. And on that day I'll be [unclear] so sure, we'll talk about it, we have five years. [laughs][laughter] Hopefully. [unclear] Leave it at that.

[student, Kylie: Naow you're confusing me here.]

It's okay.

[student, Kylie: I, I, can I just make this brief here?]

After class. Seriously, after class. You gotta let me win sometime, I'm the teacher.

[student, Kylie: Noo, I want to...I'm trying to help you win big here, you know.]

Okay now, maybe it'll come.

[student, Kylie: [unclear]]

Okay please say {chu ku}[repeat], {su ku}[repeat], {chu ku}[repeat], {su ku}[repeat], okay. What does {chu} mean?

[student: Dharma?]

Dharma. Dharma normally...has two great meanings, it has ten technically, but two are the most common. One is the teachings of the Buddha. Buddhadharma. And the other is just thing, existing object.

[student: Thing?]

Yeah, there are countless dharmas like this, this world is a dharma, the empire state building is a dharma, your happiness is a dharma

[student: As in object?]

Yeah. Object...that's a synonym for dharma actually, {yul} means "object" and that's a synonym for dharma. Thing, existing object or, teachings of the Buddha...two big meanings of dharma. {Ku} means what?

[student: Body?]

Body. In sanskrit?

[student: Kaya.]

Kaya. So this {ku} also means kaya. I mean what's the sanskrit for...what does {suk} mean?

[student: Enjoyment?]

Huh?

[student: Enjoyment?]

No.

[student: Happiness? Happiness?]

No. That's {foo ga} and that's sanskrit. {Suk} means "form, physical". In sanskrit {ru pa}.

[student: Aren't there three bodies?]

Well, I'm about to talk about it.

[student: What's that? Is that a 'zu' or 'z' in it? Did you say 's'?]

{Tza, tza, tza} long term 's', long term 's' {tza} long 's' not 't-s'. {Kaya} is a, is a disturbing word, I mean it used to bother me, the four bodies of a buddha or two bodies of a buddha I mean what does he do with the one body while he's walking around with the other body. You know? It just means part, it just means part. It doesn't mean he has like four bodies running around, okay?

[student: Five?]

Part. P-a-r-t. And there are two great...the, the bodies of the buddha can be divided into two or three or four. Okay? There's a big debate at the end of the [b: Abhisamancara], the eighth chapter, which you study in your twelfth year of geshe studies, and, they debate whether...'cause Asanga only mentions three or four, why did he only do that, and...normakaya refers to two parts of the buddha: his mind...his mind...which knows everything at all times. It knows every object that ever existed, every object that will exist, every object that exists now, everything in the universe at the same time. Simultaneously. And has the unique quality of being able to perceive emptiness directly, and still perceive emptiness conceptually, at the same time. He can see normal objects and he can also see the ultimate object at the same time, the only being who can. Big debates about, how does he do it? Okay? Harder than you think.

[student: B.C.'s book mentions that.]

Yeah, at the same time. His finger sees more...okay, that's another debate. His finger, his little finger sees, sees all objects. Difficult. [laughs] Dharmakaya. Dharmakaya includes another part which is the emptiness of the buddha's mind. The emptiness of the buddha's mind.

[student: As opposed to his mind?]

Right. Quality of his mind in emptiness. Every object has emptiness, about the third year, it comes up in the, in the discussion of Abhidharma...buddha nature, that is buddha nature by the way. That's what they call buddha nature. Now, rupakaya, which is the physical body of the buddha has two parts, you know what they are. One, one is we call his enjoyment body.

[student: Isn't that like [unclear]]

Sambodhakaya. But you don't need to know that, it just gets confusing.

[student, Kylie: Sambodhakaya is the jnanakaya?]

Jnanakaya. {Wong chu}

[student: Jnanakaya.]

Yeah. And that means the, the physical body of the buddha in his own paradise. Okay? In his paradise, which has five qualities, which you don't have to know now, you'll learn it later. He's in the paradise that...he lives in. The other part of his physical body is the one that he pretends to show on Earth.

[student: When he emanates.]

Yeah, nirmanakya. The motion picture body. That's the one he shows to people when he comes to this planet. It's just pretend. He's, he's still up in his own paradise.

[student, Kylie: So sambodhakaya is not an emanation even?]

No.

[student, Kylie: No.]

It's not a technically a duplicate.

[student, Kylie: Then there's only one sambodhakaya at a time?]

We debate it in {neh na tur yur}.

[student: Michael? Emanation mind is nirmanakaya?]

Yeah nirmanakaya. Nirmana means to...I think the 'm' in [unclear] emanate comes from nirman, nirman, to send out.

[student: Spell that? And write that?]

Naw, I don't remember. I don't even watch...all you have to know is dharma body and form body. Okay? Dharma body?

[student: Dharma body includes both the [unclear]]

Right right. And dharma body includes both the [unclear]

[student, Kylie: And there can be many, nirmanakayas at one time.]

There's a big debate in the [b: Abhidharma] and we'll, we'll do it. We'll do it. We'll study {trul}...{trulping}, {trulpa ing}, how to do a {tulku}. And the state of mind in which you can do a {trulku}. You know, you can do a {trulku}, that you could show yourself to somebody on fortieth street and still be on thirty-ninth street, okay? Dharma body, form body, why did I bring them up? Each one has a specific cause. And that's again on page...thirty-six, but you don't need to know that. By the way, that's the last big thing you need to know so don't worry. One more...so don't get overloaded, but that's what a class is for. To challenge you. I wanna push you.

[student: [unclear]]

No I want to, I want to. No I, I have to. Otherwise you can come to the cookie class Friday night I threaten you with that. Cookies and coffee...oh and a nice class. [laughter]

[student: Kylie: By the way Michael, is that...you doing a]

By the way we are doing the [b: Lam Rim Chenmo].

[student, Kylie: [b: Lam Rim Chenmo]?]

Very fantastic. Very, very fantastic. Friday night...we're doing the death meditation for [unclear]. It's very beautiful. [cut] [repeat-{yeshe}], {ge tsok} [repeat], {sonom}[repeat], {ge tsok}[repeat], {yeshe ge tsok}[repeat], {sonom ge tsok}[repeat]. Okay. {Yeshe} means "wisdom", same as {sherab}. Is there any difference? It's debated in the [b: Abhidharma] and you'll get there, in about your fourth year. {Yeshe} means "wisdom". People struggle to give 'em different names, it's a waste of time, just wastes your time. {Yeshe ge tsok}, {tsok} you know Kylie, what's a {tsok}?

[student, Kylie: It's a collection or a sub-collection.]

Yeah, when we do a big prayer for some of our rituals it's called a {tsok}. {Tsok} means "a lot of things getting together".

[student: Getting together?]

Yeah gathering, collection. Lot of things getting together.

[student: Is accumulation okay?]

Yeah. You can say that. I, I...I call collection sometimes. You could say anything. {Sonom} you have already tonight, good deed, virtue, merit, {sonom} means "merit". By the way the {kyi} means "of" in both cases, "of". And in...you always read tibetan backwards. So {sonom kyi tsok} means "collection of merit".

[student: Do you read these words backwards?]

No you don't.

[student: Read the whole line backwards?]

Yes you do, pretty much, syntax is pretty much reversed, it's object, verb, subject, to the store went I. Instead of I went to the store.

[student: [unclear]]

Oh yeah, yeah, is it good enough? Yeah [cut]

[end side one of tape]

{Yeshe ge tsok}, doing things throughout your life to collect more knowledge. To gain more understanding...is the cause for {chu ku}. I'll say it again, {yeshe ge tsok} is the cause for {chu ku} mainly. Okay? It's understanding, it's knowledge, that gets you {chu ku}.

[student: [unclear]]

Yes. Main...mainly. Three levels, we'll study it. That's why it's a five year course. By the way something very interesting, there's nothing you're studying now...what I'm teaching you now is a structure into which everything we ever learn will fit. And I'll be saying four years from now remember back in the first class in the hot days of ninety-three? We talked about {yeshe ge tsok}, well this is what, this goes into that. This is a structure that you will use for all your five years, okay? {Yeshe ge tsok} which means "gaining knowledge", knowledge, is the cause for the {chu ku}, the wisdom of a buddha. The omniscience that you will have, when you become a buddha, is caused by the knowledge that you learn now. Part of the {yeshe} of the {chu ku} you have now. You have the buddha nature. Buddha nature, your buddha nature is not, is not the buddha inside you. It's, it's a wrong idea, there is no such thing. Okay? It is the emptiness of your mind, is your buddha nature. It is your buddha nature, and we'll study that, it's a big misperception to say that buddha nature is somehow Buddha within you and you have to reveal...you have to make it make it shine or uncover or something like that, completely wrong. No such thing and we'll study it.

[student: Did you say the emptiness of]

Of your mind, of your mind.

[student: Of their mind is buddha nature?]

Yeah, it is your buddha nature. And it will not change, and you will have it, it's the only part of you that you'll still have when you become a buddha.

[student: What do you mean it's not a cover 'cause I heard that, it sort of covered my negative deeds and, then there's a clear way [unclear]]

{Gum}, no such thing.

[student, John Stilwell: And what would you give up if you could get some?]

No, it's...and you...the purpose of doing a five year course is that five years from now, you can get into a debate and somebody saying, "Each chapter of [b: Abhisamancara], as sangha, quoting the Buddha, you know, so what do you mean? What are you talking about?" You know.

[student, Kylie: So then, the emptiness of your mind is the same as the emptiness of a buddha's mind.]

Pretty much. The basis is difference. It, it is a quality of a different, of a dirty state of mind right now, assuming you're not a buddha. And it will be a quality of a pure state of mind but it will still be the emptiness of [unclear].

[student, Kylie: So how can it be caused I mean?]

Not hard, please!

[student, Kylie: We just said that the wisdom collection is the cause for it.]

I said mainly. [laughter] Also, this has two parts. What was the other part? Not just the buddha nature.

[student: Omniscience.]

I mean his, his state of mind. This is a cause for that state of mind.

[student, Kylie: Right, that's fine, but that's not necessarily a cause for the emptiness of the]

Correct. Correct in the [unclear]. That's why in, in debating you always say, "Chiefly, mainly, pretty much", it gets you out of everything. {Sonom ge tsok} is the collection of merit, good deeds, and mainly towards other people. Right? By definition, a good deed is bringing [unclear] towards others. And a bad deed, is, {she nyer shi ta che po le} which means "anything that hurts others". So do a

good deed is mainly focused on other people, mainly. And that's the cause for the physical body.

[student, Kylie: So you're defining merit only as those good things that are accumulated along with the understanding of emptiness or the two kinds of merits...[unclear] merit and you know, merit that produces the [unclear]]

Well, since I started out the class saying that you had to have {lam tso nam sum} in your mind to do real merit, I guess I said that...but that's...don't, don't get too far ahead. Collection of good deeds. You must have {cheh chi ness}. A buddha must have these two parts, all buddhas have these two parts.

[student: {Rupaka} mean the, the]

Those two bodies, those two physical bodies, yeah. These two, these two parts, if you draw a line this way...the reason you're in this class, hopefully, is to get these two parts, you want these two parts. You want your physical body to change, you don't want this kind of physical body anymore, it's a drag.

[student, John Stilwell: Is it possible to obtain sambodhakaya or nirmanakaya separately [unclear]?]

No. [unclear] And it's a big subject, it's a vast subject, it's the eighth chapter of the [b: Abhisamanacara]. You know, what is, what is it like the final few moments before you go into Buddhahood, it's incredible, it's like reading sciencefiction, and it's very, very deep and the questions are many. The questions are very difficult at that point. You know, how does a buddha think? How does he perceive two totally different kinds of objects at the same time, and it's covered there, and we will do it, and it's very interesting, it's really interesting. What I'm saying is in the future you must have this physical body of a buddha. It's like a diamond, it's not like our bodies, okay? It's very much like a, a diamond, it's called {su pa ma dembo}. It's not matter but it's physical. Okay? Very difficult question.

[student: But Michael, when you talk about {tul ku}s, which means nirmanakaya, right? So, if you can only have the two together then that means that all {tul ku}s are omniscient]

Technically.

[student: But they, but I mean, is that]

Are you about to say they're not? [laughs]

[student: Does that mean that every, every, you know, {tul ku} is, is a buddha?]

Technically, they're called a {tsho ke tul ku}, {tsho ke tul ku}. {Tsho ke tul ku} means "the supreme tul ku", highest...like Pabongkha Rinpoche in Sera monastery right now, the one there now, we refer to as {tchok tu rinpoche}, {tchok tu}, and the {tchok} means "highest", which is the {chok} in {koin chok}, which is to distinguish him from other {tul ku}s. I mean he's a...there are {tul ku}s.

[student: So, since there is a distinction that may imply that are, there are some kinds of people with {tsul ku} who don't have to]

No there's people who have the ability to do eight, eight {tul ku}, this is a {ku} refers to {tsho ke tul ku}, the ultimate {tul ku}. {Tsul ku}, in this case refers to the ultimate {tul ku}, {tsho ke tul ku}.

[student: Okay, yeah.]

[student, Kylie: So it's possible to, for there be, to be an emanation body in this world without there being a sambodhakaya body to back it up?]

Right, right, but that's not {tsho ke tul ku}, that's not the eman...that's not a buddha showing himself. I, if I obtain a certain level of {ting nih dzin}, {sambodi}, I can make a {tul ku}, I can make myself appear at my workplace, and that way I wouldn't have to get up in the morning. [laughter] [laughs] Can't do it yet.

[student, John Stilwell: I thought you said it was impossible to obtain the sambodha...the mind body without sambodhakaya?]

Highest, highest nirmanakaya. That's what

[student, Kylie: So then all, all {tul ku}s have some other body somewhere else emanating it or?]

All highest, all high {tulku}s...yeah, no, right, you're right, yeah, yeah,

that's...we'll get into it at the [b: Abhidharmakosha]. [cut] And I say that what I said last week. I don't...now I forget whose class I'm in. If you practice the {lam tso nam sum}, you do not have to die. If you really do them well, you will experience a different reality, okay? You, you can achieve the {tsul ku}, only through {lam tso nam sum}, you must have {lam tso nam sum}, and that's the whole point. Along with that you gotta have {chu ku}, {chu ku} meaning "the knowledge of a buddha" you will reach a point where you know all things. You'll be Mister-Know-It-All. [laughter] [laughs] So, right?

[student, Kylie: Can we say definitively then that the collection of wisdom is the cause for the buddha's mind, not necessarily the cause for the emptiness of the buddha's mind?]

Right.

[student, Kylie: You could say that?]

Sure.

[student, Kylie: So it's not a cause for the two up there, it's a cause for one of the two.]

Exactly. Technically. But it...but I would debate if you were in the monastery I could say it, it is the cause for both.

[student, Kylie: So emptiness is caused by...something.]

Well, I would say it's the emptiness of a buddha's mind [unclear]. Is the emptiness of Michael Roach Buddha and the emptiness of Michael Roach non-buddha? No.

[student, Kylie: So then you're saying that there's different qualities of emptiness [unclear]]

Aaah very...it's a big debate, and I won't get into it. You've touched on a big debate. We'll do all of these, don't worry, if you're still here, you can...and then you know it deeply, you not only know what it means but you know every possible question about it, and that's the [unclear], that's what we'll be studying. And then, people, you know you hear some stupid thing that somebody says and you say, "That's not true, I can show you the book, this is [unclear], this is Shakyamuni's text, you know, what are you talking about?" And, and there is a

correct position that we have that, that's true and makes sense and it works. {Chu ku}...so I'll have to repeat, to get these two, what you must get, you must have {lam tso nam sum}, you must have {lam tso nam sum}. Without {lam tso nam sum} you cannot get these two. Without getting these two, you have to go through this life, the way it's going now, assuming you're not a buddha.

[student, John Stilwell: Why must you get, why must you have these two?]

Aaah! Go and have a cookie and a tea, think about it. [cut] Of the three, of the three principal paths being [unclear] or attitudes, which one do you think causes wisdom mind? Which one is causes wisdom which causes your mind?

[student: Correct view?]

Yeah. Okay? So this is {yang dakpay tawa}. You must have {yang dakpay tawa}, you must have the third path that we're gonna study...to, to collect knowledge. You must have knowledge to, to be able to think like that.

[student: But [unclear] you have to have [unclear]]

They're all interrelated, yeah. You have to collect a good amount of virtue to understand it.

[student, John Stilwell: It seems a little strange to me 'cause correct view is somehow independent of intellectual accumulation of knowledge.]

Not at all, and that's what I'm about to say, and I tell you this: If you stay in this class five years...you will gain knowledge...and that's what this is, and you will understand...precisely...how, how to make this happen, period. You know? You will understand exactly how it happens that you will become a buddha, and [unclear] then you can do it! I, I tell you that, I swear. You know...you, you just consciously, normally, without any great, you know, blah-blah-blah, you just understand how it works and then you go do it. It's knowledge. What they always call wisdom, you know, bluh-uh-uh it sounds like some mystical thing, it is just knowledge and you can learn it in a class. You can learn it. And you will know how to make that happen. And then you just go do it.

[student: [unclear] meditation [unclear] in three years?]

[unclear] But I...this is what I, I'm offering. Seriously. You just understand what

you're doing and you can make it happen, I swear you can do it. Just, just what you call knowledge, the whole thing wisdom, [unclear] wisdom, just knowing what you're doing, and you can make [unclear]. If you understand emptiness clearly, understand bodhichitta clearly, make it happen, get the result, get minor results every month, you're satisfied, you see things happen. If, if, if I teach you and that doesn't happen then you quit. Okay? Seriously. Alright? It will happen. You just have to know it could be. {Sonam ge tsok}, {sonam ge tsok} is "good deeds". What do you need for {sonam ge tsok}?

[student: Boddhichitta.]

{Chang sem}. {Chang sem}, bodhichitta, wish to become a buddha for other people, working for other people, helping other people, okay? Must have it. To get that you must have what? Renunciation. [unclear] By the way, I, I say to get that, to get that what? How?

[student, John Stilwell: How to get bodhichitta?]

Renunciation, how?

[student: Meditate?]

You could meditate but, just think about it, everyday...it's a very obvious, and almost too obvious if you don't think about renunciation daily, and if you don't record your own thoughts about renunciation, you can't ever get it. You never will. If you don't have a daily exercise of thinking about renunciation, there's no reason to expect it should occur. It will not. It's, it's kind of silly, you know, it's kinda...what would cause it? Without doing it on a daily basis and writing down, "Oh I have this thought, I have this thought", what would come? Wha...why would it come, if you didn't do something on a daily basis? It just won't come, so this whole class is useless if you don't do something on a daily basis.

[student: You want us to write it down as well as meditate?]

I find it very useful to write it down. If, if I'm meditating on renunciation, I write down the three specific...thoughts I had today that were close to renunciation.

[student: This is apart from the separate meditation?]

That is a meditation.

[student: Right, but it's not sitting down for fifteen minutes.]

It is. I...when I sit down to write, that's a meditation. I, I'm reviewing my day and I'm saying, "These are the three thoughts I had...these are the three, three types of renunciation came into my mind very clearly today, or close." Okay? At the beginning it's all close, okay, you don't really have renunciation but you say, "Okay today at twelve o'clock I saw my boss' w...no, I saw the guy that I started the company with and I found out he had stomach cancer, and, and it occurred to be this is where we're all heading. And just for a second I had that vision that all these guys walking around, all the politics in the office, well what does it mean if this guy, who's the founder of the company just got stomach cancer? He's taking his radiation treatments, he is. So what does it mean? What's the use? You know, to, to, you know, I didn't get as big an office as he did, which did occur to me today. [laughter] Then you record your three opposites, I, I find it very useful, actual instances, it's very useful...'It's kind of a dim, fuzzy meditation, oh yeah, renunciation' it doesn't work.

[student: Then you record what? The three op...]

The three, the three thoughts you had that were the farthest away from your [unclear], and do this for next week, this is part of your homework, it's on your homework sheet okay? Record every day the three thoughts you had that were closest to renunciation, closest to thinking, oh this is all great suffering I don't, I don't want this thing. You know? Like you, you were working with people who have physical problem right? So you look at them and you see some old lady and you think, oh Ordura's gonna be like this. Okay? She will, or your grandmother, okay? This is Ordura, after a while, I'm gonna be like that. That's renunciation.

[student: How about mentally age?]

[unclear] you should think about how bad it is, yeah, that's renunciation. And then the opposite is to think of three cases where you were thinking about the bigger option. Seriously, when you have the opposite of renunciation, it's very effective, if you don't do this, you cannot get the three principal paths, it's impossible, what would cause it?

[student, John Stilwell: This is what...isn't...it seems to me that this is one of the whole mystical concept of this tibetan buddhist approach is like there's this

wisdom floating around, there's this renunciation floating around and somehow mystically all comes together and sits in your lap.]

Yeah I know. It won't happen. It can't happen, there's nothing to cause it. You can learn the whole mystical wisdom stuff quite dry in five years in a class, then you can go out and do all the mysticism you want and it will happen, it will really happen. I mean anything you want will happen. And you study...every day you keep those stupid three little things, it takes five minutes...then you make progress, you really do make progress. And it will work. Do it, try it. That's this part of your homework, if you don't do it you're out. [laughter] You have to do it every day.

[student: Is the opposite something like enjoying the sunset?]

Yeah yeah, enjoying the stupid things of a...three cases where you truly got wrapped up in something that's as fragile as a bubble. You know, Shakespeare said, you know, about reputation, fame...it just pops one day, the guy is gone, you know? What happens to...if you've ever been in a big company and there was this tyrant who was the, he was the most powerful guy in the company and then he had a heart attack, the next day his desk is empty, three days later there's some guy is sitting there, it's all over, the guy is gone. It can hap...it happens in every company. It happens every day [unclear] it's, it's weird. Okay, last thing. [silence]

[student: Michael you didn't say why you need both of those to obtain [unclear] why you need both dharmakaya and {rupakaya}.]

It is what a buddha is, those are the two parts of a buddha. There is nothing of a...there is no part of a buddha that doesn't get into those two. What I'm trying to prove is that you need those three attitudes. You can't get those two parts of a buddha without those three attitudes period.

[student: So you can't have {rupakaya} without dharmakaya?]

No. Well, we just talked about it. You can emanate yourself before you become a buddha, but we don't call that the {rupakaya}. It is a {tulku}, but it is not the {tulku}.

[student: That's it, that's not Buddhahood.]

No.

[student, Kylie: And, and are there {sambodhakaya}s that don't have to be emanating again?]

No

[student, Kylie: {Nirmanakaya}s?]

Oh, right now? That could be because, I mean in theory it could be. If there's no one ripe, to be in {nirmanakaya}, then {nirmanakaya} cannot appear. We, we're not ripe enough to meet the, the classical {nirmanakaya}. We, we, we didn't have enough goodness to meet...Shakyamuni Buddha.

[student, Kylie: Because if we did we won't be sitting here I mean?]

No. Just historically, it didn't happen. I mean in our, in our day there is no Shakyamuni Buddha.

[student, Kylie: Oh, oh, you're not saying that you weren't there at that point.]

Right. [silence] Okay please say {shay dup}[repeat], {nyen du}[repeat], {shay dup}[repeat], {nyen du}[repeat], okay, {shay dup} and {nyen du}. {Shay} means "know", we had {sherab} last...a few minutes ago, "know, knowledge". {Dup} means "obstacle", when you have a stroke in tibetan it's called {drup say}, to get an obstacle. And sometimes a shadow is called a {du}, eclipses sometimes [unclear] {du}. Any kind of block. {Nyen dup}. I call it bad thought, I, I just like to make it single. You will study all these definitions, you'll know precisely what they are, we'll cover it. It'll, it'll come, it comes in the [unclear] scriptures. And anything we're talking about you will study...twenty levels down, fantastic.

[student: And it also, does it have to be thought or is it just something that's mental, could it be bad feeling as well?]

Nope.

[student: No. It's really cognitive.]

We'll get into it. That's another subject. You will spend one whole class on it, fifty something functions of the mind, then I'll answer you. Okay? We'll spend

one whole cla...one whole course on there, it's called {lo ma ni}. These are the two great obstacles, they're, all obstacles break down into these two. This one mainly prevents you from becoming, from reaching nirvana. Definition of this kind of obstacle, is an obstacle which mainly prevents you from reaching nirvana, and this is an obstacle which prevents you from reaching full Buddhahood, nirvana and full Buddhahood are a lot different, big difference.

[student: You have to have nirvana in order to become a buddha?]

Yes. {Mu sum}.

[student, Kylie: You mean an obstacle for omniscience?]

Yeah. Same thing. Why do I say this? The state of a Buddhahood, with a {[unclear]} in {jangchub}, the {sang} in {sang gye}, the very word 'buddha', the very word 'boddh', 'buddh', partly refers to getting rid of these two obstacles, okay? The cleaning part of the word 'buddha', refers to these two obstacles. If you get rid of these two obstacles, you're a buddha period. Okay?

[student: If you get rid of these two things]

Yeah, then you're a buddha. That's why you're called even a buddha, that's why the tibetans call Buddha {sang gye}, the {sang} means "clear out, clean up", get rid of these two obstacles. Why did I write them here? You cannot get rid of these two obstacles without...which one of the three paths? {Yang dakpay tawa}, okay? You must have a perception of emptiness, you must understand emptiness to get rid of these two obstacles. Otherwise impossible, and then...you can't become a buddha. Can't become a buddha.

[student: Can not?]

Can not. If you don't have [unclear]. Because you can't get rid of these two obstacles, you can't get the {sang} in {sang gye}, you can't get the {boddh} in {boddhi}. [laughs] [laughter] Impossible. Just impossible. Won't happen, cannot happen.

[student: You need this only correct view to, to...only correct view?]

You can't have real correct view without the other two.

[student, Kylie: Now Michael you, when you say real correct view what you mean it is is the ability to perceive emptiness directly.]

Yeah. [unclear]

[student, Kylie: And, and that which leads to it.]

{Chu en je tsun tawa mi chepa} first [unclear], wisdom that is, and the things that we have to [unclear]. {Shen dup nyen dup}. That's it...these are the reasons why, why you need the three principal paths, so next week I'll ask you, can you think of any buddhist practice that doesn't fit into the three principal paths...anything not covered by the three principal paths, okay? Tell me next week.

[student: Any activity, or any what?]

Any part of buddhism that doesn't follow into the three principal paths.

[student, Kylie: You mean individually not necessarily collectively.]

Right.

[student, Kylie: [unclear] hinyana thervada might not fall into boddhichitta.]

We have to say {ngowa}, that's the third thing you have there. Okay? It's the third thing in your notebook. Next page. Third white page.

[end of tape]

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ACI I, Class Three What is a qualified teacher?

transcribed by: Louise Rosenthal

7/15/93

[unclear] have here...is this book, in tibetan, okay? We're gonna talk today about page forty-one. So...that's page one, now go to page nine. Just count nine. I would have everybody should have four dividers...and there should be a divider between the, the root text and a commentary. If you don't know where the root text is...I'll show you. [very noisy silence] This is the last page...the root text has these four line things, it comes before the commentary, it's the shorter lines, it ends right here Kylie, that's the last page.

[student, Kylie: Yeah.]

[student: I don't think I have one.]

It comes before the commentary. No you don't have it, okay I'll give you a notebook. Commentator [unclear], does that give you a divider to put the recitations? No. We may be needing more, right? Put the mandala offering and all that.

[students: [unclear]]

[students: What are the [unclear] divisions?]

[student: It's the root text, commentary and [unclear]]

[student: How far [unclear]?]

They'll be...they'll be...first thing you'll have is the syllabus, not anything in front of it okay? You alright? [unclear] Okay so you're gonna have...let's do it this way. You're gonna have this yellow page, then you have a, a syllabus.

[students: [unclear]]

[student, Kylie: Particularly [unclear] to have it this way or a?]

No, it just make it easier for you I think. Then you have, then you have those

three things that you're supposed to recite, {kyadrub semkye, mandel, ngowa}...then you have a divider. Then here you should put your homework

[student: [unclear]]

Yeah, and your quizzes.

[students: [unclear chatter]][laughter]]

No what it is you'll, you'll have an organized, you'll have everything well organized when you teach your own students, and I much regret that I don't...I didn't do this when...my first twenty years of my education. I don't have anything organized from my lama's teachings. I, I much regret it.

[student, Vilma Staiano: So the second one is homework.]

When I say homework first, quiz second.

[student, Kylie: Oh you want a, so we need another divider then, we're out of dividers, right?]

[student: Where do we put our class notes?]

That's up to you. You mean on separate lined paper or something like that?

[student: No I mean wher...which division [unclear]]

Oh that's up to you, I'll let you decide that.

[student, Kylie: Could we chip in and buy a hole punch or do you have one here already now?]

I wouldn't mind if you bought one, I don't have one in New York but....then you have the root text, here's what the root text looks like, short lines.

[student: And there's only two pages of]

No, four pages long. Yours are out of order. No, no I'm sorry they're here. It's actually five pages long. I think [very noisy silence] That's for Mary Ellen. And then finally you have the commentary, looks like that, lines like that. That's the

orange book. That's the orange book. And, that thing before it, is the bold parts of the old orange book, those fourteen lines, if you look through the orange book, see a bold [unclear] yeah like that.

[student: It's just like a chapter heading or something.]

That's the name of the book actually. It says, "This is a commentary to the Fourteen Verses." [silence, sort of] Everybody okay?

[student: This is the last, last [unclear] right?]

Yeah, yeah, that's all. Okay? Anybody else need? Okay. [noisy silence] Okay, please say {shi nyen}[repeat], {dru wa}[repeat], {shi wa}[repeat], {nyer shi wa}[repeat]. Okay, we're gonna talk about today, we're gonna start a section which is how to find a teacher, and after you find a teacher how you should behave towards him, okay? And that's, that's really the, the first and it's the most important step you have to take. Okay? So we're gonna go over, the qualities of a good teacher. What, what kind of thing should you look for in a teacher?

[student: One who asks accurate questions?]

[laughs] Alright? This is very important, okay? It's, it's a...there are many stories of tibetan buddhist...there's a famous story of Atisha, who brought buddhism to Tibet, one of the people who brought it. He, he went, he went on a long trip, he went, I don't know for six months or a year, on a ship to go to Indonesia, from India, which was very dangerous at that time, like one thousand A.D. And when he got there, he found the lama he was looking for, this is a lama who was one of the last lamas in the world who knew how to teach the boddhi...boddhisattva vows. He went there just to meet him. And, he got there, and he didn't go to his house. He started checking around town, is this a good teacher? Have you heard anything bad about him? What is he doing? He interviewed all his students, I think for six months he didn't...he checked him out for six months. Why? Aah...a dharma teacher can really screw you up. Alright? If he doesn't know what he's doing, if he's, if he's, if he's not qualified, he, he can ruin you not for this life but for many, many thousands of years, millions of years. He can ruin you, okay? It's, it's very delicate question who you allow...to fool around with your dharma mind. You know? You shouldn't just go to any initiation you hear about, you shouldn't just go to any teaching you hear about, you should check out the teacher. Okay? It's a very, very delicate...question. If he teaches you, for example, that something non-virtuous is virtuous, then...and

then if you do it...he goes to hell of course but you go to hell too. Okay? And it hurts alot. Even in this life you'll start to get bad results, okay? If he teaches you something wrong, something non-virtuous or if he teaches you something stupid about emptiness that's not true at all...it'll mess you up very badly. At the best you're just...nothing will happen, and after ten years you'll say, "I dunno I've been coming to dharma classes for ten years nothing happened." And at the worst, you'll get in...big problems. You...you'll really have big mistakes and you see it all the time, you see many cases where teachers have taught people that something is virtuous which was obviously not a virtue, and then they, they ruin them. So

[student, Kylie: Michael?]

Yeah?

[student, Kylie: Don't you really mean a would-be dharma teacher?]

I mean a would-be, I mean a so-called dharma teacher of course.

[student, Kylie: Because that...how could a dharma teacher hurt anybody?]

Of course, of course. Okay so, we're going to learn tonight the ten qualifications of a, of a lama. What should you look for, before you go to a lama? Okay, and the Sakya Pandita one of the wisest tibetan buddhists, he lived in the twelve hundreds, he said, you know it's crazy, you know people are gonna buy a car...in those days a horse...you know they check the teeth, they check the legs, they run him around, they go see twenty-five horses, and then after many weeks they choose one horse because this is all their money that they have. They're putting it into this one horse. If they buy the horse and the next day they find out he has a bad leg, they lose all the money they saved...in Tibet, for maybe years, okay? But a bad dharma teacher can screw you up for, for your life. It's not just your...bank account. It's your mind, it's your soul, alright your spirit, he can mess you up, so you should take a lot more care in choosing a dharma teacher...then you take in anything. Choosing someone who you're gonna have a relationship with, something like that. Now-a-days people check out does this guy might have AIDS and this girl might have AIDS, I better check out you know? AIDS kill you once...a bad dharma teacher, so-called dharma teacher can kill you many times. Seriously. Very, very dangerous to get into a relationship with someone, if they're not qualified. So, what are you gonna look for? You know? Check the tires...check the carburetor...we'll make a list of ten things that

you should look for. Who wrote this list it's from the {Do day gyen}... {sutramaka}. I believe that's, that's the summary. Okay like, one of the most important early important buddhist saints wrote this book. And this is quoted always in lists of...what to look for.

[student: What is the name of it?]

{Sutra ah lo kar}. The book list says four hundred verses I think [unclear]. No, it does say {Sun kar lo kar le}.

[student: How long [unclear]?]

Yeah, I mean if you really want to know...you're not required to know this, okay? That's the sanskrit. Sutra means sutra, word of the Buddha. {Par lom kara} means "to make ready", which is a sanskrit word for an ornament. Because when you put it on you're ready to go to the party. Okay? You don't have to know that. This quotation comes from...that text. That text is in the [b: {Tengyur}]. It's in...the point is that it's a very, very old book, it's about fifteen hundred years old. I mean it's good, it's a good book, it's right, it sounds like he knew what he was talking about. Okay? And a

[student, John Stilwell: Did you say Asanga wrote that?]

Yeah. And this is his verse about the ten things you should look for in a teacher. What ten things should you look for in a good teacher? Okay? If he's qual...check if he's qualified or not. Because you are risking your life, you're putting your life in his hands basically, he's fooling around with your mind. Okay? If he puts bad ideas into your mind you will suffer. Greatly. It's, it's not so bad to learn bad habits: smoking, drinking...that's one thing, but to learn wrong ideas about the world, wrong ideas about your spiritual practice is poison. It's much worse than a bad habit like smoking or drinking or something like that because it will ruin your life. So, very, very important. {Shay nyen} means..."spiritual friend, spiritual guide".

[student, Kylie: Guide or friend or both?]

They...both of these words are words for relative or close friend. It doesn't, it doesn't...{shay} means "like a friend" and {nyen} means "a relative" so it means literally your friend, meaning your dharma friend, meaning your teacher. The person who you're trusting your mind to. {Shay nyen}. {Tu lu wa}, {tu lu wa} is

the past tense of a verb that means "to tame something", like {dul wa} is what you'd do to a wild horse during a rodeo. He starts out crazy and you get on him and you beat him and you beat him and finally he's...friendly.

[student, Kylie: Subdued?]

You, you, you can decide. As a buddhist...yeah?

[student, Kylie: Subduer or subdued?]

Yeah, yeah, no, finished, tamed, subdued, controlled. The noun {dulwa} means "vinaya". Okay? That is the whole part of the buddhist books that teach about morality, the vow, the vows of morality, okay? In, in Thailand it's {winayana}. Okay? Vinaya. You have, in Thailand you have, you have {winaya} and you have {abridham}. You have those two traditions, you're a hinayana country and you have very strong, you have those two...in your canon it's forty-five books and you still have the {vinaya} and you still have the {Abhidharma}. This is {dulwa}. It means "how to get tamed, how to get controlled", "morality" okay? {Dulwa}. {Shi wa}. {Shi wa} means...do you know? {Shiwa}. Do you know {shi wa} do you know {shi ne}? Somebody was telling me these [unclear]

[student: Aah, tranquility?]

We were studying...[unclear] {shamata}.

[student: Oh sha [unclear]]

{Shamata}...yeah right, that's {shi} this is the {shi} of {shi ne}. This {shi} means "peace, peace". There's another {shi} that means "to kill, to die", and they're related. [laughter] Just the peace, right? Okay, no, they're related, after you're {shi} you're {shi}. [laughter] {Shi wa}. {Nyen shi wa} means "really peaceful".

[student: Is {shi wa} peace or is {shi} peace?]

{Shi wa} is peace. {Shi wa} is peace, {nyer shi wa} means "very peace". This is an advertisement for the computer project. I...this verse doesn't tell you much, okay he has to be peaceful, very peaceful, controlled...what does that refer to? So, I just look it up, I have the whole...I have forty thousand pages in here. I just say, "Okay is that verse...does anyone discuss that verse?" You went right, right to the [b: Lam Rim Chenmo], of Tsongkhapa. And, and he's explaining the

whole verse incredible explanation, so great you know? I don't have to go...we used to have to go flip through like thousands of pages, we used to spend weeks, looking for one quotation, you know, now I just ask it...I just asked it and about thirty seconds it came up, here's a nice explanation by the way, Tsongkhapa. So I can basically carry around the {Kangyur} and {Tengyur}. With all the tibetan explanations. So we'll go through Tsongkhapa's...explanation, okay? He says, "If you haven't {dulwa}ed yourself, it would be crazy to say that you could {dulwa} anyone else. And therefore "

[student, Kylie: This Tsongkhapa commenting on this verse?]

Yeah Tsongkhapa

[student, Kylie: It's a commentary]

Is [unclear] this very verse.

[student, Kylie: Commentary on this verse.]

Yeah Tsongkhapa

[student, Kylie: So it's Asanga being commented on by Tsongkhapa.]

By Tsongkhapa in the [b: Lam Rim Chenmo] the greatest, maybe the greatest tibetan book ever written. And he says, "How could anyone {dulwa} someone else if they didn't {dulwa} themselves first?" And he says, "Therefore you should seek a, a, a lama, who has {dulwa} himself." And if you ask me, this is all straight translation from Tsongkhapa. If you ask me how does somebody {dulwa} himself, it's a...it's not enough to say...that he's just done anything at all to become {dulwa}, it's says...he has used the three trainings to become {dulwa}. And this {dulwa}, this one refers to the first training, okay? This {dulwa} refers to the first of the three famous trainings there are three famous trainings. We call {la ba sum}, okay? The first one is morality. Morality. Which is basically what, what's the roughest...collection of buddhist morality ever collected?

[student, John Stilwell: The ten non-virtues.]

The calendar right there, okay? There are eighty-four thousand bad deeds that you can do. They collected them down into ten because we can't remember so many. Okay? So Gracie, give someone who is keeping his morality,

someone...so first of all if you're gonna, if you're thinking about going to hear a lama, if you're thinking about starting a relationship with a lama, find out if he's keeping his morality, okay? And there's the ten...moralities right there.

[student: This is lines forty-five right?]

Aah, is it?

[student: Perception and morality...will be trained.]

Yeah right. Yeah. So the, the first word here, the first of the ten qualities, which means "subdued, tamed", refers to the first of the three trainings, which is morality he keeps his morality well.

[student: How does this relate to the crazy wisdom school of [unclear] He is not the [unclear] behavior?]

It's, it's...it's possible that a, a lama could do something extraordinary to help you, but, you also have to be an extraordinary student to see it and not lose your faith, and not commit a big bad deed so better...we're normal people, we're not like Milarepa or something like that I mean we have to find a teacher who's...who's got these ten qualities. That's the normal...thing, if you some extraordinary virtue in your past, and you meet some extraordinary teacher who can read your mind, it, it's true and it has happened that he smashes you in the head and, you know you realize he's a great lama and he's trying to help you but, but

[student, Kylie: Give up on Naropa right?]

Yeah the normal...we don't have this

[student: I'm thinking of in terms of reality]

We don't have this, we don't have this kind of virtue, we are not those kind of special people and we might as well admit it, find a, find a plain old straight...lama who, who has these

[student, John Stilwell:: So, so what does that mean for all those lamas that are teaching that way and all those students that are following that lama's teaching?]

[student, Kylie: Can I say something? I would assume it's there it's just that it's different]

By the way we'll get there

[student, Kylie: You can't see it]

We'll talk about it.

[student, Kylie: It, it must be there still]

No we're about to

[student, Kylie: It just isn't as clear and straight-forward as [unclear]]

[students: [unclear]]

Yeah. Yeah I, I...it'll come. It's a, it's a valid question, a good question.

[student, Kylie: Well I think the question is, he's saying, can it be that some teachers don't have this? I doubt it even if they appear to be crazy they would still have it.]

No, that's, that's true too. I mean...being my...what he says is true, they do have morality and they pretend not to have morality, but that's...I don't want to get into that question. It will come. It will come in this, in tonight or next week, promise, if it doesn't then bring it up and give it to me. Okay {dulwa}'s...{dulwa} means "someone who's keeping the ten moralities". Plain old ten moralities. It's the plain old ten moralities that make tantra work. It's the plain old ten moralities that make you a buddha, it's the plain old ten moralities that...give you all the beautiful results that you ever wanted. Okay? Not very popular to say that, but it's true. [laughs] And it just makes you happy, just keep them. Okay {dulwa}. {Shiwa}, so {shiwa} refers obviously to the second...of the trainings. And let's see what he says about it. [silence]

[student: You said {lay ba sum} was the]

{La ba sum}. {La ba sum} means...is the word in tibetan for, you don't have to know it, it's for the three trainings. The three trainings are morality...the second one is concentration.

[student, John Stilwell: Are these three trainings for a teacher or for anyone?]

The three, three trainings are for anyone. But, but the first quality of a, of a good lama refers specifically to the first training. He should have the morality. And it's the plain old ten moralities up there...he doesn't hurt anyone's body, he doesn't lie, he doesn't try to split up people with his speech, he doesn't have weird ideas that will hurt people, he doesn't dislike other people...plain old morality, {dulwa}. {Shiwa}. Okay? {Shiwa} means "peaceful", it refers to the second training anybody know what it is?

[students: [unclear]]

[unclear] mention that way. [laughter] I wasn't gonna [unclear] And, and Tsongkhapa makes an interesting point, he says, "The word {shiwa}...refers to his ability to keep his awareness and mental guard up so that he can keep his morality." Okay? So he's not talking about regular concentration here, he's, Tsongkhapa's explaining to you that you want a teacher who has mindfulness, okay? He doesn't, he doesn't forget to keep his morality and suddenly lie, and then say later, "Oh I shouldn't have lied, I shouldn't have lied." Okay? He has the concentrative ability...concentration here doesn't mean keeping your mind on...on a visualization, it means keeping your mind on what you're doing, what you're saying, what you're thinking, so that you don't break your morality. [student: Could you repeat Tsongkhapa [unclear]?]

Yeah, he says, "The word {shiwa}, here, refers to the ability...within your mind, to use recollection and awareness, to, do the good deeds that are mentioned under the {dulwa}, and to avoid the bad deeds that are the opposite." That's exactly what he says, in tibetan. It's the ability to keep your mind...on what you're saying and what you're thinking, and what you're doing...that's what concentration means in this case, that's what {shiwa} means in this case.

[student: Is this also from the [b: Lam Rim Chenmo]?]

Ah, all the explanations tonight will come from [b: Lam Rim Chenmo]. And it's all of this verse. [silence] Okay, {nyer shiwa} refers to the third training. {Nyer shiwa} refers to the third training. Okay? And the third training is what?

[student: [unclear]]

Wisdom. Okay? The perception of wisdom. Wisdom. Tsongkhapa says, "The word very peaceful, exceptional peace," he says, "refers to the ability to analyze all objects...using that special kind of concentration called {shi ne, shamata}", okay? Quietude. "Which makes his mind especially"...how would you translate {vay ser uma}? It's the {vay ser uma} in {ver um, ver um}?

[student: Voulez vous]

No, literally it means

[student: Approaching?]

Nn-nn, it means...it means if you work out all the day

[student: [unclear] fit, fit.]

Yeah, it's like 'fit'. It means you've worked out all day and then if someone [unclear] "Can you help me carry this box?" if you're already {lay ser ru wa}. {Ru wa} means "fit", {lay} means "for the work", "fit for the work".

[student, Kylie: [unclear] for the test?]

Like that.

[student, John Stilwell: Could you say the whole thing?]

Yeah I'll say it again. "The word {nyer, nyer shiwa}," in this verse he says, "referring to the training of wisdom, where that lama utilizes that perfect concentration called shamata, to investigate reality." He has that ability.

[student: Could you say it one more time?]

Yeah yeah yeah. He says, "{Nyer shiwa}", I'm changing it every time right. [laughter], "Refers to that special ability of concentration called shamata" right? I'm sorry, "refers to the training of wisdom where that lama uses that special concentration called shamata to investigate reality."

[student: [unclear]?]

Hm?

[student: What does that mean?]

It means that, the ability to concentrate here, what we call shamata, is a tool. You could use it for anything. You can get shamata towards meditating that there's a horn on your head. It's a, it's a neutral object. You can get shamata, you can do a perfect concentration, you can have a perfect visualization of a horn on your head. It doesn't help anything it doesn't hurt anything it's just neutral. But if you aimed that same concentration at the most virtuous object of all, emptiness, then you, you can finish all your suffering, you can stop suffering all of your suffering...so this lama has that ability, he has that perfect concentration, and he aims it at, at the, at reality, at ultimate reality.

[student: I bet [unclear] shamata that means calm abiding, it will never be able to develop any mental power, that means shamata [unclear]]

We consider those...minor results. You can. You can read other people's mind...you can, but...this refers specifically to wisdom, the training of wisdom. He, he uses that su...my boss has shamata, right? [unclear] has it, he has it, he won't eat, he won't sleep, he, he can work...we were with him in Japan, he worked like twenty-two hours straight. And we all died, he was eating sugar cubes, and chewing sugar cubes, you know 'auungh' and a, and his concentration is just you know like that, and that's like twelve different years, but the object is meaningless. This is where that concentration is aimed at: what is emptiness, what is true reality, ultimate reality?

[student: I thought it was shamata.]

Shamata is only the ability to concentrate. An ultimate ability to concentrate. Which is aimed at...emptiness.

[student, Kylie: So this is specifically saying, not, not just all objects, well all objects of wisdom specifically to include]

Yeah he says, "{Yang dappay dun la sosor chay.}" That's a code word, {yang dappay du} means "the pure object", meaning "emptiness." {Sosor chay} means "to analyze." You'll learn that in year number three.

[student: So how does that fit into your translation? Perfect, where is the perfect?]

I just added that. Noooo there's the...oh the concen...the concentration is perfect. But I just called it emptiness. I didn't call it the, the pure object.

[student, John Stilwell: You're saying that they're applying perfect concentration to investigate reality.]

Right, right, that's it.

[student, John Stilwell: Does, does this, is this imply the teacher has obtained the, the ninth, ninth stage of shamata that they're not a qualified teacher?]

Right. We'll, we'll talk about that, seriously. That'll be the last subject.

[student: Could you say the last part of the sentence again? [laughs] [unclear] utilize the special, special concentration called shamata]

To investigate ultimate reality.

[student: To investigate ultimate reality.]

Ultimate reality.

[student: When they say investigate they don't mean analytical meditation they're concentrating on.]

They...it, it comes in two types. One is...we will spend years on it don't worry, okay? It comes in conceptual...which are the preliminary ways of understanding emptiness in a class, intellectually, and then direct. Which is also called {tso tsol je} which is also called an examination of reality.

[student, Kylie: So we, we might as well finish this off then and ask if it just plain saying that the guy has to have, or gal has to be able to have perceived emptiness?]

Basically.

[student, Kylie: So a real teacher is someone who has attained the perception of emptiness.]

Yeah direct perception.

[student: Is that an...the first level of the [unclear]?]

Yeah, first full chapter of [unclear]. Has to be.

[student, Kylie: Has to be, somebody who's already achieved...to be a qualified teacher.]

Doesn't say that I mean lemme

[student, Kylie: I mean, you know, on the way there you know you can shamata the head in the right direction or let's just whole kit and kaboodle.]

It's a..no it's not necessary because you can use shamata to investigate ultimate reality before you perceive emptiness but

[student: Shamata is]

[student, Kylie: [unclear] so you have to have one of the two realizations a conceptual]

He does have conceptual.

[student, Kylie: Right.]

And that's a minimum

[student, Kylie: Minimum right, so it's not necessary the direct perception yet.]

He doesn't say that.

[student, Kylie: Okay. So we cut out a lot of people in here.]

Yup. [laughter]

[student, Vilma Staiano: So how can you ever know this without your teacher?]

Ask him.

[students: [unclear]]

No we'll talk about that, we'll talk about that. We'll talk about that. It's a good question, I mean obviously it's a good question. You know, suppose he claims to have reached it and has not? You know? And, and they say that many people who reach it will never say they have. We'll talk about it.

[student: Seems backwards doesn't it?]

You're...this is still in your book, it's now on page nine line three. [long silence]

[student: Line three third word. Second [unclear]]

Second [unclear]. I call it a [unclear] [silence]

[student, Kylie: You usin' an official transliteration here or a?]

It's a pronunciation. It's a simplified pronunciation.

[student, Kylie: Okay, I mean, is this...if, if we follow is it gonna correlate to any of your]

It's the closest..sound you can make in english to that sound.

[student, Kylie: I understand that but is it, is this the structure, is your own, or is this like recognized [unclear]?]

Well there's like twenty different systems. Mine is the best. [laughter] [unclear] kidding

[student, Kylie: So in other words if I, if I disagree slightly I can write something a little bit different]

I don't mind. I, I encourage people to write what they hear, because you might hear it differently than I do. Okay so please say {yun den}[repeat], {takpa}[repeat], {tsun che}[repeat], {lung gi}[repeat], {chu}[repeat]. Tsongkhapa says [b: Lam Rim Chenmo], "A person who has...a...basically tamed his mental continuum with those three trainings that I just mentioned," okay? "He would then only have the good qualities",...this is what {yun den} means, {yun den} means "good qualities"..."that refer to realization, that are mental." What you

have understood, what you have realized...we call {topay yun den}, okay? {Topay yun den} means...there's two kinds of {yun den}s. {Topay yun den} and {lung gay yun den}, there's two kinds of Dharmas {topay chu} and {lung gay chu}. Okay? {Topay chu} is Dharma as it exists in the minds of living people. That's the Dharma. What do you think {lung gay chu} means, what's the other kind of dharma?

[student: Written?]

Yeah. Dharma as it exists in books. The teachings. The work, okay? There's two kinds of Dharma...the [b: Abhidharma], in the closing pages of the [b: Abhidharmakosha], after you've had like eight years of suffering studying it...at the end it says...it, it predicts how long Dharma will stay in the world. And it says {Topay lung, topay yun den, topay chu} will die first. You know? The books will die later, the books will, will disappear later but first, for example morality will die out in the world. As a...buddhist morality will die out, buddhist concentration will die out, buddhist wisdom will die out...so the, the, the Dharma as it exists in your mind will die out first. And then the, the books will die out. You know, it means that there'll still be libraries that have these books and people will look at them and say they don't know what they mean and, nobody will have those good qualities. So what Tsongkhapa says here is, "Everything I said before refers to {topay chu}." Dharma as it exists in peoples minds. "But your teacher should also have {lung}." Okay? {Lung}. And you guys know what a {lung} is right? I mean you've been to {lung}s right, what's a {lung}?

[student: Initiation.]

A {lung} is a word for initiation but it means "a transmission". What it means is, "the Word", capital 'W'. A lama sits with a book, like [b: Lam Tso Sum], those fourteen verses, and he just reads it to you out loud, and that puts a blessing in your mind. And we're gonna try to get Khen Rinpoche to come here and give a {lung}, for [b: Lam Tso Nam Sum] before the class was over. We've trying to get him to come and give a talk about it, to give a {lung}. 'Cause he heard it from his teacher and he heard it, he heard it from Pabongkha.

[student: [unclear]]

Yeah. From the original {lung}. So that's great...I should've said Pabongkha Rinpoche right? So, {lung} means "the Word", "Dharma, scripture", okay? "The books". {Lung}. {Tchuk} has two meanings, one is "big mistake" and that's not

what it means here. The other meaning is "rich"..."rich". {Tchuku tchuku dun} means "hey he's a fat cat let's hit him up for the money" [laughs] Okay? We do it all the time, okay, {lung gay chu}.

[student: The {gi} is what?]

{Lung gay chu}. By. Rich, rich in the...rich in scriptural knowledge.

[students: What was the other meaning?]

It means "a terrible error" like a, huge mistake. The, the, the one place it occurs in scripture, the other meaning, is what happens with all your future lives if you trust yourself to a bad teacher. That {chu} is that...is that total terrible error, fatal error. Okay? So {lung gi chu} means "rich in scripture". He knows his stuff. He knows the books. It's not enough that he knows morality and he has...he has morality, he has concentration, he has wisdom, he has to know his stuff. Hopefully you'll be {lung gi chu} by the time you finish five years. Minimum.

[student: So then the whole phrase, that what you're saying?]

We didn't get there yet. He's working backwards, probably the sanskrit was a different one. But we have finished {lung gi tchu ku}. Okay, how many qualities you got so far?

[students: Four...three...two]

Ay-ya! Who said two? Who said three?! We got four, we got four. We got the three trainings, which are the mental qualities of your lama. Now we got his...of course this is a mental quality also, his knowledge of the books...so he has to have morality, he has the concentration to keep his morality, he has wisdom which understands emptiness, and he knows his stuff about scripture. Okay he's not just telling you what he thinks, okay? He's using...it's very important that someone is using the original scriptures. [unclear]

[student, Kylie: Two things. Is this, is this referring to a direct lineage to the Buddha? [unclear]]

Sure. We'll talk about that, that's the next class.

[student, Kylie: And then, the other thing briefly but you know you keep

mentioning what happens when you're with a bad teacher and so forth and, if a person has great deep faith, and they're with a bad teacher and their motivation is really pure and everything, don't they get a, a benefit out of that anyway? The old famous example of the people diving on the trident and so forth?]

They say, in answer to that you will study and if I didn't have this up on the computer I could call that up. There's this quotation in the [b: Abhidharmakosha], and it says the...the people who...it said the best non-buddhist religion is...what was it, the people who commit suicide thinking that's a spiritual path, because at least they wanna get out of suffering, you know? It, it even says that from the standpoint of motivation, they have committed a virtue. From the standpoint of the action they com...committed a horrible...non-virtue. But yeah, that's true. I mean but isn't it better to have...cover it al...have a good motivation and a good teacher at the same time?

[student: That's okay.]

[laughs] I'm looking for the next [unclear] [silence]

[student: So then then in [b: Lam Rim]]

[silence]

[student, John Stilwell: Michael did you tell us what {rakpa} was?]

Not yet.

[students: [unclear]]

[student, Kylie: And the quotation on Tsongkhapa was, was...rather lengthy [unclear]]

No he just said that, he said it's not enough...that your teacher has those qualities, those personal qualities of morality, concentration and wisdom, he has to have the scriptural knowledge also. Which refers to the physical Dharma, and not to the mental Dharma. It's not enough that he has the Dharma in his mind, he has to have the Dharma in his hand he has to be able to show you, "Look, this is the quotation from this book. It's not my own idea."

[student, Kylie: Paraphrase the rest of [unclear] he must be rich in...book

Dharma [unclear]]

Yeah. But you...but this is now giving you a good idea what to look for, okay? In general...I mean the books were written by realized people, I mean if you read the [b: Abhidharmakosha]...I, I worked on it for ten years, I had no idea for the first two years what it was talking about. And I was very frustrated. And then at the end I said, "You know,"...it was written by the first Dalai Lama, the commentary, and I said, "Who could think of that, you know, who could describe the thirty-five stages of the path of seeing? You know, who could describe the thirty-seven qualities of a buddha...you know, the hundred and eight this and the two hundred million this...you know who, who could spend that long, in meditation to divide it into a hundred different types, you know? And I've never even...how could I translate it, I don't even understand what it is, I don't understand the first level of it. It's a, it's....you have to go back to those books, it's not good to have a, a lama's, "Oh, oh I have this new idea." You know? "This is my idea." You know, you know. It's...we don't need it.

[student: It's not that {terma} at work?]

You have to be careful of {terma}s, there are real {terma}s. There are probably bullshit {terma}s, I don't know. Okay? {Terma} means like a hidden teaching, look under a rock and you find a book. It's possible. It's possible. And it's possible that the opposite happens, but, but I'm just talking in [unclear] case. Don't look for the abnormal. I mean maybe it's possible that to the abnormal somebody gets a good result. Everyone gets a good result if you're normal. [laughs] Okay?

[student, Kylie: It seems like in some traditions the {terma}s are the normal, I mean is it? I mean they could come up so often.]

Alright. We're gonna do this one then we're gonna do the tea break. {De nyi rab tu topa}. We skipping to the beginning of the next line that...and he'll go back to that. {De nyi} means "thus-ness, thus-ness"... "thus-ness".

[student: How do you spell that?]

Yeah I'm...but, and don't be shy okay if you, if you have a question just ask. [silence] It's, it's not an english word it's like a very strange english word. It means emptiness, it's another word for emptiness.

[student: Is it? Look at it, what's wrong with [unclear]]

[students: [unclear]]

Yeah that's okay too.

[students: [unclear]]

You can say that because 'suchness' probably sounds better right? It's okay. Yeah, I translated that. [laughs] Suchness is okay. I...literally it's 'vastness' okay?

[student, Kylie: I mean it's emptiness why is it [unclear]]

{Rab tu topa}...{rab tu topa} means...{rab tu} means "really". {Topa} means "realize". It means to fully realize...suchness is better.

[student: This is why [unclear]]

Actually no, it's actually thus-ness, but anyway. No there's another word for, for such...it happens to be...it, it, it means "just that". The very that. The very...it.

[student: What does the line {rab u du topa} mean? That was]

{Rab tu} means "very much", {topa} means "to realize". [silence] Totally...realized emptiness. Okay if you want it easy, say "totally realize emptiness", "totally realize emptiness". Now let's see what Tsongkhapa says. Je Tsongkhapa. He says the word {de nyi to pa}, {de nyi to pa}, refers to a person who has the perfection of wisdom to a very exceptional degree.

[student: The exceptional what?]

I'm sorry, the training of wisdom to a very high degree. Not only has the training of wisdom but he has it to a very, very high degree.

[student, John Stilwell: The training of wisdom being emptiness?]

Right. No...what we just spoke about above, training of wisdom meaning he uses that special concentration to, to analyze reality. Basically he says here, and I'm, I'm paraphrasing it, "He has perceived emptiness directly." And that's Tom [unclear] so now Tom's point is, is well taken. He said, "Well did that other one

mean that he perceived emptiness directly?" And I said, "Well it could but it didn't have to." And now he says, "He, he has perceived emptiness directly."

[student: Now he's a buddha.]

No. You see emptiness directly...before you reach Buddhahood. Mainly he says

[student, Vilma Staiano: Then what's the difference between {nyer shi wa} and, and]

Good point, okay. I would say this is just a, a higher stage of the perception of emptiness. You could...he...before he was analyzing reality.

[student, Kylie: Kind of analytical realization.]

But that can also refer to...direct perception. Before it was the general training of wisdom. You...by the way you don't have to achieve the lowest path to have the training of wisdom. You can have the training of wisdom and not achieve the lowest of the five paths, which we're not going to talk about, okay? You can say that the first one Vilma, refers more to an understanding of emptiness and a, and a...and an ability to analyze emptiness, but now it's that he's seeing it directly. [unclear] see it directly. And then Tsongkha... Je Tsongkhapa says, "{De menon, lu rikyi topay, kan duk su lo}". "And, even if he doesn't have that direct perception of emptiness they say," he says meaning there are good books that say, "He can only have perceived emptiness through logic, and through his scriptural understanding." Okay, so it does not have to be direct. He just has a special understanding of emptiness, more special than the one we talked about before, and he either sees it directly or, some good books say, it's enough that he has understood emptiness very well using reasons, reasoning, and scripture.

[student, Kylie: Which is the intellectual [unclear] he basically has to come before the [unclear]]

Yeah yeah. So basically he has either seen it directly, or he has a very, very good intellectual understanding of emptiness. [cut] rich in scripture

[student, Vilma Staiano: We were gonna talk about]

I'm sorry, it was a

[student, Vilma Staiano: {[unclear], dakpa} and [unclear]]

Right right [unclear]. So the order is that.

[end side one of tape]

[student: My mind is totally realized [unclear]]

In...yeah, high realizations.

[student: High realizations.]

What's that?

[student, Kylie: At, at least 'til they realize the first level if not the]

No, not [unclear] he even said, he said it's okay if he just has a good intellectual

[student, Kylie: So not even he's close to realizing the [unclear]]

Well it says he has direct...and then Je Tsongkhapa says, "And some good books also say, that if he doesn't have the direct, it's good enough that he has a high intellectual understanding [unclear]."

[student: Could you repeat Michael please?]

[laughs] [laughter] I mean I, I'm sleeping here, I don't care what you think. Morality, concentration on his morality...according to Je Tsongkhapa, the training of wisdom which is...which you can have at a pre-preliminary stage, and then he has 'knows the books'...very good at scripture, and he has a high realization of emptiness, a very good understanding of emptiness either direct understanding, which is very difficult, or a very high intellectual understanding which is also difficult. Okay. Now the next quality that Je Tsongkhapa mentioned...is {yunden pakpa} now he's gonna go back okay? Why is he doing it out order? Maybe the sanskrit was that way, remember this is a translation from sanskrit. A tibetan version of a sanskrit original...the book was written in sanskrit. {Yunden pakpa}...{yunden} means "good quality, good qualities". Examples of {yunden}s are, you know, knowledge, concentration, morality. {Pakpa} means..."special...highest...[unclear], special perceiving...special good qualities".

[student: {Yunten} is good quality.]

Yeah yeah. It's a common tibetan name, by the way, {yinden}. {Yung ten}. Alright? And so Je Tsongkhapa says...he's doing it nice, he says, "Even if a person has those mental good qualities," which were the first three or first four, I mean first three and number five were...were realizations, number four was just knowledge of books. He says, "Even if a person has qualities like that...if he's less, or only equal to his student in those qualities...it, it, it doesn't help, he's gotta be spe...it's gotta be over." {Pakpa} means [unclear] his knowledge has to exceed that of his student. It doesn't...when I used to play tennis when I was a kid and they would bet my coach would tell me, "I don't allow you to play tennis with someone who's worse than you or someone who's as good as you. You always have to play with someone better." He used to...he wouldn't allow us to play with anyone who was worse or better or the same. We had to play with someone who would beat us all, that way we learn. You know. So {yun yen happa} means that the teacher should...whatever he's teaching you he should know better than you, supposedly. Okay?

[student, Kylie: So that means just then the knowledge or in all the qualities?]

All the qualities.

[student, Kylie: All the qualities?]

Right. And then he quotes another book, called [b: The Collection on Lamas] and it says...you don't have to write this down but the book says, "If you, if you go to a teacher who is less than you, you'll," what do you call it? "You'll decline, you'll go down. If you go to a teacher who's equal you'll just stay the same way. If you go to a teacher who, who, who, who is over you on those things you'll achieve the highest goals. Therefore try to find a teacher who knows more about it than you do." Okay, that's, that's it. [silence] This is a beautiful point, Tsong...Je Tsongkhapa says...now I have finished how many qualities?

[students: Six.]

Those referred to qualities, about the teacher's own person, about the teacher himself, and what do you guess the other four of them [unclear]?

[student, Kylie: What the teacher has to say or teach.]

Yeah, how can he lead other people. He says here, that the remaining four refer to qualities by which that teacher helps other people or leads other people.

[student, Fran Dayan: Excuse me Michael have we done [unclear]?]

No, we have not. Good question. He quotes a very famous scripture which I've seen quoted by the first Dalai Lama also, you don't have to write it down but just listen to it. "The buddhas do not clean away your bad deeds with water. They do not wave their hands over your head and your suffering is removed. The only way that they can free you is by teaching you the dharma which they themselves"...oh, and it says, "And they also can't move their understanding to your mind, without saying anything. The only way they can lead you, the only way they can free you is by teaching you the truth." That's a famous quotation. You can't wash away your bad deeds with water. They can't, you know "Oo-oo-oo-oo"

[student: [unclear] you have to do it.]

Yeah. They can't...the only thing a buddha can do for you...it's very famous, in tantra it's very famous...the only thing he can do is teach you. The only way he can communicate with you is, is normally by teaching you. It's part of the proof for your teacher being Buddha himself, but that's another story.

[student, John Stilwell: So what, so what is it with then with those teachers that...tear the curtain from in front of the student's eyes so that they can suddenly perceive emptiness?]

Well it's possible that the Buddha...I mean, this is also Dharma teachings and it's in the books.

[student, John Stilwell: But isn't that contrary to what he just said?]

Well it means...what it means is basically that the Buddha cannot...the Buddha has to relate to you. And normally relating to you means teaching you. It's the only way he can help you.

[student, John Stilwell: Is to interact with you in some way.]

You, you are in this realm...and the realm of enlightenment is over there and the

only person between you and that, the only person who can take you there is someone who can talk to you, and make you understand something. That's it.

[student, John Stilwell: [unclear] he's a better teacher [unclear]]

They're rare, very unusual, very

[student, Kylie: [unclear] has to be somebody that they can just the straw that broke the camel's back I mean somebody who's [unclear] fall off the tree right?]

Well by the way, by the way it is, it is explained like that. But it is...there's a thing called {rang sanggye praetyaka buddha} which means "someone who without a teacher in this life, suddenly he sees nirvana." The, the explanation in buddhism is that he had a hundred thousand teachers before [unclear].

[student, John Stilwell: But I was thinking more of the case where the teacher goes to the student you know and, touch their foreheads together and the student gets the 'boom'.]

Now if it could happen, I tell you this, and I...it's, it's, it's absolute truth, if you could do that and save a person's soul [unclear], okay, then obviously the buddhas would have done it a long time ago, we would not be here. There's something physical I could do to you, if there's anything beyond teaching you at your own level, I could do for you to get you out of suffering, of course they would have done it a long time ago.

[student, John Stilwell: So what's it mean like with {Sogyal} Rinpoche and other [unclear] transmission as a result of that.]

Oh it's possible that there's a special relationship between him [unclear] many lifetimes, and it's possible. But it's abnormal. It's not for...we need understanding.

[student, Kylie: But you're talking about people on our level I mean it is certainly possible I would imagine, the higher you go to be able to communicate with buddhas like Je Tsongkhapa did for instance, by seeing them or having them in your mind and explaining to you directly like that right? This could be a form of that, if they're very high beings and are ready.]

Okay now we have to go to...he's gonna talk about four qualities that...a person,

a person has for communicating, teaching other people Dharma. Okay I need the text.

[student: [unclear]]

You wanna read it? Or [laughter] [silence, noisy type]

[student, Kylie: You wanna connect it?]

It is, yeah, it's another line. How many lines of the verse have we covered by the way, most verses have four lines...around the third, we just finished the third line, we got one more line to go. Okay, about {ma kay den}...{ma} means "to, to speak" or "to teach". {Kay}...I think you know it, do you know {kayba}?

[student: {Kyepa}?)

{Kyepa} means "wise" or "skilled", "wise" or "skilled, master". And, and {den} is...just means he has that quality, he has the quality of being a master teacher. Okay? He has {den}, the quality of being a master teacher. Tsongkha...Je Tsongkhapa says, "{Ma keppa ne gee ta [unclear] rimpa kay shin dun du [unclear]" means...the, the expression master teacher means "He, he knows the right order in which to give you the teachings, and he, he gives it to your capacity." He, he knows what to teach you, so he teaches you the right thing at the right time, and he teaches it to you at the right quantity at the right time, [laughs] okay?

[student: So what is the {ma}?)

{Ma} means "to teach, to talk", okay? So it's...it refers to two things. He knows the right order for you, in which to teach the thing. He's a good teacher and he knows what you can handle. He knows...he, he understands your capacity and he teaches you to your capacity.

[student, Vilma Staiano: Are we within those bounds now?]

[laughs] [laughter] I knew somebody would say that.

[student, Kylie: I didn't say.]

I knew somebody's

[student: [unclear] what happens when you [unclear]]

If you could keep up at this level...for five years we can finish in time, we can finish in five years. A, a skeleton, I mean we're stripping [unclear] that's the slowest, slowest we can go. Okay don't worry, just hang in. Don't worry. And it's real stuff, it's not fluff. Fluff is easier...I can fluff you and you go home happy and, you know. [laughter]

[student: Now we don't go [unclear]]

[students: [unclear]]

[student, Fran Dayan: Michael, you erased [unclear]]

She's still with [unclear]. We'll get there don't worry. [silence-with background chatter and barking] {Tsaywa tsaywa} which is connected to the other word with this 'y', {tsaywa} which is the real word, {tsaywa} means "love", "love". Love is the best translation, there's many, many words in buddhism for love, compassion, mercy, loving-kindness...it's a wonderful language, it's got all these...beautiful words.

[student, Kylie: What language were you?]

It's in tibetan...that's it, but {tsaywa} is, is exactly love. {Dag nyi} means "the embodiment of love", I mean it literally means the, the person.

[student, Kylie: Incarnate.]

Incarnate, yah. I mean he, he is love. Embodiment of love. And Je Tsongkhapa says, {Tsewa nyi}, the word {tsewa}...refers to a person who teaches because he is motivated by love and compassion. And not out of a desire for gain or fame, or respect of others. [student: What is {daknyi}?]

{Daknyi} means "the whole person"...is love, everything just hundred percent love, okay? It's difficult in english, we have some english words but don't worry about it. You don't need to know that. It just means heap. Every part of him is...has love. Every part of him has love, he...and specifically, he's teaching out of...concern for you and not out of anything that he's going to get. His motivation is not that you're going to like him, or that you're going to respect

him or that you're that gonna give him something...he's just doing it for you. That's what the love means. [unclear]. Oh, guess what's next. Frank. [laughter] We're back to the {chen chay} okay? Remember the {chen chay} we had in the last line? [silence] I...that's...I didn't write the tibetan it was in the last...it was in the second line? [unclear] We had a {tsun chay}, okay? Everybody find it? I already erased it, it was in the second line. You have it already. No it was in...I put it on the board already.

[student, Kylie: Second line of tibetan fourth line of the explanation [unclear]]

[student: [unclear]]

It came about...but you don't have to worry about it, I mean don't have to know the tibetan. You just have to know the english...for ne...for the homework and the quiz you just have to know the...and I...you know I'm giving you like two different words for each tibetan word you just choose one that you like, and that it gives the meaning.

[student: You don't want us to write just the, the phonetic tibetan?]

Not in phonetics no.

[student: We don't have to?]

No you don't have to. English track. Okay. {Tzun, tzun} means "effort", okay? {Tzun} means "effort". The fourth parameter is called {tzunda} also. That's the {tzun} in {tzundu}. {Chay} means...this is not the {chay} that means "big" it's the {chay} that means "he has". "He has good effort...he tries hard"...okay?

[student, Kylie: Is that referring to the fourth parameter?]

No.

[student, Kylie: It's not. It's not the same thing that the parameter's talking about?]

No, no, well I'm gonna explain it right now. The classic presentation of the six parameters is, is really the [b: Boddhicharyatara] which you will study. It's a great, great book. It's, it's worth it just to do the five years from here that...the fourth chapter starts out with the line {tzun kyang gay la toe oo oo} it means

"What is the definition of effort? It is to delight in doing good things." Nothing to do with trying hard. Nothing to do with sweat. Nothing to do with you know [unclear] being busy. Just to enjoy doing good things...you should take joy in doing good.

[student, John Stilwell: That's effort?]

That is what the fourth perfection is. Now this joy, this [unclear] means {shay mi dun la trowa denba oh}. It means that this person has...that lama has a very deep rooted...joy...in working for others.

[student: This is number nine?]

I forgot what it is.

[students: Nine...nine...nine]

[student, Kylie: And this is [unclear] beginning?]

Yup. That's all he says.

[student, Kylie: That's a very deep rooted feeling.]

[student: Try hard?]

Does not mean try hard, it means he loves to help other people. And it's...and that love is firm, he says {tenbo}. He's not going to change. He's not like, "Oh I'd like to help you today but tomorrow I don't know if I could help you." [laughs] [laughter]

[student: [unclear]]

[student: Always?]

I don't remember.

[students: [unclear]]

No number eight is, 'Why does he teach? Is it because he loves you? Or is it because he wants you to like him, or he wants you to give him some money, or

he wants '

[student: He doesn't want one thing in return.]

Right. He doesn't want to be known as big, big lama, big famous lama, thousands of students.

[student: Michael number nine?]

Number nine is, 'He likes to help other people.'

[student, Kylie: Now that sounds [unclear]]

Oh sure, but there are other kinds of fourth parameters which are not {shay me dun la towa tenbo} although it's mostly that.

[student, Kylie: I mean it sounds like it's referring to that.]

Not [unclear]. If, if it were you would have seen the other five somewhere, you see that's the way tibetans have [unclear].

[student, Kylie: Yeah but I mean shouldn't the para...is it natural that the parameters might show themselves in some of these things I mean?]

Yes but {Jinba} never...but we'll get...don't worry. Okay, last...last line. Then you can go home.

[student: Why you didn't give us the tibetan Michael, for the last]

I did alre...I did already but, but I erased it, it was in the second line I gave you.

[student: Oh okay thanks.]

[students: [unclear chatter]]

[unclear]

[student, Kylie: I mean so to do your notes on a computer with tibetan it'd probably pretty need that programming.]

That would be the best but there's other ones.

[student, John Stilwell: {Tsu che}, is that just effort or is it something more?]

{Tsu du che} means "he has". Please say {kyelwa}[repeat], {pom}[repeat], {kyelwa pom}[repeat], okay, here's what Je Tsongkhapa says, "{Kyelwa pom} means"...by the way {kyelwa} means "to be fed up with something" or "disgusted". Okay? [unclear] It, it comes in a...it comes in the two [unclear]. Yeah, and we'll talk about it. {Kyelwa pong} means to a..."got rid of it", "got rid of it, doesn't have any."

[student: Which is which?]

{Kyelwa} means "disgust" or "tired" and {pung} means "got rid of it", got rid of {kyelwa}.

[student, John Stilwell: Got rid of the disgust?]

Yeah, or the being tired and I'll explain to you what it means. {Kyelwa} means like, you know you don't want to do something it's always [unclear] you know. That's {kyelwa}.

[student, Kylie: You mean like 'urrrrrrrrrrrrr'?]

Yeah it means that. "I'm very, very tired man, I don't want to clean bugs tonight." [unclear] {Kyewa pumba} means...Je Tsongkhapa says, "{Yang yung chepay mingawa}, he does not get tired if he has to explain something over and over again." [laughter] "Ie-", he says, "he can practice patience with the difficult task of, of teaching." Okay so you should...the, the teacher should have those two qualities, I mean you should check, and you should try to find out, you should not go to a teacher, any old teacher, who's giving some initiation or you never heard of him...check him out, talk to his students, talk to people who know him, read what he's written, find out if he has those qualities. Now the [b: Lam Rim] has a famous...sentence in it. It says, "Well if you had to go look for one like that maybe you wouldn't find anybody." [laughter] So...you're stuck with what you can get. [laughs][laughter] The [b: Lam Rim] says that. But at least you...at least that...I'm serious, I mean it's not so much that...I have great faults and I...my faults will hurt you, you know my...the fact that I still have some very bad habits, and I do, and some dirty habits

[students: [unclear]]

[unclear] I do, I have grievances, I have crimes of desire, and I have crimes of anger, mostly desire. I, I have those things and a...whatever faults I have will, will infect this class. And I, and I admit them, I have them. And I, and I have the good luck to have studied alot so I mean I'm mainly just...[unclear] and I, and I...you have to be careful, you know...even more dangerous is if someone...at least I can teach you what's right. I'm not perfect myself I have not been able to do it well, as well as I would like to, but what I'm saying is watch out for someone who's, who's teaching you something very dangerous or someone who'll hurt you. I, I will hurt you...because I'm not perfect, but, but someone else may hurt you because they really don't know the [unclear] and they're actually teaching you something that will hurt you, and your, your real estate, your mental real estate and your spiritual real estate is very precious, and if someone makes it dirty it's very hard to clean. So it just means be careful...just a...these are the qualities you should check. These are the things he should have.

[student, Kylie: Perhaps they could of made an eleventh one instead of...and, if the teacher doesn't have all these above, at least they admit it.]

[laughs]

[student, John Stilwell: The question was asked earlier was, you know, how can you tell when a lot of these things which are mental concepts and, and]

Yeah yeah yeah how can you tell? It's very difficult, I mean how do you know if the person understands emptiness? One thing to do is, is study some emptiness yourself, and then go hear how he explains. You know, if he's explaining emptiness in any manner like, "Oh nothing" or "Everything's just the way you think it is, you can do anything you want. Nothing matters. Oh that's just your", you know, "just your idea" you know. If they're not talking about...the, the big test for an understanding of emptiness: Are they talking about karma? Emptiness proves karma, karma proves emptiness...they're not talking about morality, the same moment that they're talking about emptiness, they do not understand emptiness. And, and they're not leading you the right way. The day that you really understand emptiness you will want to be good. And, and plain old good, you know, ten old ten moralities.

[student, John Stilwell: The scriptural understanding and stuff like that?]

That should be checked. "Say look, what are you teaching? You know, are you teaching something from the, the [b: {Kangyur}] and the [b: {Tengyur}]. The Buddha's own word, which is the [b: {Kangyur}], and the commentaries on it are pure, period, and there's...if you can teach that, that's good." If he says, "Well, you don't need that I, I got this direct, you know, uh-uh-uh." You know, say, "Well I don't know." Be careful, just be careful...it's possible...it doesn't hurt if you have all the [unclear]

[student, John Stilwell: It really it seems what it come down to is reputation and word of mouth, you know [unclear]]

Not necessarily, no not at all. How do you check [unclear]? I think you have to check out this person. What would you do if you, you know, you were thinking of marrying somebody? I mean or, or if you were thinking...it's more important than a marriage. But people just show up at any initiation, they do, or they hear [unclear] "Want to come?" "Yeah, let's go."

[end of tape-side two]

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Course I, Class 4: What is an Authentic Student and Authentic Dharma

Transcribed by: Louise Rosenthal

7/19/93

[students: [unclear]]

[unclear] okay. You have homework?

[students: Yes. Yes.]

[student, Kylie: We get extra credit for the kalpa part that a?]

I apologize for the kalpa part okay? I wanted...it's just that the class ran on after nine last week and I didn't wanna, I didn't wanna make you...stay too late.

[student: I thought it was like a trick to make us]

Yeah yeah.

[student: Go to the library [unclear] so]

Basically, I mean I wanted to use the computer and teach you it from the [b: Abhidharmakosha] which is where kalpas are explained, there's like six different kinds of kalpas. But basically it's almost immeasurable. I've seen somebody put a, an estimate out on this couple...what was it four hundred billion or something?

[students: Four hundred twenty million.]

Yeah but different people have different estimates, but what it is is just that...it's the time almost between...it's the time in which it takes a universe to, to be created and, and be destroyed. I mean it's that long. It's the time it takes a sun to be born and then to die out. At roughly, I mean it's, it's much more complicated than that, and I wanted to do the whole thing with you but it didn't seem like...you guys can get pretty burned out at the, at nine-thirty last night.

[student, Vilma Staiano: How does anybody know this?]

Buddha is omniscient.

[student, Kylie: Is a, is a buddha's kalpa the same as a hindu kalpa?]

I don't know. But I'll tell y...I'll tell you something, in that same chapter of the [b: Abhidharmakosha] which is the end of the third chapter, he explains...he explains things which, which could...he could not have known. He explains subatomic particles. He goes down into like eight levels of sub-atomic particles. And he goes into light-years. I mean he explains light-years. He explains the, the life of a star, the sun, you know things like that, I mean this is in...this is [b: Vasabandhi], this is three hundred A-D, four hundred A-D...you know quoting the Buddha. So it's incredible, in fact they run out of words for the sub-atomic particles below the diameter of a flea's egg...aah, and they start giving them silly names like quark and, you know, it's funny, you know, and they start calling them she-particle, horse-particle...they know and they say this particle is one trillionth of this particle...they go from those particles up to, up to light-years. Up to ten to the sixtieth power they have a different name for each number...in the [b: Abhidharma], it's incredible, so yeah, it looks like the work of an omniscient being. Okay?

[student: When are we gonna read that one?]

[student: [unclear]]

It's about fourth year...second half of the fourth year.

[student: [unclear] unit of time that they talk about when they say at the end of this, the then]

Kalpa.

[student: Kalpa then things will start to disintegrate and]

That's called a {jigpay} kalpa. That's at the end of sixty or eighty kalpas you have a little kalpa where the world dissolves. The universe [unclear]. [laughs]

[student: Isn't that a little like five hundred years or something?]

No no not that easy.

[student: They give a number on the [unclear]]

Yeah. But, but we'll do kalpas some other day, I apologize. Okay. We have to rush or we won't...or you'll have another question that you won't know on the next quiz. [laughter]

[student, Kylie: Is it possible that, you know maybe we, we would be willing to go a couple more minutes and you just aren't aware of that or you really don't want to go beyond that yourself?]

[student: He's trying to be considerate I think.]

Well I don't want people walking around at night. I could go on, but also I know it's hard for me to sit in a class for more than two...it's easy to teach for three, four hours but it's not the same...okay let's go. Please say {chu}[repeat], {kun may}[repeat], {la}[repeat], {lo pon}[repeat], {du}[repeat], {trupa}[repeat], {che gyang}[repeat], {toppa}[repeat], {tsen den}[repeat], {nay chik}[repeat], {mi kye}[repeat], okay. Tonight we're gonna talk about...Dharma. Okay, what is the Dharma. Alright? What is a...we got it here {nem sem...nyen jay}...I got it. By the way you don't have to memorize this part or anything, it's just something I want you to know. It's not gonna be on the quiz. This, this word you should know.

[student: What, is that already written somewhere?]

Yeah, it's in the second line...of page sixteen, same page.

[student, Kylie: Are you sure we don't have to write down the first one?]

Absolutely.

[student, Kylie: I mean you're not gonna like translate it]

Trick you or anything

[student, Kylie: A little further on?]

No, I, I'm gonna explain it right now. But it's not something that I want you to memorize for this week anyway, I'll give you three short things to memorize. But it's not that. Okay, we talked last week about what?

[students: Ten good qualities of a lama.]

Of a lama okay? And the point was that you should carefully examine a teacher before you let him mess around with your spiritual real estate, before you open your mind and let him tinker in ways that might permanently damage it. Check him out...okay, don't just go to any teaching that you hear about, just don't go to any initiation you hear about, try to find out more about the person doing it, seeing if he matches up pretty well to those ten qualities...those ten qualities were taught by who? Who said that a lama should have those ten qualities?

[student: Asanga.]

Asanga. But remember that everything that Asanga wrote was what?

[student, Kylie: From the Buddha.]

Maitreya dictated it to him. Okay? There's a big debate...in, in western scholars you have to put Arya slash Asanga because you're not allowed to admit that Maitreya said it you know? [laughs] Ah...Maitreya taught it, Asanga went to Maitreya's paradise and Maitreya taught Asanga the five great books of Asanga...Asanga wrote the great books of the mind-only school, and then he wrote some great books of the madhyamika school. Incredible, I mean just incredible, he and his brother are responsible for about half the course. Okay.

[student: Who's his brother?]

His brother is {Vasubhandu}, who wrote the [b: Abhidharmakosha]. And they were sons of a nun...who, had a vision that if she married the king of that country that she would have these twins, and they would become the two greatest buddhist scholars of...possibly all time, except for Nagarjuna [unclear] but a...very interesting story. So she did, she didn't have any desire to, to, to give up her vows but she saw that this would happen and it did. An incredible [unclear]. So...those are, those qualifications of a lama are, are whose idea then?

[student: Maitreya.]

Maitreya the buddha, the buddha.

[student, Fran Dayan: The future buddha?]

They say future buddha I...that was my debate assignment when I did my pre-geshe exam, in front of all the whole monastery and, and the bottom line in that debate is that he is already a buddha. And that's a long story, I won't tell you the whole debate. But a...in other words the buddha is describing to you the, the qualities that a good teacher should have. In that...in those, those ten qualities were prescribed by the Buddha himself...a buddha himself, Maitreya. Now what naturally are we gonna discuss? So, that's the qualities of a teacher...do not go to a Dharma teaching without checking out the teacher and finding out something about him, trying to see if he has some of those qualities...or all of them. How 'bout...what do you, what do you guess is gonna come next?

[student: The qualities of a student?]

Good, qualities of a student or?

[student: Teacher?]

[student: Teaching?]

Or the qualities of a teaching. And that, in fact are the two points we're gonna cover tonight. Okay? So we're gonna talk about {nyam}, say {nyam su}[repeat], {ben chay}[repeat], {chu}[repeat], {nyam su} [repeat], {nyen chay} [repeat], {chu} [repeat]...{chu} means what?

[students: Dharma.]

Dharma. {Chu} means "Dharma" that last word means Dharma. {Chos...chu}. {Nyam su len chay} means "which, which you practice", "which is to be practiced", and "Dharma that you can practice". {Nyam su len} means

[student, Kylie: [unclear]]

{Nyam su len} means "to put into practice", {cha} means "which is to be". Okay? A Dharma that you can put into practice. A Dharma that you can actually practice yourself. {Nyam su len cha} means "hands-on...practical...something you can do"...okay? The Dharma that you decide to make your daily practice, okay? {Nyam su len chay chu}.

[student, Kylie: Is that a...Kyabje Pabongkha's [b: Lam Rim], similar to that? [b:

In Your Hands]?

Ah, sort of, ah sort of. Li...nah that's a little bit different.

[student, Kylie: A different [b: In Your Hands]?)

Yeah. That one's hard to translate, it's usually mistranslated. It means, if you study with a good lama he can just...you know, here, stick your hand out. He said, "Here's liberation." [unclear sound] [laughs] [laughter] You know you got such a [unclear]. No that's what [b: Lun Du La Cha] means, the title of that book is...it's not liberation in your hands meaning that's your problem. You know, 'it's in your hands, I'm, I'm don't care.' It's

[student, Kylie: No, I just thought it was interesting you made it sound like it's putting...the practice is like hands-on."]

It's, it's that [unclear]. You just, you hold out your hand and the lama goes, "There you go."

[student, John Stilwell: The [unclear] that he gives to you.]

Yeah. It's, it's into the palm of your...into the palm of your hand.

[student, John Stilwell: He gives it into your hand?]

I don't know how to translate that but it, you know, it's, it's like, "Here, have it." You know?

[student, John Stilwell: He puts it into your hand?]

[student: On a silver platter sort of ?]

Yeah like that. Yeah, on a silver platter would have been a good translation. Anyway, what is the qua...what are the qualities that a, a good Dharma should have? Okay, we, we, we defined a, a, an authentic teacher now we're gonna define an authentic doctrine alright? And, and Kyabje Pabongkha says...{chu} means what?

[student: Dharma.]

Dharma. Okay {chu} means "dharma". {Ku, ku} means "authoritative source, good source...real source"...what do you call? Authoritative

[student, John Stilwell: Authentic?]

Authentic. It refers to the source, the {kum} of, of a river is the snow on the mountain, for example. You say where is the {kum} of this Ganges river? Oh it's the snow up on those Himalaya mountains. That's where it flows from, so {kum} means "the teacher, the source from which it has come". {Kum meh}, I think Kylie might know {meya}.

[student, Kylie: Is not.]

Right, or doesn't have. Sourceless, okay? Not having a good source. {Me} means "not having a good source". Okay? You, you won't be quizzed on this, I just want you to see this sentence, it's a beautiful sentence. {Kum may la}...{la} means what? All the words 'to, in, at, for, on'...I mean learn tibetan, come on. They're all one word in tibetan, {la}, okay? {La} means "to, t-o". You'll see what it means. {Lo}...you guys know what {losar} is in tibet?

[student: [unclear]]

[student: {Losar} is New Year's.]

Yeah {losar} is New Year's, {lo} means "year" and {sar} means "new". So {lo} means "year...year". {Tong} is the {tong} in emptiness, same spelling but...this word has nothing to do with that. This is another word of the same spelling. It means "one thousand"...okay? {Lo tong} means "one thousand years". {Du} means "for", f-o-r. {Druppa} in sanskrit is {siddha}. {Siddhartas} is {tundruk}.

[student: [unclear]]

It means "to practice", "practice".

[student: {Siddha}?]

Yeah. {Siddha} is the result of practice, practiced. But this is the verb, practice.

[student: I thought that was spelled {druppa ka nay} or [unclear]?]

That's...[unclear]. I think that's the {druk} for {dru ka nay}...{druppa chay}, {chay} means "to do", "do...do". So, if I tell you that tibetan normally runs backwards from english...Laura, how will you guess to translate this line so far?

[student, Laura: To do practice for a thousand years]

Of a {chu}

[student, Laura: Of, of a, of a Dharma that has no authority or source.]

Good, good, good, nice, nice, nice. Okay? You can practice, you can try to practice for a thousand years a Dharma which has no source. Okay? Which is not authoritative. {Kyang}, you can guess what {kyang} is.

[student, Vilma Staiano: But.]

But, good [laughs] nice, nice, okay? But, we had {topa}, it was a synonym for {long}.

[student, Fran Dayan: [unclear] or idea.]

Realization. We can call them the three principal paths or we can call them the three principal {topa}...{topa} means realization. {Topa} like is you, you've been mediating on renunciation and suddenly one day you get up and you realize you don't need a single thing in this world. You know? That means nothing, none of it...you can use it, but you, you don't need any of it, you don't need one single thing in New York City. Nothing. {Topa}. That would be a {topa}. {Tsenden} means "authentic, real", "accurate, correct".

[student: {Tsenden} means accurate?]

Yeah. Real in the sense of...accurate, correct. You can come up with a {topa} like...that's not {tsenden}, a {topa} that's not {tsenden} would be something like.."Oh renunciation means I have to give up all my money today." And you go outside and give away every...give all your money. It's not what, it's not what renunciation is. You can...the, the Dalai Lama and the Panchen Lama were the two wealthiest people in Tibet, but they had renunciation. Okay? Doesn't refer to how much you have, it's what you think about it and the Dalai Lama used to say...one of the Dalai Lamas used to say, "I only own my bell and my,

my two ritual instruments, I don't own all the rest of this, I don't feel like it's mine." Okay? {Tsenden}. {Nay chik} means "one sliver". Okay? One sliver, {chik} means "one", {nay} means "like a sliver...tiny, tiny piece". {Mi kya}...you, you know what that means. {Mi} is what? 'M' sounds in tibetan are always what?

[student: Negative.]

Negative. Also female. [laughter] That's another thing...I'm not making a joke. Not {kya}, {kya} means "develop, get". Okay? To get or to develop...so John if you read it backwards...from the 'but' that Vilma supplied? You, you know you can practice a thousand years a Dharma that has no authority, has no source, no resource but

[student, John Stilwell: But, but will not develop one sliver of correct realization.]

Right, right. Okay? Impossible. And, and maybe you've had it happen to you, I don't know, I don't judge it. But if you've gone to some teaching and if it was {kung meh}...and you really did honestly try to practice it and nothing happen. It won't. Okay?

[student, Kylie: So this is a...this {chu} here is referring to the general Dharma in a]

So called

[student, Kylie: Not the capital Dharma the Dharma]

[student: [unclear] without the blessing of Marpa, it was a real Dharma but it had not...no blessing from Marpa so nothing could [unclear] remember? It was a real Dharma]

Yeah.

[student: But he had no empowerment so nothing was happening and then he wandered.]

Well maybe if there was no {kung} because he didn't get the [unclear].

[student: What's the translation of the second part there [unclear]]

But you won't develop a si...a tiny one sliver of true realizations, if you don't...if you...you can practice for a thousand years, some Dharma, and you've tried it, you've had practices, you've gone to certain teachings in your life. There's certain, I would say there's certain non-buddhist teachings that are just impossible, they don't work, and you, and you try and you try and you try...people try their whole lives and then they come to...really depressed and they say just nothing happened. You know? After all these years nothing happened...if nothing happens then there's only two possibilities: The Dharma is defective, it's a, it's not a real Dharma...or, you're not practicing. But if it's a real Dharma and if you practice it, some things gotta click, something's gotta happen, some things will happen.

[student, Kylie: So you're saying and Milarepa perhaps is an example because no matter how heinous a person you are, no matter how much bad obstructing karma you may have, sooner or later it has to give if you're practicing an authentic Dharma.]

Yeah, the Dhar...the Dharma is

[student, Kylie: It's not like it's all building up and then in your next life you're gonna come out like knowing everything.]

No, not like that...and I say try it. Just try it. You know? I claim that the Dharma you will learn is authentic. And then if, if you just try it, things will start happening, then you will notice unusual things happening. Okay? {Tsunden nay chay mi kay}...then he says, in his next line he says, "{Ma du nay chu tsu ba dan galwa yin}" and I didn't write it up there. He says it's...and in Tibet butter is a big, big deal. Okay? They live on butter, vegetables don't grow up there very well. There's no bacteria, it's up high with this ultraviolet sunlight, you can keep butter outside for years and it won't spoil. [laughter] You can read...well it kind of [unclear].

[student, Kylie: Gets a little chewy after a while.]

By the way the yak, the yak is the bull, the yak is the male so never say yak butter. Alright so, he says it's like, it's like if you wanted butter and you put water into one of those tibetan churns, and you sat there for a thousand years you know 'kkkhhukkkhhhu-kkkhhhu' and nothing will happen, no butter will ever come, it's impossible. And for a tibetan that example is very, you know, it's

like driving a car with no gas you know sitting in the car for years, 'rrrm-rrrm-rrrm-rrrm' like that. It's a very much a part of tibetan culture. So what is a...what is a {nyum so leng gay chu}, what is the Dharma that you should try to practice? What kind of Dharma should you try to practice? We're gonna have three qualities, okay? The three qualities are on your homework...and then probably are on your quiz. And I'm gonna shorten them, they're in the text. Okay?

[student, Kylie: Michael's anybody's taken the trouble to make some fonts for the PC? Tibetan fonts?]

That's where these came from.

[student, Kylie: So those, those, that's an independent font program that'll work with any word processor or it has to be theirs?]

No it only works with Word Perfect. But somebody made some true type fonts that work with everything, but they don't quite work yet.

[student, Kylie: They don't work yet?]

He, he made a rough version and he went into a two year retreat [laughs], so everybody's waiting. [laughter]

[student, Kylie: How far along is he in his retreat?]

Two months or something.

[student, Kylie: So he gave up on his font making.]

[student, Fran Dayan: Well maybe he's perfecting it there.]

[student, Kylie: But maybe he went into the retreat because of his attempt...to get more virtue before he could finish it.]

This is the first quality okay? If I were gonna write it in tibetan it would look something like...but don't worry about that.

[student: This is number one?]

That's like number one.

[student: We don't have to worry about this right?]

No. that's like...so please say {dunba}[repeat], {sanggye kyi}[repeat], {tsunba}[repeat]. {Dunba}[repeat], {sanggye kyi}[repeat], {tsunba}[repeat], the first quality of a {nyam su leng jay chu}, okay? The first quality of a {nyam su leng jay chu}. And it's no...it's a very important point, you know, do not...expose your mind, your precious mind which is very...plastic, you know? Whatever you expose it to it will take on that shape...to a Dharma, or so-called Dharma, which is not...which doesn't have these three qualities, it's, it's like poison. It's poison, and it will hurt you. Your mind takes on the quality of the Dharma that you think of...[unclear]. You know, you wouldn't expose your body to AIDS virus and blah-blah-blah...a, a bad Dharma can hurt you much, much worse it can kill you for many lives. Yeah yeah, probably [unclear] alright? It's very very serious, you're at what, what...your spiritual real estate is very fragile, very young, like a young bud, very sensitive, and easily poisoned, and you have to be very careful who you let fool around with your mind, your spiritual mind. So their teaching, you should check out what he's teaching, the first quality is that {dunba}...{dunba} means what? It means the Teacher, capital 'T'. You know who that is, the Teacher.

[student, Kylie: {Sanggye? Sanggye} is the Teacher.]

Yup, that {sanggye}, what's {sanggye} mean?

[students: Buddha.]

Buddha. The Teacher the Buddha. In our world meaning Shakyamuni Buddha or sometimes Maitreya. Yeah?

[student, Kylie: Is it Teacher comma the Buddha or the Teacher the Buddha?]

Buddha, the Teacher. When we say {dunba} in tibetan, everybody knows what we're talking about...the Teacher, capital 'T', meaning, it doesn't even refer to your own lama, it only refers to Shakyamuni Buddha, normally. {Dunba sanggye...kyi} means "by him". {Tsumba}. {Tsumba} means "stated, said...said, spoke". Spoken by the Buddha.

[student, John Stilwell: Which is by him?]

The {kyi} is the by. So I...as, as in normal in tibetan, you would go backwards. That {nyam su leng jay chu}, that Dharma which you...allow yourself to practice, that Dharma which you give your precious lifetime to...the precious moments of your day that you have available for Dharma practice, which are very few...should have been stated by the Buddha, should have been taught by the Buddha. That eliminates, in my opinion, a hell of a lot of teachings [laughs] okay?

[student, John Stilwell: So much out there]

No, there is a lot of weird stuff. People...you know, it's that americans don't know. Americans are fresh in the Dharma, they're naive, they're innocent...there's like a whole thousands of these guys over there, they come over, they, they dream of coming to America. And, and you know, letting loose with their latest philosophy you know, and for whatever motivation. You know? I don't know. But, but eventually people like you will...I mean people are becoming more sophisticated now, americans are learning, "Oh yeah well that's not Dharma." You know? "That's obviously not Dharma. It's obviously you can't find that in...ever spoken by the Buddha, that's just this guy's own idea."

[student, Kylie: Are you talking about tibetans when you say these people coming over here or people from India or I mean a?]

I'm talking about tibetans. I'm talking about [unclear]. People like you will get educated in, in what you will come to obviously learn is, is the buddhism that the Buddha taught, and then you'll pick up one of those books and you'll say, "You know it sounds nice but it's wrong, I never heard anything like that." You know you, you will come to that.

[student, Fran Dayan: Does that mean it's the sutras that, that...that's the only thing that he really]

I...I'm gonna show you. I'm gonna [unclear].

[student: There's a book called 'What the Buddha Never Taught' [laughs] [laughter]]

No really. Then it, it...the time will come, you know, what will happen is those 'teachings' quote will die out 'cause they don't work. You know? And they

weren't taught by the Buddha.

[student, John Stilwell: There's always a fresh crop to replace the [unclear] [laughs]]

Do...by the way, what is the quality of the Buddha? I mean, what...he's omniscient. He, he sees us right now, the Buddha of two, two thousand five hundred years ago...he, he has the quality of being here, he's absolutely here. He is here as much as you or I am. He's here all the time. And, and so do you have to update the Buddha, you know, or do you have to...om...omniscient being doesn't know what John Stilwell's gonna be thinking twenty-four hours from now, or what's appropriate from...for him. No! He, he's okay, don't worry. [laughter] He, he knows what to teach. He knows what to do. You know you don't have to worry Molly you know.

[student: But the Dalai Lama has said that if modern science proves that something that was taught by the Buddha is incorrect, that you have to go with modern science.]

But it won't.

[student: But I think it already has in a couple of instances, it had to do with the cosmolo...the reckoning of time [unclear]]

His Holiness is trying to...accommodate westerners, he's learned to do that. But I...if you study the [b: Abhidharma] which you will, you will study cosmology and it seems pretty weird...well there's this plate of gold and under that there's a whirlwind and, the ocean lies on that gold and...and you, you may think at that point, and I've heard his Holiness say, that cosmology seems to be wrong...when you reach Madhyamika, and the teaching of the glass and the wa...you guys had it, some of you...in the last...we had the teaching of...Moll maybe you were there? [laughter] Then you'll see that the cosmology is quite, quite...quite possible. You know, it's very interesting. He has to accommodate westerners, he can't go around saying, "Yes the world is a two [unclear]"

[student: Actually I think the remark wasn't, was not directed at westerners, it was directed at tibetans.]

Even more for them, who are exposed to science and, and don't understand buddhism. So anyway

[student, Kylie: But it also presupposes, you know, carried in its extreme if it's correct western science which is not always the case either, I mean you know these, a lot of this stuff is theorizing and, and getting changed [unclear]]

Well the highest teachings of modern science as I understand them, in the small...I was...studied some physics and mind theory recently stuff like that, and it's quite, quite

[student, Kylie: Western science say you got to drill holes in peoples heads you know.]

[student, Vilma Staiano: That, that omniscience is...comes from understanding something very well so that you can know that past and not the future?]

No, there's a debate about it. She brought up a good point and it's brought up in the [b: Abhidharmakosha]. They say, "Is the Buddha's omniscience simply a, a, a very incredible ability to extrapolate the future? Based on what he sees now and based on his incredible intellect...does he deduce the future?" No, he sees it directly. Okay? It's interesting. But that point is, is debated.

[student, John Stilwell: And the concept of linear time is no longer there.]

Yeah, he sees all time, and all places in one moment...and more, and more, more revolutionary which you can't appreciate fully yet, is that he can see emptiness directly and he can still experience normal objects directly, which is totally impossible for us. Okay so {dunba sanggye du tsumpa} means the first quality of a, of a Dharma which you...which you allow to enter your life, and take up your precious time, is that the Buddha should have taught it. Okay? I'll give you some examples...I, I xeroxed the table of contents of the canon, okay? What is in...what, what do we have left that the Buddha said? Okay, just for your interest okay? We're working on a project to input the whole thing on computer and a...so there're a thousand books left, if you want to be exact it's eleven hundred and eight...that were...that are the...are considered speech of the Buddha. In tibetan. Tibetan has the most of any other language. Tibet...more, more of the Buddha's speech is preserved in tibetan than in any other current language. Chinese

[student, Kylie: Now does that mean Shakyamuni while he was here on earth or does it also mean [unclear] speaking with Maitreya?]

It also includes, it also includes former buddhas. The, the teachings of Maitreya, since he is only considered a buddha in the secret teachings of buddhism, and not in the open teachings of buddhism, were put into the commentaries...the human commentaries. Which were not...I haven't got that...to that yet, okay?

[student, Kylie: And, and then the teachings of Tsongkhapa as dictated by Gentle Voice for instance would be in which category?]

Would be considered...in the commentaries, okay? The, the...what we have left, of the eighty-four thousand...huge collections of teachings that the Buddha gave, is called the [b: Kangyur]. The first western people to ever come across these books, came across them in east Tibet, and the eastern tibetans call them {conjur}, like, "Hey y'all doin' this is Buddha's speech." [spoken with a heavy western accent] [laughter] [unclear] and so for all, all these years western scholars have mispronounced this word, {conjur}, so if you see it spelled {conjur} you know why, okay? It's their [unclear] alright? It's {kangyur} okay? {Ka} means, {ka} means "the word". Okay? {Gyur} means "translated", why is it called that?

[student: Because it's in tibet?]

It's translated from sanskrit. Okay? It was originally written in sanskrit, spoken in sanskrit, and we have it in the translation. Okay, so the, the canon that we now have, what we have left of the Buddha's speech, the eleven hundred books, which fits into a hundred volumes, a hundred big...volumes...we have one down in New Jersey, that's what we have down in New Jersey...that's the Buddha's...direct teaching by a buddha.

[student, John Stilwell: Of all the teachings of the Buddha, how many are speculated as lost you know there're a thousand remaining extant, so think they lost another thousand?]

There's a big discussion of it in the [b: Abhidharmakosha]. You'll get there. [unclear]

[student, Kylie: You mean there was eleven thousand at the time of the [b: Abhidharmakosha]? Or there's been some loss since then?]

No. A lot lost since then. Many, many lost since then...but even in the time of

the [b: Abhidharmakosha] it was recognized as...it's generally considered that...you could say somewhere around three or four hundred thousand]

[student: Books?]

Texts.

[student, John Stilwell: And there's a thousand left.]

There was a great massacre of buddhism during the eighth, ninth century by moslems who came to India, and every book was burned, every monastery was destroyed. There is no buddhism left in India [unclear]

[student, Kylie: Now was that a Dharma that did that or, or was that would-be Dharma that did that, heh-heh-heh-heh?]

Okay [b: Kangyur, Kangyur] okay? The general structure of the [b: Kangyur]...I'll just read it to you, you don't have to know that it's not on the...but just so you know the kinds of books that are in the [b: Kangyur]. The first section of the [b: Kangyur] is called {dulwa}, which means "vinaya"...and that's the whole section on vowed morality. There are eight different types of vows that a person can take. And that whole, that whole first section of the [b: Kangyur] is devoted to the, to vowed morality as shown. That will be the last subject that you study in the five year course. No, because by then you gotta be a monk or a nun actually. [laughs] No, you don't have to be, you can take lifetime layman's vows, five vows, which everybody should take by then. And then you're allowed to study it so I couldn't teach you that at the beginning. So that's vinaya. The next category is the perfection of wisdom. And those are those really famous sutras about emptiness, you've heard a lot about [unclear]

[student, Kylie: [unclear]?]

Yeah, [unclear]

[student: I, I need to ask you a question, {dulwa} is the name of the first section and vinaya is the name of the [unclear]]

Is the, is the sanskrit translation of {dulwa}. {Dulwa} is a tibetan word, and vinaya is the sanskrit word. The tibetans translated the word vinaya as {dulwa} meaning "that which tames you, that which controls you", it's the same word as

this first quality that we have for a lama.

[student: And also did you say, you said eleven hundred books, a hundred volumes]

Yeah.

[student: Of what is left of the canon?]

Of, of the Buddha's speech, the Buddha's own speech. The speech of an enlightened being, we only have left eleven hundred books. Well I mean, it's probably more than that...if you want to know, it's the amount of scriptures you could write with the ink that could be carried on the back of the elephant of Indra, who can carry like tons, and that's the, that's the actual measurement. [laughs]

[student, Kylie: So where do we get the hundred and eight sutras from? Those are a special sub-category? I thought there was a hundred and eight sutras.]

Well there is a...that's what I'm getting to next. Next there are three, there are three sections of sutras. They are called...they are basically the sutra sections.

[student, Laura: This is the third section?]

Yeah there's more sections than that but I'm just trying to abbreviate it for you. The next three sections are all basically basic sutras. Sutra means "teaching of the Buddha which is not secret...teaching by the Buddha himself, which is not secret". By the way, in the second or third course, you will study these things very, very deeply. You'll go into them very deeply. What is the Buddha's teaching? {Sabhuti} goes like that to his student, is it the Buddha's word? You know, can the Buddha pretend to be a tree and teach you something by, by whispering a certain way in the wind. He can, and he will, and he does...it's very interesting and you will study all those sections of the way he can teach people, it's in, it's in the [b: Perfection of Wisdom] which we will study in the second or third course. Okay. The next section, and I'll call it the final section, is the tantras. Tantra means "a secret teaching given directly by the Buddha".

[student: Is the three vehicles? Is that three vehicles?]

No, no that's a different thing, that's a different thing. Tantra

means...tantra...you can divide the whole speech of the Buddha into the open speech, which anyone can study, and then the secret speech which you need permission to study and...what do you, what else do you need to study?

[student, Kylie: {Wong}]

Naaah. Give me a good answer. What do you need to study tantra?

[students: [unclear]]

{Lam tso nam sum}. Trying to practice tantra, without {lam tso nam sum}, is at best nothing happens, and normally a big disaster, something very bad will happen, you will screw up your spiritual real estate for thousands of years.

[student, Kylie: So you can get {wang} without {lam tso nam sum}...is that what you said?]

Yeah, you can go to initiation and try to take an initiation without having {lam tso nam sum} and at best nothing would happen, and at worst you'd have some real disasters.

[student, Kylie: So what you me...what you say is somebody can get an empowerment]

They wouldn't get an empowerment.

[student, Kylie: Without]

They would sit in the empowerment, when everyone would say John Stilwell was at the Kalachakra, but he didn't [unclear]

[student, Kylie: He couldn't pry the book open and]

Nothing would happen in his mind.

[student: It seems pretty extreme.]

No, the tantra is the result of {lam tso nam sum}. It is the natural...I wanted to emphasize that...it is the natural outcome, of {lam tso nam sum}. {Lam tso nam sum} is a seed: you plant it, you put all the water, heat, good fertilizer...and what

comes up is tantra. And you can't stop it, once you've got all the heat, fertilizer, water, good seed...you know, you couldn't stop it if you wanted to, you could stand there and say, "Don't come up! Don't come up! Don't come up!" You know, 'nnnnrrrrr'. And then if you stand there in front of a desert and beg this thing to come up, it cannot come up, it will never come up...tantra is a natural outcome of, of knowing the {lam tso nam sum}. It will just come, you know, you will experience it, it'll happen to you. But not without those three principal paths, impossible.

[student: Michael is this secret? Can this also be in the sense of [unclear] secret, in other words your mind isn't ripe and you're...it doesn't [unclear]]

In a way it's secret by, by definition, yeah. You could do

[student: I mean not only that you were not given the teachings yet.]

Yeah yeah absolutely, absolutely, if you don't have {lam tso nam sum}...you, you won't...it'll always be a secret. [laughs] Really. You'll hear everything and, and nothing'll happen. And you know many people who've gone to many, many initiations, and just nothing happens.

[student, Kylie: So then, so then, why is it secret? It's secret because people who don't have {lam tso nam sum} might try to interpret it anyway, isn't that correct?]

Well why is it secret? I don't know I've never studied it. [laughs] Alright, second quality

[student, John Stilwell: Did you say that tantra had secret open sections that was the [unclear]?]

No, no, the whole Buddha's word is what we call {do ngan}, sutra and tantra.

[student, John Stilwell: And all the tantra is secret [unclear]]

Tantra means "secret", the word means [unclear]

[student, John Stilwell: I thought like action tantra and such are just taught open [unclear].]

They teach 'em openly but...

[student, John Stilwell: Not supposed to.]

Not supposed to. Second quality. [silence-sort of]

[student, Kylie: This the second one here?]

Yeah. Second quality of an authentic teaching that is worth your time.

[student, Vilma Staiano: It, it seems to me that the first one...is assuming sort of too much already it doesn't...]

How so?

[student, Vilma Staiano: Well I mean you have to assume that, that the Buddha is, is...that those ideas are something that have some]

Merit.

[student, Vilma Staiano: Yeah.]

Yeah, but that's a question...

[student, Kylie: Can I say something right here?]

Let me say something first. There's a section in, in, in...that we study, which is called {tsenmay, tsenmay kay ru druppa, tsenma druppa} it's the second chapter of the [b: Pramana Vratika] which is the root logic text, composed by Dharmakirti in maybe the seven hundreds. He spends a whole chapter on proving that the Buddha can't lie. Okay?

[student, Vilma Staiano: That, that the Buddha]

Cannot lie. And, and all I say is this, when you enter buddhism at the beginning, there's a certain amount of...attraction to it, there's something that causes you to get into it beyond...you can't know that it's correct before you study it, so there's something that attracts you to it, for me, and I think for most people, it was the teaching that everything is suffering. You know, that was so accurate in...to my experience, and the teaching that things start to fall apart the minute they start.

You know? Those two ideas attracted me as a young man, to me, I...that was such an accurate description of what I had already experienced in my life, that I thought, "Well this is worthwhile...this must be worthwhile." And that's all, you have to...there's something that attracted you at the beginning...at the beginning it's...you can't know it's right because you haven't studied it yet.

[student: Michael in the burning house sutra? [unclear] there's a sutra there is [unclear]]

[unclear]

[student: Yeah Buddha is, is really justifying lying, right?]

Well he's justifying is tracking people by saying something that's not true, just to get them to the right view, at the beginning.

[student, Kylie: But, what about Rinpoche taught us that the Buddha taught that of course when you first come to something like Dharma, if you knew it already you wouldn't need the Dharma so, but on the other hand you have a certain amount of wisdom to begin with and a certain amount of responsibility and you check, he said, "Don't accept what I say on faith", cook it, you know, cut it, burn it, scratch it, it's like gold you know and use your own wisdom and you come to Dharma with a certain amount of wisdom already, and the fact that, I think Rinpoche told me that's why I'm supposed to put my thumbs inside my fingers like that to signify that I'm coming to the Dharma with some wisdom already [unclear].]

Okay so please say {panditay}[repeat], {gyun}[repeat], {selwa}[repeat], {panditay}[repeat], {gyun}[repeat], {selwa}[repeat]. {Pandit} is a pandit, it's a sanskrit word that came into [unclear] tibetan.

[student, Kylie: Into english too, right, pundit.]

[student: A wise man?]

Yeah it means a, a...yeah, a wise man, a master.

[student, Kylie: Political pundit in the news, right?]

Yeah, that's from the anglo-indian. {Gyun} means...don't write anything down,

help me with it. It means "problem, fault, defect"...it's, it's what could have crept into the teachings up to the time that they got to us. [unclear] {Selwa} means "to, to clear away, clean them out".

[student: Corruption [unclear]?]

{Gyun}s...like a

[student, Kylie: Impurities, or misplaced [unclear]]

Corruptions is good.

[students: [unclear]]

Well textual and, and prac...practice. We, we get a lot of {gyun}s going on now-a-days and we're trying to {selwa} them supposedly right now. {Selwa}, clear them, try to remove them. Okay? It means that in any teaching, you know, certain wrong ideas start to make their appearance, I could give you a few in modern buddhism that the idea that nirvana means some kind of nothingness that you reach and you go into nothing. That's not a buddhist teaching at all. Nirvana is the permanent cessation of your bad emotions, you can attain it right now.

[student, Kylie: Are you saying then that there are some buddhist schools that are misrepresenting nirvana or this is some people who really aren't buddhist academics who are saying interpreting]

That's one and the other one is obviously emptiness, the idea that emptiness means no meaning, the idea that emptiness means nothing has any nature and therefore you can do whatever you want. It's totally, totally opposite of what it [unclear], it's totally wrong. Totally wrong. And that's a {gyun}.

[student: [unclear] some lama was writing that the six realm, you know when they, they tend to create fear on you but is a psychological state]

That's bullshit too.

[student: That's bullshit too?]

Yeah, complete bullshit.

[student: The what?]

That there's no hell. Hell is a, a psychological state of human being...forget it!
Completely wrong.

[student: But how come some, some teachers will say, well if you're, you know, you'll either be born in like this hot hell or, if you're born as a human then, these circumstances in your human life will prevail.]

That's right, that's correct.

[student: Well how, what determines whether you will]

[unclear] people in this, in, in this country teaching that those six realms: desire realm, and the hell realm, human realm, that they don't exist that they're psychological states of a human being, that's completely wrong.

[student, John Stilwell: That they're metaphorical?]

They're not metaphorical. It's completely wrong. It's a {gyun}. And like that, you...there's a lot and they're coming more and more because lamas are learning english, they come over and they write their own ideas you know, and, and it gets strange.

[student, John Stilwell: Are there that many really half-baked...lamas over there?]

[student, Kylie: It's a good question, I mean is it...are these people really lamas are they half-baked lamas at this point or they're, they're totally not lamas I mean?]

There's a lot of tibetans teaching who don't have any training. They're not referring to this...to the scriptures at all. They don't know any of them. They're, they're just telling you what they think or what maybe they heard from somebody. But they don't have any background in the, in the teachings. They, they don't have...you, you find the quotation in some of their books from any buddhist scripture. [unclear] you won't [unclear]

[student, Kylie: Are these monks and nuns or are these ?]

I say just...you can judge for yourself in a few years okay? You can judge for yourself. I don't have to point out this person, this person...you can judge for yourself, you learn the sutras, and you learn the {shastas}, the commentaries, the, the real commentaries, the real words of the Buddha. As he said them. In, in the books. And then you can check out books and you can say...I open up a book now-a-days I go, "Yeah, please...gimme a break!" You know you just read one page and you say, "Come on!" You know, "There's no such thing in the, in the scriptures."

[student: It seems so esoteric into a real [unclear]]

Well there's a, there's a like, what'd-you-call-it? Good feeling, good feeling, good heart, being nice...that's not the goal. You want omniscience so you can help people. You want a body that doesn't change. You want a {dharmakaya} and a {rupakaya}, we studied it. You want to reach total enlightenment so you can help people. It's not that you're gonna live in a dirty, mortal, suffering body like this and have a nice attitude, or be kind of friendly you know? [laughter] No, it's not and don't let, don't let'em, don't let'em cheat...don't let'em short change you with that. That the point of the teaching is to remove your suffering forever, mental and physical, in this life you can obtain a kind of body which will never have suffering again. And a kind of mind which will never have a bad thought, never be upset again period, never have any mental suffering again forever. That's the goal, it's not to...you know, we're more friendly than other religions. [laughter] No, it's a big trap, it's a big problem...you go for the big time, you'll get the...you'll be friendly too. [laughter][laughs] No you will, you really will. Okay, so...{panditos} which means "the great historical masters" must have...and, and in his texts Pabongkha says, "They must have checked whether or not there are problems in the teaching, they must have ripped it apart, analyzed it, debate it, written, argued with each other...logically come to the conclusion that this is a...this is not part of the teaching, this is some kind of a defect which has gotten into the teaching." And, and I'll tell you something...after you've read three or four of the great books, and then you pick up any other book, you'll spot it, it sticks out, you know, you'll say, "No no, this is...I've read a translation of the [b: Diamond Cutter Sutra] the other day you know...just ridiculous." You know? And you just pick it up and you say, "That's...he wouldn't say that." A lot of translating ability later, comes from knowing what it's supposed to say.

[end side one of tape]

You know, you see something unusual like the [b: Heart Sutra] says, "Emptiness is, is, is...is colors, and shapes" and you say, "Oh well, it's...I know it's not, it must be some kind of an allegory or something." And it is. Okay so...by the way, these are the commentaries then, these are the classical commentaries and they are all in a collection called the [b: Tengyur].

[student, Kylie: So pundit's corruption is clear...pundit's a clear the, kept the text clear of corruption?]

The teachings.

[student, Kylie: The teachings.]

Yeah clean. They have constantly, they are constantly reviewing, constantly analyzing, constantly comparing it with what is known to be pure, and they are, they are doing the process of what we're doing tonight, we're trying to isolate ideas that are...have crept into so-called buddhism, that don't belong to buddhism at all.

[student, Kylie: And then they...get rid of them.]

Publish their results.

[student, Kylie: But then is that, is this like an example of different schools for instance, that a, you know there's an idea crept in and some people adhere to it and what's the famous...{Kamalashila} I think is the one that Rinpoche talks about and, and somebody tried to disprove that person and then that was found to be not correct]

Yeah that's a good example but the famous debate, probably it's the ninth century I think, or tenth century, a, a, a indian...master wanted to teach that...what emptiness really was. We just say lack of cause and effect...a, a lack of a lack of cause and effect. And chinese master wanted to say that emptiness means nothing. And when you meditate on emptiness the point is to just clear your mind...peaceful...let it float into the void. [laughter] And they debated it in the court of the king of Tibet, and, and {Kamalashila} won and the chinese was...his name was {Washang} and he was banned, and those teachings were banned from Tibet.

[student, Laura: They were put in the [unclear]]

They were, they were banned. They were not allowed to be taught. This, this, this very, very bad view, this poisonous view that emptiness means 'oh, nothing'. {Tengyur} then means...{ten} means "commentaries...of a human being".

[student: But the second qualities are really [unclear]]

I, I'm, I'm giving it that way, it doesn't technically, technically that could be works like [unclear] in the {tengyur} [unclear] certainly [unclear]. But I'm just giving you...the, the prime example of this would be the {tengyur}...{ten} means "commentaries, written by a human being...as opposed to a buddha". {Gyur} you know already, what?

[student: Written?]

What, what was the {gyur} in [b: Kangyur]?

[student: Translated.]

Translated. These are the translated classical commentaries by early indian masters: Nagarjuna, Asanga, Vasubhandu, Dharmakirti, Chandrakirti, Aryadeva...these are the great commentaries of...of early, of early buddhism.

[student, John Stilwell: So you're saying the [b: Tengyur] the commentaries are the sort of tearing apart analyzing of the Buddha's word?]

Yeah, incredible. Incredible. And then you have a whole lineage of commentaries up to the things we will study. Which are written in the seventeenth century, eighteenth century, like that.

[student, John Stilwell: So since, since we're relying so much upon the masters to tear apart, analyze and validate those teachings, what is the likelihood of the masters having incorrect view, flawed analysis, etc.?)

Oh there are...books written about that subject. In fact I just sent one to the publisher today, in tibetan. There's a whole study of that subject and you'll get to it. We'll spend a lot of time on it.

[student, John Stilwell: My question is is it likely that a lot of that has happened...what is the Buddha's teaching, were the masters have incorrectly [unclear]]

[student, Kylie: Yeah is, are they, are they really, are they really scrutinizing the Buddha's teaching or are they scrutinizing the bodies of texts that were available at the time that they were alive to see if it was the Buddha's teaching or not?]

Both. But also just what accords with, with buddhist practice which fits the third...thing which I'm gonna tell you about, but...basically you'll see that the great teachers of buddhism have actually taken slight...Asanga for example, taught the mind-only school, he did not accept the mind-only school, he is the founder of the mind-only school. He didn't believe the mind-only school, he didn't accept the mind-only school, he wrote all the books for the mind-only school. Okay?

[student, Kylie: Did he, I mean change his mind later or he]

No he wrote them while he was already a madhyamika.

[student, Kylie: And this was for people who couldn't deal with madhyamika]

For people who needed that particular teaching he taught it. His brother Vasubhandu was not a [unclear], he, he was not an {Abhidharma} student, but he wrote the book. For the benefit of people who couldn't handle the higher teaching. So we'll get to that. We'll get to that, very interesting. What's the third quality? We'll do the third quality and then we'll take a break. By the way, I wanna give you just some idea of the contents of the [b: Tengyur]. [b: Tengyur] contains about...thirty-four hundred works. Thirty-four hundred separate works.

[student, John Stilwell: Works being books, verses?]

Aaah...treatises. Some of them take up a thousand pages, some of them about take three pages. They are contained in about two hundred and sixteen volumes, something like...depends on the edition. Okay?

[student, John Stilwell: You say thirty-four hundred or thousand?]

Thirty-four hundred.

[student, Kylie: What's the third, could we guess on it then?]

Yeah, hang on a second. I'll give you some of the contents of the [b: Tengyur], okay? And you don't...you're not going to get quizzed on it, just for your own information. The first big section of the [b: Tengyur] is tantra...commentaries on tantra. In there you get Naropa's commentaries on tantra. And then the perfection of wisdom...which is the lower of the two madhyamika schools. So basically the [b: Tengyur] already, in the [b: Tengyur] you see the four great schools of buddhism. And that's what you're gonna study in the next five years. You're gonna study the four great schools of ancient buddhism.

[student, John Stilwell: Is the perfection of wisdom the same as the {Prajna Parameter} in the [b: Kangyur]? The commentary on it.]

Aah, same name, slightly different meaning. By the...[cut?]

[student: And, and what is it?]

Middle way, madhyamika. The word {madhya} comes from sanskrit, it came into english as medium, middle. The word middle comes from

[student: [unclear] something to do with middle child? Maybe she was the second child.]

No no.

[student: She's a second turn on the wheel? I don't [unclear]]

We'll study it. In fact it will be in the second course we're gonna study that, the three turnings of the wheel, when did the...they teach madhyamika, when did they teach perfection of wisdom, when did they teach tantra. The next

[student: [unclear] is it german that we learned [unclear]]

Yeah yeah...the next category is {doe del} which is commentaries on sutras. Direct {doe del} which means they take a specific sutra and they explain it to you. For example you would get in there, you would get...Asanga's commentary to the [b: Diamond Cutter Sutra], or Kamalashila's commentary to the same book.

[student, Kylie: So the tantric section would be just commentaries on the tantra in general as, as]

Yeah by the way the tantric section is huge, it's two thousand volumes, two thousand works are just devoted to tantra.

[student, Kylie: Right but they're not on any specific tantra.]

No they are, yeah, there'll be like twenty commentaries on the {Kalachakra} tantra.

[student, Kylie: Oh I see when you say commentaries on sutras you mean commentaries on open teachings of the Buddha and then the tantras, the tantra commentaries are commentaries on closed teachings of the Buddha.]

Right.

[student, Kylie: I get it.]

Next is the mind-only school, okay? {Sem tsang}. {Cittramatra}. Very, very, very interesting. That is the incredible presentation of how karma is stored in your mind. Very interesting. Next is {Abhidharma}...next is {abhidharma}, {abhidharma} is the lower school of the four and we're gonna spend some good time on that, because their presentation for example of karma, is unequalled. Their presentation of karma is accepted by everybody...their presentation of the vows, is, is the system that we go by, monks in the tibetan tradition, we follow that.

[student: Vows of morality?]

We...the whole yeah, the whole {vinaya} comes from the hinyana. And then you get the actual {vinaya}, the commentaries on {vinaya}. Then you get birth stories, {kyer ub}, which are

[student: [unclear]?]

They're called birth stories. These are the {jataka}, these are the...what happened in former lives of the Buddha. The, the, the birth stories, okay, what did he do?

[student: When he gave himself]

When he gave himself to the tiger, that's in a sutra called [b: The Golden Light Sutra], {Sa vana pa va} it's beautiful, fantastic. We read...that was the first thing we ever read in these classes twelve years ago.

[student: But...Michael in this book they say that Buddha took three long year to prepare himself to do it, so how can...how come tantric student can deliberate that, but the different deliberator to become a buddha [unclear]]

No no no, no, full Buddha with tantra in this life, equivalent to ten to the sixtieth power times thirty.

[student, Kylie: Well maybe it's a, you're not, you don't mean to say that the Buddha completed his Buddhahood without tantra do you?]

[student: He does what?]

He did. [unclear] Here we go. The next are epistles, letters, and those, for example, Nagarjuna's letter to the king, Nagarjuna's friendly letter, these are letters that...the small verse works that famous scholar pandits wrote to the kings for example. The next category, is called {pramana} and that means "logic"...logic, the study of logic and perception. It's incredible, you'll really enjoy it. How do you see things? You know, how do you image things? What's the nature of it...this is where we start to get into today, we'll get...when we get there you'll have all your answers, okay? A monk s...

[student, Kylie: I'll believe it when I image it.]

A monk spends eighteen years...we spend about three months a year, we stop all our other studies and we just do logic and perception for three months. And in the final months you do it like sixteen hours a day...debate...you're debating about twelve hours a day. And it's incredible, you'll, you'll really like it. Next are {dra dol}...then you get into what we call the minor sciences of buddhism, {dra do} means "the study of sanskrit". This is not, again, this is not out of the spiritual realm, these are the technical books, okay? {Dra do} are the old hindu scriptures on how to read sanskrit, how to...it's about [unclear] grammar, things like that. Then you get {tso rikpa} which means "medical, the medical scriptures". The great books on medicine. Then you get {tsor rikpa} which is the great books on the fine arts: painting, sculpture, constructing mandalas, constructing stupas...very interesting stuff.

[student: Tsoring?]

{Tsor rim}, as opposed to {tso rikpa}, which is medicine. [laughs]

[student: So that's like the five sciences.]

Yeah, now we get to the minor sciences, yeah. Then you have {tu mong way lu gyi denja} which means "these are treatises which are accepted by both buddhists and nonbuddhists"...examples there's a [b: Ratna Sutra] the...how to evaluate gem stones. There's a sutra...there's a lot of {shastra}s on how to run a government, things like that. And that's basically it, there's, there's a few min...other sections but I just wanted to give you an idea of the structure. There are some non-buddhist texts in the [b: Tengyur], but when I say [b: Tengyur] I'm referring only to the buddhist sections. There are hindu grammar texts...the {Rik Veda}, the {Veda}s are in there, they're in the [b: Tengyur].

[student: [unclear]]

Yeah, they're called {rikjay}, very interesting. There's, there's sections of {rikjay} in the, in the [b: Tengyur], and, and the ancient, some of the ancient, like {dandi}, the great poetry, the {ka vi a}, the, the, the fantastic sanskrit poetry is in there. {Nega du da}, if you've ever read it it's incredible. {Dandi}...like, incredible poetry like what-do-you-call-it, like the Odyssey, something like that.

[student, Kylie: Why, why would those kinds of works be included in the [b: Tengyur]?]

Just because a...it's considered a...desirable after you've finished your spiritual studies, to learn some of those things so that you can, you can be more effective. If you can build a good stupa you'd be a more effective buddhist, but you're not allowed to study those until you've finished your philosophical studies and your tantric studies.

[student, John Stilwell: You can relate to people better too if you're more [unclear]]

Yeah if you know medicine

[student, Kylie: [unclear] how to, how to make a nice government I mean is that

like because people ask good buddhists how to do that if they're renowned enough?]

Yeah, there's a lot of

[student, Kylie: So this is like the orthodox view of making governments?]

No, not, it's not a {num bay} science. [sound of phone ringing] There's another phone here. I mean there is a phone but it can't be that one.

[student, Kylie: It's not something that the Buddha taught about making governments it's the impression that the people who follow the Buddha would have about making?]

No it's [unclear] It's a hindu work on how to run a good government. It's not buddhist, no. But it was just considered a, a literary classic at the time when they were putting [unclear]

[student, Kylie: Is this to make great scholars you know]

You're supposed to know.

[student, Kylie: Good at cocktail parties or something?]

Okay, you were gonna get [unclear]

[student: [unclear] seems that local culture and social thing mixed up together with it.]

At the end. No, there's a specific dividing line. These are the non-buddhist sciences. Okay, or they're sciences which are {tu moe ah}, {tu moe ah} means...you know, they know how to build stupas and we know how to build stupas and we both agree on how to build stupa. What do you guess is number three?

[student, Kylie: That it works. That it works. That it has results.]

That's true. That's, that's what it is.

[student, John Stilwell: Like was it...do people really learn or read the entire [b:

Kangyur] and [b: Tengyur]?]

I mean in practice...a buddhist monk, who...forget the laymen, they read as much buddhist literature as christian americans read...christian commentaries. Really, they will never go beyond a few basic works. Nor will [unclear]

[student, Kylie: Present company excluded right?]

Yeah. But monks will rely on the monastic textbook presentation of the five great books which represent the four great schools which explain the whole [b: Kangyur]. So they'll just

[student, Kylie: Which we're gonna use right?]

They'll just work, they'll concentrate their whole life on those five books.

[student, John Stilwell: That's still not all the [b: Tengyur] and [b: Kangyur] is it?]

Not at all. It's five works out of the, out of the four and a half thousand. But they will memorize those five, they will learn them from top to bottom and once you know those you can read anything in the [b: Kangyur] and [b: Tengyur]. That's the point.

[student, Kylie: It's the Rosetta Stone of the [b: Tengyur] and [b: Kangyur]?]

And that's exactly what you're gonna study in these five years, that's the whole point. I'm just simplifying it.

[student: [unclear] realization?]

Yeah yeah yeah now you're recognize realization right? {Tokpa}.

[student: And {kay} is {suddha}? {Sudday} [unclear]]

Yeah {dupa} means "{suddha...suddha}", it's the {dup, dup} in {dundun}. It's the {suddha} in {siddharta}, okay? {Drupay, drupa} means "practitioner, master practitioner, realized practitioner". Sage? You wanna call...I don't know. {Wang chuk}...{wang chuk} is I think Indra...and it means "someone who has total control over something" okay? {Drupay wangchuk} means like a lord of

practice, okay? I mean a really, really master practitioner, okay? A god of practice. He, by then, {topa}.

[student, Kylie: {Wangchuk} means "Indra"?]

Yeah, I believe so. Or is Ishvara maybe. Actually it's Ishvara.

[student, John Stilwell: He is by then?]

Ah yeah. {Wangchuk} is Ishvara. So what it means is this

[student, Kylie: By then realized?]

It, it has to work. It has to work, if you practice it, it has to work.

[student, Kylie: It produced realized beings.]

Yeah, this teachings, in the minds of those people who were able to, okay, give it a good shot, it works. It produces realizations in you.

[student, John Stilwell: Could you read that [unclear]?]

It is realized by master practitioners...then what he actually says in here is, "When master practitioners have gone to class and learned about it, and have gone home and contemplated it, and then have meditated upon what they concluded by their contemplations, they, in their mind, these realizations occur." It has to be the kind of teaching that if you hear it in the class, and then you go home and think about it carefully, and then you get some conclusion like, "Okay yeah, renunciation is correct, I think I better try to get it." And then you actually meditate on it...you get it, and it helps you, it liberates you. And that, that, that in itself eliminates a lot of teachings going around. I mean you can do it for a thousand years and no {topa} will come...just nothing will ever happen, and you've, you've experienced that. It's like a car with no ignition, you know, it looks like a Dharma teaching but when you try it nothing happens. And it's happened to you, you've tried things like that...I, I did. If, if you meditate on renunciation with a sincere effort for you know three, four weeks, something should happen, your viewpoint should start to change, and in a way that, that makes you more peaceful actually, it will. You will be less vulnerable to the, to the ups and downs at work for example, you know [laughs]...you know when they think you're this and the next day they've moved your desk over there and

you know, you come back they give you an award and the next day the boss yells at you and you know you make confused. You'll, you'll become more able to...those things will occur, they will still occur, your state of mind will become different. If you have renunciation. Okay, what time is it? We have to take a break.

[student: Like quarter to nine.]

[student: Five to nine.]

Let's start at nine, I have three small things to give you and then we'll, we'll be done. I don't want you to do your homework without [cut?]

[student: [unclear]]

That's half. Okay three, three qualities of a real teaching...of something that's worth practicing, okay? If it doesn't have those three forget it, don't waste your time, you don't have much time you're gonna die. [laughs]

[student, John Stilwell: This class ends at what time?]

Yeah, {drupay wong, tchu kyi, topa} it should have been...those thing...that teaching should have been internalized or realized by the lord practitioners, meaning the, the, the great practitioners of the time, of all time.

[student, John Stilwell: That the great practitioners should have practiced it and it worked for them.]

Yeah yeah yeah. It should have brought some kind of

[student, Kylie: Or that it had produced great lords, I would think.]

No, that's not what the texts says.

[student: It's all in the book. In english.]

Yeah it's in english...it's coming, it's in your reading this

[student, Kylie: So they, they, they practice it because they were great lords and they could see the difference or it produced great lords out of them by practicing

it?]

The grammar says, "Great lords have realized it." It, it probably [unclear]

[student, Kylie: [loud unclear] Well they, they, they then that means they were great lords before then right?]

It probably also implies that realizing it also made them great lords but that's not the grammar of the books. Obviously, okay [cut]

[student: Which line?]

It's the fourth line, on page nineteen, which is the next to last page in your, in your notebook. The, the commentary runs seventy pages and I'm not handing it all out, 'cause it overworks my laser printer, and I'm...I was waiting for people to drop out, and then I wouldn't have to [laughter] I wouldn't have to print the whole thing like thirty-five.

[student, John Stilwell: What happened to that strategy?]

[student: He's working on it.]

People told me they're gettin' tired but just bust your ass okay? It's six weeks, you'll survive, I'm surviving...I'm doing seven classes a week you [unclear]

[student: [unclear]]

Yeah you're about, you're about a third of the way through...come on, I mean [laughter] no really, just, just suck it in, you know? Just, just be exhausted for, for six weeks, that's alright. And then, then you got a...then you will have about a month and a half off...I'm going to India, I'm going to Russia. And then we'll start

[student, Kylie: So in other words when we get tired we should buy you tickets is that it?]

No I mean is go ahead and get exhausted, you got, you got six weeks to recover. Then it'll be winter time and you'll be fresh. [unclear] holiday week.

[student, John Stilwell: When does the next series start?]

Around...the next series will start around mid-October.

[students: [unclear]]

[student, Kylie: We'll be gone the very first week in October, yeah.]

In {Moba desh}? {Moba deshi}?

[student, Vilma Staiano: That doesn't sound like a great place to]

Just kidding, just kidding. Okay, I gotta rush because I have a lady who's gonna walk out on me. Please say {su nay}[repeat], {longden}[repeat], {du nyer wa}[repeat], {nyembo nu}[repeat], one more time {su nay}[repeat], {longden}[repeat], {du nyer wa}[repeat], {nyembo nu}[repeat]. This is from a commentary by Aryadeva, who is after Nagarjuna the greatest...he, he, he was the great teacher of emptiness, Madhyamika, right after Nagarjuna. Yeah. We don't know a lot about these early lamas aside from their works, we don't know much about their lives. I mean it was a...it was like seventeen hundred years ago, seventeen centuries ago. But he's the great...he wrote a book called [b: The Four Hundred Verses]

[student, Kylie: Is that where this is from?]

Yeah. He wrote a book called [b: Four Hundred Verses on, on Emptiness]...and it's an incredible book. He, he, he was...he's recognized as a second great lama, a second great scholar of the Madhyamika lineages, first is Nagarjuna.

[student, Kylie: Four Hundred Verses or Four Hundred Verses on Emptiness?]

Somethin' like that...[unclear]. And he...in these...in this line and a half, which is chopped out of a verse, he defines the qualities of a good student. We already had three qualities that you shouldn't have, right? Remember? What are they?

[student, Laura: Three pa, pa, pa, pot.]

Yeah, three {pakpa}s. Three [unclear].

[student, Kylie: Yeah don't smoke it, don't grow it, don't roll it.]

[laughter] Okay, that, that's a negative, okay, that's not...that's how not to listen to Dharma. These are the qualities of a good student. So we've had the qualities of a good teacher, we've had the qualities of a good teaching, and now we have the qualities of a good student. {Tsor nay}, {tsor} comes from a word meaning corner. That's a {tsor}. This, this...there's another {tsor}. {Nay} means "to stay", to stay in the corner...but what it means is, "to keep a neutral position", you're not holding...you're not biased, you don't have preconceptions, you're staying open minded. You're open to...you're open minded, you're, you're not...you don't have a preconception about what buddhism should be when you come into buddhism class, you're not...I mean I get that sometimes, I come into...I start to teach a class and a guy says, "No no that's not how...I imagine it's this, you know?" And I, "Then well why'd you come, you know?" [laughs] [laughter] Okay {tsor nay} means you're, you're...what's the word?

[student, Kylie: You're not painted yourself as you've not painted yourself into a corner.]

Yeah, okay...in the monastery for example {tsor nay} means...there'll be a dispute in the monastery, and they'll pick a few monks who are always know to be {tsor nay}.

[student: Impartial?]

Impartial, that's good.

[student, Kylie: Mmmmm. So {tsor} means "corner" {nay} means?]

"To stay". Impartial. You don't come into the teaching with a lot of ideas that you've ca...baggage, and you're gonna interpret it your way, okay? [laughs]

[student, Kylie: You're not your own teacher, right?]

Something like that. Impartial, open minded, ready to listen to it, okay? {Longden}. {Longden} means "intelligent". Okay? Intelligent.

[student: I know a woman named {Longden}, is it spelled that way?]

[unclear] It is a fact, to, to liberate yourself you have to be able to think well, you, you have to be one of those one percent of humanity who can think clearly and, and, on a, on a difficult question and come to a conclusion, and, and, and

live your life based on an intellectual conclusion that you make. It's very difficult.

[students: [unclear]]

He became {longden}, I mean he became a genius.

[students: [unclear]]

No, not...if you read the whole story it...[unclear] debater and a great Dalai Lama. [laughs]

[student: I didn't hear that.]

Yeah. I mean basically you're gonna have to have an intellectual understanding of emptiness...that's gonna have to prove to you why morality is correct to do, and then despite your own instincts and despite the culture you grew up in, and despite everything around you, you're gonna have to be moral out of knowledge, and that takes an intelligent person, that takes...you're bucking the whole trend of your culture. You're being moral...you, you are not ever gonna lie because you know absolutely what causes suffering. Because things are empty, you know...the whole thing is gonna rule your life. And that's an intellectual understanding...at first it's coming right out of your intellect, right out of your brain, you have no instincts to do that...your, your understanding of philosophy is gonna have to rule your instincts, and, and then you can become liberated...so it's hard. {Longden}. {Du nyer wa}, {du nyer wa} means "you aspire towards high things, you want high things". Okay? {Du nyer wa} means "aspire, or have higher, higher goals", like that.

[student, Kylie: It's not just aspiring, it's ex...excelling in your aspirations like.]

Aspiring towards some high spiritual goal, you do not...you're not satisfied with a house, a car...you're, you, you've got your...and you're willing to put out the effort....it applies there also. It's gonna be some pain, it's gonna take some late nights, it's particularly when you're practice...when you're trying to develop a new...attitude, like renunciation as we were talking about upstairs, there's a lot of rough moments. You know? There's times when you're not quite ready yet, and you're trying to do it and you have...delicious failures [laughs] you know what I mean? You think you're doing pretty good and then you really screw up, and you get big disappointments and you get big set backs...it takes ten years sometimes to change one of your attitudes...and...it's very hard and you need to

{nyer wa}, you gotta put out the effort, you gotta have the guts to keep going. {Nyembo} means "to hear", "to hear the Dharma".

[student, Kylie: To hear...the Dharma's implied or does {nyembo} means to hear Dharma?]

Yeah no, just hearing which always means to hear the Dharma. In buddhism. {Shu ti} in sanskrit. And {nu}...{nu} means "proper vessel". A proper vessel...this person is worthy to study Dharma. He's impartial, he comes in with an open mind. He's intelligent enough to understand what's being said and to let his intelligence, let his intellect, let his understanding rule his behavior. And then he has {du nyer wa}, he can...he can keep going even when it gets rough, he, he has that aspiration to some high goal, and he not gonna get dis...he'll get discouraged but he's not gonna give up. He'll keep going, and that's {du nyer wa}. Those are three qualities that a student needs.

[student, Kylie: Can you put that in one sentence now?]

It's in the book.

[student: That's the sentence in the [unclear] book.]

The...by the way the verb 'is' is understood as so often in sanskrit and tibetan. A proper vessel for study is a person who is impartial, intelligent, and who strives.

[student, John Stilwell: So that's saying a proper vessel to hear the Dharma?]

Yeah. You're on to...

[student: Homework?]

Homework, yes [unclear] way through [unclear]. One, two, oh Kylie.

[prayer: dedication]

By the way, in the homework at the bottom says, memorize the title of the book, and the first line. That's...that's this page right here the one with the skinny verses on it, the first tibetan page in your notebook. The first fully tibetan page in your notebook.

[student, John Stilwell: We're supposed to memorize that page in tibetan?]

No no. This, this line, and this line...and I'm gonna give you the a...

[student: Transposition?]

[student, John Stilwell: Transliteration?]

Yeah now should I gonna make you memorize the sounds, yes.

[student: Not the, not the characters.]

No, not the characters. You guys are exempt from the characters. If, if it really overloads you, you can memorize the english okay? If you, if you feel yourself getting stressed out, you're gonna quit or something...don't, okay? Memorize the english, I don't mind, it's in the book.

[student: The top line is the title?]

I'll...when I get done with the title I'll just stop. In fact I'm gonna shorten it for you. That's the title...we'll, we'll go over the meaning next week and this is a typical way for a tibetan student to, to learn. He'll memorize the line first, and then you're very, very ripe to hear it explained.

[students: [unclear]]

If you're gonna do the english...it's just [b: The Three Principal Paths] by Je Tsongkhapa. [laughter]

[student, Kylie: I thought we're gonna do it next week.]

And then the, the bold part on page thirty-eight...right in the middle of the page, it's one short line.

[student: "I bow"]

[student: "I bow down to all the high and holy lamas"]

[student: The bold part on page thirty-eight [unclear]]

Right, right.

[student: Which is the first line? Which is the first sentence?]

That is the opening line of this, of this work that Tsongkhapa has written called [b: The Three Principal Paths]. It, it's a, it's a...very, very important line, the first line.

[student, Kylie: Michael, Aryadeva's [b: Four Hundred Verses] is where the three requirements of a good student are from?]

Right.

[student, Kylie: The previous three about the hmm, the teachings, where did they come from?]

It's in Kyabje Pabongkha's commentary and I'm not sure where it's from.

[student, Kylie: Which...of, of this commentary? He...it's...that's just out of this commentary?]

[unclear]

[students: [unclear]]

You want me to say it in [unclear]? I'll say, I'll say the pronunciation just for this part. It's a {jetsun pukyi gyalpo, tsongkhapa chindu, zeppay, lama gyi tsowa namtsun}. And the next line says {jetsun lama namla chaktsel lo} alright?

[student: [unclear]]

The, the syllabus tells you what to read, I think it's up to fifty-six?

[students: Fifty-nine...fifty-nine to ninety.]

[students: [unclear]]

Um...let me check something.

[students: [unclear]]

[silence, sort of]

Yeah you only have to a...yeah you only have to read up to page fifty-six, for next class.

[students: [unclear]]

I'm very happy.

[student: So am I.]

No-n-n-n-n. Okay. Thank you. No no I like that. Okay. I'm talking to...we still have, we still got two to go. [unclear] yeah. Good night, sorry to keep you so late, I, I...I don't know how I can make it shorter.

[student, John Stilwell: I'd like to say for my part I'm willing to put in extra time now to get the relevant information so, I don't know how anybody else feels but [unclear]]

Well actually I'm gonna go as long as I like to anyway. [laughs]

[student: I, I'd appreciate that [unclear] mind pulled off a sort of extraneous sections.]

Yeah yeah yeah, that's one thing that can make it stop on time and I'll check the trouble first, yeah. In the monastery the lama just say 'shut up'. [laughs]
[laughter]

[student, Kylie: Can, can you use the...a different hole punch like maybe the one the class bought? [unclear]]

If you need your holes punched then come [cut]

[end of tape side two]

930721-1

ACI I, Class Five: What is Samsara and Renunciation

July 21, 1993

[OM: 11-05: All versions look equally corrupt.]

Student: (unclear)

No I, I know that some people are, and I'm tired too, and I know, I don't wanna keep you guys too late. We, you can go the, the Buddhism is deep, I mean, the Buddhism is, you can, you can talk for your lifetime and you won't finish. And it's all meaningful. It's not like stupid talk. So, so liberation means not having to take a birth like that. That's what liberation is. That's what your goal is supposedly. Your lowest goal. When you meditate on renunciation now this week, I mean you should be thinking "I, I wanna get outta it." Having to take this kind of a birth again and again you, we barely accept future lives, we barely accept that this is undesirable. And maybe we don't accept it.

It's the answer to the question "what keeps you in samsara?" And of course, again, it's like not some big lock on your leg that keeps you in New York City. It's, it's very subtle. What keeps your, what keeps those stream of dirty parts of a person going? What, what perpetuates your existence in this dirty, mortal kind of vulnerable body and (laughs) mind? Okay? It's {laynyumo}, okay? Alright, got it?

Student: The (nyem) was from {nyenmon}?

Sure.

Student: {Nyenmon}.

Yep.

(silence)

Student: In the notes or...

It's in the notes.

Student: It proves emptiness doesn't it?

Student: So how to exist in some balanced way in the context of these eight worldly dharmas?

Class Five: What is Samsara and Renunciation
July 21, 1993

Student: ...some kind of wheel or something?

This is, yeah, the Tibetan word, all the Tibetan sounds for {kore} mean, mean round, okay? Some famous {Kores) are ...

Student: (Q-kore)

{Chinkore} which means a disk. Which is what mandala is a Tibetan translation for mandala means a disk. Kormo which means a dollar in Tibetan, means the round coin. {Korloll} means the wheel on a car. Okay. So there's all these words with a Korm sound in them mean korm, mean to go around, okay? And, and this is supposedly what you have renunciation about. A state of korma, okay? It means to circle. To go around and around, okay? Yes?

Student: That's the literal translation, right? The definition...

Student: (unclear) means the whole two earths? {Korma}?

Yeah {koreah}. This is what Ramon Rinpoche says. He says to, if you, he says that the, he says that renunciation is desire to get out of korma. If you don't know what korma is then how are you gonna wanna get out of it. So he says first you have to know why you're in korma and what korma is. So he says,

(silence)

Ah, he makes a noun out a one. (unclear)

Student: (unclear) P.O.Y?

P.O.Y. Yeah, P.O.Y. (unclear)

(silence)

Student: What's the second letter of the second syllable?

{Cha}. Ugly an ugly {cha}. It should never have like (unclear).

(silence)

(unclear)

Student: {unclear} One of the Tibetans they teach today told me that it, you said {unclear}

There's a joke, they say {Jupshe}. They, they bow and say, to foreigners and they say {jupshe}, which means "Shut yourself up." (laughter) (unclear) notice they (unclear) (laughter).

Student: Is that because they never said anything in Tibetan and they're expected to say something?

Student: (unclear)

Cycle of life, cycle of life, okay. {Yin} means what?

Student: It is.

It is. Okay. So, da,da,da,da,da,da, is what {korwa} is. These two lines is the definition. {Sumsung}. That what samsara is, it's, it's amazing, and you can talk to a lot of people who are, you know, learning Buddhism, a lot of people and even a lot of people, you know, teaching Buddhism, and they can't even describe to you samsara. And that means they don't know what they are trying to get liberated from. Okay? (laughs) They don't know clearly what they want to get freedom from. Ah, it's, what?

Yeah, {stressedhun}, okay,? And we're from Sera. And we always say to the {Dayvouyungno}, well, you know in Tibetan "when the hail comes down it ruins the rice." Ah, because Sera means hail. You know hail stones... (laughter) We, we're better than they are. The Sera. We're very, we have a competition with them all the time so Sera is always destroying their hope. So {pune} means a, you can imagine what that means. It really does mean heave. You wouldn't

go to your neighbor and say "Hey, can I borrow an aggregate of rice?" No. It means pile. And it quite simply means pile. And it was an unusual word fifteen hundred years ago so (unclear) authority had to explain it as (unclear). Look, {punbune} means pile and it's not strange because, so you should translate it with an unusual word. It should be translated as pile or heap. Because that's what it really means and, and, and the ancient authors have to explain why such a weird word is used for (unclear). {Sataylingpungakun}. You know what {kunchupay}. Extreme (unclear). So {kun} means extreme. {Kun} means extreme, extreme, a continual. It's a nice word. Extreme. Okay? {Yungnayungdo} means again and again and again and again...

Student: Over and over again.

Over and over again.

Student: Over and over again?

Yeah.

Student: Over and over again.

It's the same thing, right? Over and over. It just means over and over. Again and again. Again and again. {Yungneyango}. {Lenba} means to take, take, to take. {Ne} means that's what, {Ne} means that's what {Korwoyen}, that's what samsara means. That's what samsara is. And it's very, very, this is the classical explanation of what samsara is. You see it all, in all the ancient books this is what they describe as samsara.

Student: What is {Key}?

Up. Okay, so, Bill take a shot at translating it. Take your time. Some people try to translate half and then they get, they didn't get the whole sentence in their mind first before they started talking about it. {Lungleed} starts from the back.

Student: Right, right.

Having to {zemba}.

Student: What?

Having to {lemba}.

Student: Right. Having to take....

On {yungleon}.

Student: Again and again...

The {sartichypublican} (laughs).

Í

Student: Impure... heaps of impure, no?

Yeah. The impure heaps which you would have to take on...

Student: How do you take on again and again the impure heaps that you have taken on?

Yeah. Of the type that youÕve taken on. HeÕll explain that.

Student: Okay.

That stream. That stream of having to do it again and again is korma. The fact that you have to take birth over and over and over again. That long string. That constant string of dirty births, okay? Of dirty, of dirty parts. When he says dirty it, it implies something else, right? What?

You tell me.

Student: Well a lot of people think itÕs a place but actually itÕs a state of mind, correct?

IÕm gonna tell you. Good question, okay? {Mullyan} most people think itÕs this world, you know, and thatÕs what samsara is. If I got out of samsara I would somehow beat this world, okay? Most people think, I mean when you ask people whatÕs samsara, what is it youÕre trying to avoid by coming to this stupid class week after week? (laughs) (laughter) No youÕre trying to avoid samsara. Yeah, sufferings not bad, sufferings not bad. Okay, IÕll give you, IÕll give you the definition of samsara.

•S

Student: Stained, impure.

No, if he, if he takes the point to say "dirty heaps," it implies what?

Student: That it's possible to have clean heaps.

Yeah, yeah. There are pure heaps. And when you achieve Buddhahood, when you achieve nirvana, your dirty heaps become pure heaps. Your body is not like this. You have a body like diamond. You have a body which is fundamentally different. It's still physical but its nature is totally different. It has no more satva, okay? Yeah?

Student: The state of... (unclear)

Yeah, yeah, yeah I will. {Satya} means impure. {Nearlin} is a very special word, it means to "take on." But it implies parts of you which you were forced to take on. You had no choice. And often times you see inserted here the two words "life force of your karma" and "your bad thoughts." You were forced to take on, you didn't say "Oh hey, I, I'd like to be born into a world like this, you know." You were forced. What does that eliminate, by the way? What does that exclude, if we add {Nulyea}, and you were forced to take on by your karma and (unclear).

The b. Arbidharmia explained it the second way (unclear).

Student: The second way.

Yeah. Certain people have control. They're not born...

Student: In one sense there is no control. Buddhas have to be Buddhas. It's not like they become extinct or something like that. Just the difference is who can control it and who...

Can't. And they're {pulumols} are not {satchay}.

Student: (unclear) translation (unclear)

Yeah, it's a little bit tricky, okay. The condition of having to take over and over again a stream of impure parts, which you were forced to take on, is samsara. It's what samsara is. So the goal of Buddhism, I mean the object of renunciation, is not, you know, feeling not feeling too good sometimes. Not

having peace of mind sometimes. Or, that's all worldly goals. The, it's worldly goals to want to be peaceful in this life. It's a worldly goal to wanna have some contentment with your {synks}. You know? The goal, the lowest goal is to want to stop the continued existence of a body like this and a mind like this, okay? To, to want to purify the very parts that are you. That's the lowest goal. Permanently.

No, no. That was only there because... it's a long story. That also comes in the, comes in the first chapter of the b. {unclear} which we'll study. But basically you have to describe pleasure and (unclear) so, so therefore to, to sustain it's called dirty (unclear). It's a good point. Okay? So what, Thelma, what would escape from samsara be? What would escape, what's the point, liberation means escape from samsara, what does it mean? What will happen when you escape?

Student: It means that you don't have the suffering. It means that you're not forced to...

Student: I thought it was the first one was that you would get to so that you didn't, you didn't wanna go to lower realms you wanted to be reborn...

Yeah, we're actually already assuming the second level of practice.

Student: Which also means that you're not interested in taking rebirth in the heavens.

Right. Because that's this, they still have...

Student: It's just bad. It's worse (unclear) (laughter)

It's kind-a nice actually. (laughter)

Student: What to go and frighten people?

It's like your youth, you know?

Student: No that's for demigods (unclear)

Student: Yeah, but they're in the god realms. I mean the contrast between the pain and the pleasure is so much more extreme in some ways it would be much more. But they're about to die, they're about to (unclear). You know they just

crash eventually.

So why, so you have to not want that to, to escape. That's, renunciation is not wanting that. And that's what you have to meditate on. I mean it's difficult because we hardly believe in future lives. We still think there's a lotta nice things in this life. We don't accept that every single part of our being is, is impure. And that is un, undesirable. We don't, we don't like to think that. He says, he says "When I, what keeps you chained to that samsara is when you..."

&U
(Silence)

Student: So the good news is until you free yourself from samsara you will always exist. The bad news is it ever rarely gets even nearly as good as this, right? (laughter) That's the way it is. Which is for Westerners pretty strange because they're more concerned with do you exist afterwards or not. We should be worried about that.

(silence)

What keeps you in samsara? By the way what does it mean now Òin samsara?Ó

Student: No but the, further down the road (unclear) the result.

Oh sure, that's karma. We're going to talk about this (unclear). Tomorrow or the next day.

Student: Is that only kind of movement that occurs in the mind or a type of movement the occurs in the mind?

I will say any movement of the mind is {unclear}.

Student: Okay, then the next question is, if it's any movement, do Buddha's minds move or not?

Yes.

So Karma can be subside or not subside.

It's a point. I mean they don't call it {baysangva} but it does have {samba}. And {samba} is a {lay}. Because {sinba}...

Student: Because Buddha's mind movement produces results in the future?

Of course. Good or bad karma. Clean...

Nice stuff. Okay. Can you say the whole sentence again, karma is the movement of the mind and...

{Naymesybolnodaychey} and what it motivates meaning your speech and your, and your bodily actions. Okay? So that's what karma is. Karma means just any kind-a {Gok keek}, anytime your (unclear), alright? (laughs) (laughter) No really. Okay. People struggle with that word, it's a mentation, you know? Or...

Student: Karma. Bad karma.

No. I mean what keeps you in this stream of continued existence in a body that's gotta rot eventually? Okay? What keeps you there? These two things. Your karma and your bad thoughts. Okay? What keeps you in samsara, your karma and your bad thoughts.

Student: So how does that tie into ignorance?

Very, very difficult question. Okay? And not something I'll do tonight. Then the different schools have different views.

Student: So is this just another way to put it rather than influences that keeps you in samsara? Or what would be more accurate, ignorance keeps you in samsara or bad karma?

No ignorance motivates these two. Ignorance is behind these two. In the wheel of life it's the, it's the

Student: {Nypugtojegula}.

It's the pig who's got the snake and the chicken coming out of (unclear).

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Student: So theoretically if you've achieved wisdom you haven't got that.

Well, we'll explain it and it's the purpose of this class to show how understanding emptiness can remove your bad thoughts forever. That is a big leap. That right? Nirvana is the end of these bad thoughts. How does understanding emptiness have anything to do with not getting angry? We have to discuss that. And a lot of people don't draw the clear link between the two. They teach you emptiness and they teach you not to get angry but they don't show you clearly how understanding emptiness in a practical, real live situation tomorrow at work can prevent you from getting angry. Okay?

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Student: Isn't, to be mathematical about, it isn't (unclear) some sort of {lea}.

He asked that in a way, yes, sort of but now exactly and we'll talk... You wanna know [mushimusha etc.]. And we don't have time. You'll get that. Everything we ever learn in five years we'll come back to what you're learning in this six weeks.

Student: So you're equating ignorance with the bad books, the {nearby} that ignorance is (unclear).

Depends on what school you're with.

Student: Well in the school that you just wrote on the board...

No, I'll say these are results of ignorance.

Student: So the nearness is thoughts produced by ignorance, is that what you're saying?

Bad thoughts (unclear). Yes?

Student: Is a chain by karma and our bad thoughts or a chain by...

It's karma and bad thoughts.

Student: The action of our bad thoughts?

No, it's not that. It's karma and bad thoughts. (Laydong etc).

student: So this phrase is just hanging here. How does it relate to everything else?.

Now. Ah, so why is, what use is renunciation making? What, what's the object of renunciation? What is renunciation tired of? Renunciation means to be tired of them.

Student: The heaps? The impure heaps?

Yeah. Your body and your mind as they exist today. If you are what you seem to be. And I don't know. Okay? (laughs) Alright? You can't know. Alright, and the famous, famous thing is that if you don't understand what samsara is

you'll never be able to have compassion. It will never come. People come to me like one of these seventy-two hour teaching things, they say you gotta have bodhichitta, they talked about bodhichitta, but if they don't teach you what samsara is then you don't know what you're trying to get out of, and you can't have, it's impossible to have any concern for other people because you don't know what to be concerned about. You, what you're supposed to worry about is their samsara. And if you don't know what your samsara is then, then it's useless. You, you can't have compassion because you don't have, you don't know what you're being compassionate about. And then there's this wrong idea that, you know, "Oh, how, how, I wish I could give him some peace of mind in this life or, you know, I wish I could teach him to feed himself." Things like that. It's not, it's not that. The lowest level of motivation is to want him get out of his dirty heart. To want him to change his very being.

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Student: When you say it's wrong motivation I'm not sure if (unclear).

What I mean is... I mean the very lowest motivation that compassion can have is to look at another person and say, "like me, he has dirty heaps." And they will, there's nothing about those five parts to him that are not suffering. There's not one atom among those five parts of him which is not suffering. All the time.

Student: And then the motivation to act, engaging bodhichitta, is doing something which you just said was wrong motivation.

Well what I mean is, no there's...

Student: That's not a point, that's not a motivation, that's a realization, how do you...

The definition of {changsen} is {Zobey etc). The definition of {chungsen), which you will learn, okay? And it's, it's looking at enlightenment to help those people get out of their samsara. Not, not to give them some temporary contort or, you know, I mean...

Student: (unclear) sattva vows and all the things that you're saying for bodhisattva it does state all those kind of ordinary what we think of as compassion, is things that you should, you must do, it's important to do, why is that...

Student: (unclear) as a (unclear)?

I, I don't know? I don't think so. But I, I don't get into it. It's not the same {lam} as the {lam} we studied, okay? Obviously. It's just stages to the path. Steps on the path. Steps of the path! It's just like an instruction manual. Do this first, do this second, do this third... That's all the {rim} means. So there's lots of {rimbas}. There's a lot of them. And these are two. Two of the more famous ones. These are two that we're gonna talk about tonight, okay? The first are called {Delnjaw} and the second is called {Chewamcdogwa}. Say {downjaw} (repeat), {downjaw} {repeat}, {chiwa} {repeat}, and {midogwa} {repeat}, {chiwa} {repeat}. {midogwa}.

Student: These are two {rimbas}?

These are two {rims}, {rimbas}, yeah. These are two of the {rimbas}. To the path, {lung}. And a lot of people get it mixed up, they don't understand it, {rimba} means a (unclear) and that there's many {rimbas} and they're all part of the {lung}. And they mis-translate {lung}, really. There's many, many {rimbas}.

Student: What's the meaning of a bad word?

This one here? {Lam} means path and {rimba} means step. Step number one, step number, first you have to do this, second you have to do this, third you have to do this... So it means steps on the path. Each step you have to take.

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Student: Now these are two, these not the first two?

These are the two most famous steps. Well you can say {Shenan etc). We're just talking about renunciation right now. Okay? {Del} literally means flow in Tibetan. {Del} means flow. {Delwootaywoot} means slow, go slow. Slow (laughs), you know? Okay. It's translated as leisure which is not a bad translation because that's, when things are slow at work you have more leisure. (laughs)

Student: Leisurely?

Leisure, okay? Leisure {delwa} and {jorpa}. {Jorpa} means, they translate it as fortune, which is not a bad translation. It's a good translation. So you say leisure and fortune. Leisure and fortune. That's one kind of meditation.

Student: They know Richard Geere?

Yeah, yeah, yeah, no you are one in a million. I mean you are one in a half, what, one in a two hundred fifty, one in, more than one in a million. You're more, you're like one in two million, or something. Alright? Here, it's extremely rare. You have a rare opportunity. {Neh} means to find. To find. And {gah} means difficult. Difficult. So this is a meditation that you do. This meditation is one of the two {larims}, one of the two steps on the path which is supposed to remove half of your desire. What, what are the two kinds of desire you can have?

Student: (unclear)

Yeah, yeah, yeah, yeah, no. That is by the way the definition by the first Dali Lama of the desire realm. I mean that's mainly why we're here and what we're interested in. I mean why we're at this level. If you remove that, if you're able to make it less, your mind can reach a different level. Your body's still here. And in fact the day that you perceive emptiness directly your mind will not be (unclear). During that meditation your mind will be on that first level of (unclear). And it takes that concentration and it takes that distance from physical desires to, to perceive it. You never will be able to if you don't. Directly. So {downjawnaka}. Leisure and fortune are very hard to find. That's the very first meditation that removes desire for this life. He divides, Katchay Pervorka and all the Lamas, they divide your desire into two kinds. One is where you want the good things in this life. One is where you want the good things in your next life. People don't normally get the second one until they're about seventy-years old and all their friends have died and then you, I live in a temple for the last twenty years, that's when you see them come to temple. You know, on the eighth and on the fifteenth when we do the prayers. That's when, that's the people who are coming. They gave up on this life. Not by renunciation but by force, you know? There's nothing left. Now they're starting to get the second one. They're actually starting to get a new form of desire which is the hope of something good will happen after they die. They're, they're just continuing the desire they had for this life while they have the energy and the youth to do it, now they're, now they're projecting it onto the next life. But the attitude is the same. It's the same as wanting food and sex in this lives and the good things, fame, position, things, okay? They're just projecting it now. So you can divide all kinds of desires that we have into those that are focused on this life and those that are focused on the next life. Kaltchay

Pervoka even says those, those religious old people who walk around in, in {doksalarak}, walk around the temple there and pray to, to be born in a Buddha field are, are, they're the same as someone who is trying to become the president of City Bank, you know? The same. Exactly the same. It's the same desire. The same motivation. And have the same result.

Student: The first time you said that on this meditation eliminates the half of the desires and the second time you said it eliminates half of the attachments and...

What I mean is same thing, same thing. I mean...

Student: Is it attachment or desire? 'Cause can't you have desire without attachment?

Ah, yeah and we can talk about it. But the Tibetan word is desire-attachment. It's one word, {Duachok}. Ding-ding, the same thing. (laughs)

Okay? It means that, okay? So {downjamayka}, contemplating basically how precious the time you have is, is the first antidote, and you must meditate on it. You have to think about how lucky you are, right now. You have all the circumstances. You, you have a Buddhist class to go to, you, you're healthy, you can think, it's not against the law to come here, even the other religions in this country are tolerant, they say 'Okay, you can go.' I mean most of them, nobodies outside, you know, picketing.

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Student: Not yet.

(laughs) (laughter) (unclear) You're in a very, very rare opportunity. It's very rare. And, and it will collapse at some point, you know? And the big things that Lamas always say is that when we studied the {konyur} and {tenyur} which is like forty-five hundred classics of Buddhism, there's a couple of them which are only half finished, because the author died. (laughs) And they say 'look at the {Konyor},' you know? Why does this, it, it ends, I mean the people who carved the {konyor} were very, very good practitioners. They ended it. They ended the work halfway through the sentence. That's when the guy stopped writing. He died. He's a great Buddhist saint. He wrote a book, a book in the {konyor}. And he died. They leave it like that and they carve it after that point. They leave it. They say look 'it's the way of all people.' So contemplating how lucky you are. The specific meditation is in the book. Let me see. Do you know which one?

(silence)

Student: Michael. Can't you add just one on to that (unclear).

It's one-o-four and one-o-five, okay? Note, note number one-o-four and note number one-o-five. In the notes you can find the eight, you don't have to know them for your (unclear). It's just that you should be, you should study them. And those are the, you get the eight {galwas} and the eight {unclear}. And one other, one, note one-o-four tells it to you in a negative sense. Okay? So that the four, the eight {delwas} would be, just to give you an example, 'Not to be born with a wrong view,' such as 'not believing in morality.' I, I can do what I want, it won't come back to me. You're not born as an animal, you're not born as a spirit, you're not born in the hells, you're not born in a country where there's no Buddhism. You're no born in a place which is uncivilized. The word is {kokal}; barbarian land. Some people leave it at that. But the text, the text technically say that's where no one is keeping morality. Okay?

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Student: I heard that that's from (unclear).

Yeah, no, it's not, it's not, it's incorrect. The Tibetan word is 'barbaric lands.' But what it, but what it's always explained

(cut)

Student: ...along with being a pleasure with a (unclear).

Right, right. That's actually a (unclear).

Student: A vanity. Yeah.

To be born that way. Not to be born as retarded or otherwise handicapped. And not to be born in a, in a, in a temporary period. Those are the eight {dowars}.. So you can study them one on (unclear).

Student: Now those are common to everybody in the United States who, you know, is healthy and so forth, right? Or does that mean that, could you be, if you didn't see dharma, even though my next-door neighbor, it's, heard of (unclear) but doesn't even see the value in it or something, could they sort-a, they're minds sort-a be in that barbarian land or something like that?

No. Barbarian as I said means a land where morality is not considered beneficial. You might say in this country, although we don't always practice morality to the level that we like, I think this country generally has a pretty high level of moral sense. We don't think that killing is good. We do it but we don't think, we're not proud of it, we don't think it's (unclear). We don't think that adultery is good. We don't think that stealing is good. We, we can't control ourselves and we do these things but we, we live in a country where they understand correctly that those things are wrong. Okay. Yeah?

Student: This includes the ten commandments and the (unclear).

Yeah, sure. There's a teaching which says that those, that activity, teaching the ten commandments is the activity of Buddhahood. {Sangaygeto}. We'll study it. Okay? We'll study it. Okay? Okay, the second thought that prevents attachment to this life, by the way how would being aware of how lucky you are prevent you from being attached to this life?

Student: Does it just keep you from wasting time?

Yeah. That's the main thing. Okay?

(cut)

ars are very short and I don't know how long this, ah, classes will last ?
Maybe the guy will die. Maybe the apartment will blow up (laughs), you know stuff like that. No it's very fragile, everything is very fragile. You have to grab it while you can. And then that, that will lead you not to be attached to other things. You'll just have some other things, and it won't be like a big struggle. If you meditate on it with a clear mind, very clean, nice, healthy thoughts you say, "Okay, look, I got a chance to get rid of this, dirty heaps and that's what's going to do it for me. And so I just choose to do that." And, and the desired result is yeah, okay, maybe I, you're not quite as successful as you could of been, okay? Ah, it's a, it's, it is a side result. But you don't, you just don't think about it. And it's not like you go and you know, Rinpoche, my Lama, is always saying "Here are these foolish students who after they have heard this teaching they sold everything, they went out in the forest and after two weeks they got hungry and called their (unclear) (laughter) to try to get their job back, you know? (laughs) (laughter) No, have a job, have a decent job, you know, spend what you have to spend, time there, but keep your distance, you know,

and, and be aware that your time is very, very precious. Don't waste it on the magazine. Don't waste it on the New York Times. (laughs) Don't waste it on the tv, okay? The, the, the healthy, clear, youthful energy time is, is very, very brief.

Student: After cookies. (laughter)

Sounds like a good meditation. (laughter)

Student: Is there some design behind this or is it a bad (unclear), like, you know, do you take refuge before you take the class or you're not supposed to do that?

No. Urah. I just get coy. Please, have some.

(unclear)

(cut)

Yeah. And the last one is to think that things have their own nature when they don't. You assume, it's, it's inherent in your very being that you assume that things have their own nature. A chair is a chair. A chair could only be a chair. And that's not true. And we'll get into that. Okay. So {cheweymitakanetino}, John you did pretty good on why the first one prevented attachment to this life, why does the second one? How does {chewymitakva} prevent attachment to this life?

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Student: Because there is no self existent pleasure or...

No. This one is the meditation on death.

Student: Oh. If you're gonna die and you don't know when...

Yes. (laughs) I mean, I mean it's just, it's almost, you know when you meditate a lot, and then you'll get, one day you'll just get up and you'll say, "Uh, it's crazy what people do. It's totally crazy." Everyone dies, everyone dies. You know every, everyone dies. And, and my boss at work is, you know, "Are you crazy. You don't want this position?" You know "What, what's wrong with you?" You know, and I look at him and him and say "What's

wrong with you? Ó you know? (laughter) I didn't say that. I didn't say that. Ó But are you crazy? Ó you know? Ó You're gonna die. Ó This whole thing, the minute you die it will have absolutely, positively, a thousand percent not one sliver of meaning to you. You know? It's, it'll be like a dream that you woke up from and it'll have no meaning at all to you. Be no benefit to you, no nothing to you. And, and you could die this afternoon. I, I often have this desire to hold his nose for (laughter), just hold this nose and not let him not breathe for a few seconds. Then it would let him think I was going to kill him. And then let go and say, you know that's, it's like a minutes breath that prevents you, it's just those, it's two or three minutes of breathing that keeps you from that. Ó Are you crazy? Ó You know you're making these plans, a quarter a billion dollars here, you know, Ó You, you're crazy! Ó You know? So, yeah, the, you won't, and it doesn't mean again, it does not mean that you quite your job and you don't do anything and, you know, the Dalai Lama had his {pathalhalus} and he had thousand of servants but he didn't, but he had perfect meditation at those things.

r sisters and your brother they each have a leg and they're crying and they're holding onto your arm and holding onto your leg... you go. Ó

Student: And nobody wants to go with you either. (laughs) (laughter)

As much as they worry or something, you go by yourself

Student: (unclear) suicide (unclear).

Student: I guess. But even that, they don't go by themselves they think that...

Only the goodness of your (unclear). And we'll talk about why that's true. It's an understanding of emptiness. Ah, really allows you to understand why only goodness can help you after that. It's all tied up with the emptiness.

Student: So are both these meditations on death and difficulty of this good fortune? These are both for the first half of the desires?

Yeah, yeah. They prevent desires for these lives. You didn't even, next week when we talk about desires for future lives, which we didn't even get to yet. I mean we don't have desire for future lives. If you happen to reach that stage (laughs) of believing in a future life at some point...

Student: Why would you have the desire for one?

Yes...

Student: You know, Michael, you mentioned before about the old people going to the temple, praying for a good future life. It would be sanity to go to the temple to pray for these good leisure and fortune conditions in a future life to continue your studies. Would it not? That wouldn't be desire...

There's a famous joke (unclear). There's a famous joke like that. I forget what it is. It's in scripture, but ah... It's an (unclear), I forget how it goes.

Student: You don't have it in the computer? (laughter)

(unclear)

Student: Under joke. Under wit.

But it's like...

Student: Who wrote the joke and maybe that will...

It like you go to the Jewel Islands, it's a famous story, you know Jewel Island was probably Sri Lanka (unclear) we know it really is a jewel island. We, every kind of jewel comes there. It just, geo, geologically something else. There's jewels all over the place. And they used to take ships across the straights and it, dangerous. And they would get the jewels and come back. So, they say it's like going to the Jewel Island, you get there, there's jewels laying all over the ground and you say, "God, I hope that next time I get here I'll take the jewels," you know? "I really hope that next time I come I'll take jewels," you know. (laughter) And they're stepping on and they're all over the place and they're thinking about "Oh, next time I hope I pick them up," you know. Ah, they say it's crazy. Okay.

Student: No, I meant for people who were practicing already that would want to continue that. Not for people who were putting it off.

You have to know the...

(silence)

Okay please say it. {Neydun} {repeat}, {manyea} {repeat}. {Daydun} {repeat}, {Medae} {repeat}. {Nyendun} {repeat}, {minyen} {repeat}, {durmae} {repeat}. {Minyen}, I don't know what's wrong (unclear).

(silence)

You, you must know what's on this board, okay? Very, very good karma. Very, very important. Say {jigden} {repeat}, {tilyea} {repeat}, {jigden} {repeat}, {tilyea} {repeat}. {Jigden tilyea} {repeat}. {Jigden tilyea} {repeat}. Very, very famous, okay? {jigden} means the world. The world. {Jigden} means the world. {Chau} means dharma, {gay} means eight. Eight.

Student: Eight worldly dharmas.

The eight worldly dharmas, okay? I prefer to call them the eight worldly thoughts. You know sometimes {chau} doesn't mean obviously dharma teaching. These are bad things. And, and normally {chau}, dharma just means thing. Ah, (unclear), you know one of those eight things that you're not supposed to think about. The eight worldly thoughts. (unclear)

Student: Which one is the eight? {Dekay}?

Yeah. And you should know that, okay? {Jeekden} is world. {Chau} is, I'm translating it's thought, it's dharma, okay? And {gay} means eight. And you should know that. The first {jigdenchiga} is {nyen}. Getting something. Getting, getting what you hope to get... a job. I had a lady call me up last night for two hours or something, what kind of prayers like can you get great charm. (laughter) (laughs) {Ney} okay, getting something. Getting. {Manyea}, ma's negative right? So what does {manyea} mean?

Student: Getting and not getting it.

Getting and not getting.

Student: What's the (donwee)?

{Don} means and. Okay, so getting and not getting. By the way these eight, I'm quoting directly from a verse by {Rigargena}, okay? He lived seventeen-hundred years ago. And this is his advice to a king. {Rigargena}.

Student: He's not quoting the eight worldly dharmas that the Buddhas spoke of?

Of course. But this verse is common the denominator.

Student: The way it's explained?

Yeah. Okay? (Da-ay). {Day} means to feel good. {Dung} means 'and.' (Meedae) means what? Not feeling good. Feeling bad. Okay? (laughs) Feeling good and feeling bad. Getting something and not getting it. Feeling good and, um, feeling bad. {Nyen} means being well known, getting well known. Lots of people know you. Well known, {nyen}. Famous, well known. I don't think it has to be as strong as fame, you know? I mean, you and I, I don't think we hope for fame, it's too late right? (laughter) Madonna's got fame and we're not gonna get that. But-a, you know, just that you know, that people know 'Oh, Meakyo, oh man, yeah.' (laughs) (laughter) Ever hear that guy sold that painting for forty-thousand dollars at that show on thirty-ninth street? Okay. {Nyen-da-meenyen}. {Meenyen} means not getting pain. Not having people, not being well known. You go to the Port Authority and no one recognizes you. (laughs) (laughter) (unclear)

Student: Dante's Inferno.

(silence)

{Da} means having people say nice things to you. Okay. 'Ah, you're so smart (unclear).' (laughter)

Student: Hearing flattery is that what you mean?

It's not just, it's not the word for flattery. Okay? There's a different word for flattery.

Student: Hearing good sounds or good words or...

Having people say nice things about you. People praising you, 'Good job, Tom Karlen.'

Student: Getting praise...

ÒYou really did a good job on that computer network...Ó And {Mae} the opposite. ÒYou stupid head, I told you two weeks ago you were supposed to have that done. Still hasn't been done.Ó Saying, saying something bad to you, {Mae}. {Mae} means to say something bad to you. {Du} means to say something good to you. {Mae} means to say something bad to you. Okay.

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Student: Is this also from a letter to a friend?

This is the verse from... I mean this... I talked about it...

Student: It is the verse that's, yeah... but it's not from the, it's not a footnote, just continues, says the next verse is from (unclear).

(silence)

You're suppose to avoid these eight. Like the plague. They are... attachment to this life. If you did not have attachment to this life these eight wouldn't happen to you. Did I just say a true statement?

Student: Wait a minute. Avoid them or just...

Wait, wait, let somebody else talk about them. Ah, Laura... What-a you think? Can you observe these eight? And would that make you a good person?

Student: Can you avoid them?

And would it stop your attachment to this life? Could, can you avoid these eight? Can you avoid getting things and not getting things? Can you avoid feeling good or feeling bad? Can you avoid having people, you know, having, being well known and not being well known.

Student: If you get something without attachment to it I guess it's okay, Ócause you have to stay alive.

Right. The point is that you can't avoid this eight conditions. That the point is not to avoid these eight conditions. They occur. They will happen to you. You never will be able to avoid them. I mean, until you practice this really good, okay? (laughs) Ah, they will happen to you. They do, they will happen to you. Either you'll get what you hope for or you won't get it. Either you'll be feeling good or you won't be feeling good. Either people will, you'll get well

know around your office say, or you won't be well known, let's say. And either you'll be, people will say nice few things to you all day or your boss will yell at you, which it happened to

Student: Equanimity.

It is a sign of attachment for this life that you get upset or happy about, upset by the second pair, second member of every pair and happy at the first member of every pair. And as long as you are, if you want to know the litmus test, you know, what is the point at which you don't have renunciation yet, it's where you care about any of this. Okay? And they're hard. When you don't feel well. When you're sick. I, I had a really bad headache Saturday, I was throwing up, I mean, tell me not to feel bad about throwing up? (laughs) Tell me not to feel bad about having a splitting headache, you know? It's very difficult. Ah, not too get upset when you don't feel well. And not to get too high when you're feeling really great. Okay? It's just attachment to this life.

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Student: But wait a minute it doesn't seem to me that's necessarily equivalent to renunciation.

Well no, I'm saying that when you have reached renunciation you won't have these, the eight attitudes about those eight things. And it's a test of your renunciation. You know, and, and you see it, you know, you see the, my Lama likes to watch the New York Mets, on tv. (laughter) And (laughs) this guy starts out, you know, the guy strikes out and you see his face he's walking down to his seat (laughter) (unclear). And then the next time he gets up he hits a home run, you know, and he's like (laughter). And, it's crazy, it's stupid, you know, it's insane. Okay, sometimes you hit a home run and sometimes you won't, you know? And to get all, the look in the face tells you, in Clinton's face, in Bush's face, on, on the night of the election. After the results were out. That's {chigtin}, I mean Lamas sit around and they see those on tv and they say {Jiktenchigay, Jikenchigay}, you know, {Jiktenjemay}, eight dharmas. Look, look, here's the eight dharmas on these two guys' face, you know. On these two faces. Clinton's is just as bad as Bush's. You know? To be that happy about meaningless thing of this life and to be that sad about a meaningless thing of this life is just, it's not, you don't have renunciation.

Student: If you become unattached but it means a point you gain a lot of freedom like this, no? (unclear) feelings and many things, values that you'll carry out.

Well I think, yeah, that it, that it, you would be very happy. You'd be much happier, you know? And then you can't avoid them and they, it, and how old do you have to be before you finally figure it out? You know? With forty, I'm forty, I still get upset when someone yells at me, you know? And I still get happy when the boss is "Oh, you're so smart," you know? And I go tell people "Oh, he's so (unclear)." And then the next day (laughs) he says "You're so stupid." And I'm sorry but I run and tell everybody "Oh he, he's crazy. He thinks I'm stupid," you know? And I get upset. I still do. And how many years have to go by, you know? How many decades have to go by before you figure out this, it's gonna keep being like that. And, it'll always be like that. And...

It's to be aware. We call (shaeshe). {Shaeshe} means, you know you heard them tonight, so the process starts. Already you heard them before. But now you start meditating on them. You start watching them. You say "So what does it mean that I shouldn't feel good about feeling good?" Isn't that sort of contradictory? Ah, you know? And by the way it's not, I mean I, my, I tell you that ah, the goal of Buddhism is to feel, Buddhism is to feel (laughs) good. But in a, in a totally high ecstasy that will never change. And this is not that.

Student: So is the idea is that this is the essence of duality and we're always trying to be aware of the...

Not like that. No. That's not, the duality that means, the absence of which is emptiness is not, not, not like that. That's not what the {duarmy} means and we'll get there. b. Pavidologica, fourth year, end of the first chapter (laughs)... Yeah?

Student: Is this that idea of the "middle way"?

Student: (unclear)

(Korwalk). Yeah. It's precisely the meaning of {korwalk}. The natural reaction, these four, eight, six, four and two...

Student: When you consider the vows, like the bodhisattva vows, there is the first precept that takes care of the fact that (unclear).

Yeah. So these four, the natural reaction to the four negative ones, is to, to hurt

the person back. That's exactly what will hurt him back. When you don't, when you don't get what you want, you go after, you fight for it. When you don't feel well you're irritable and cross and you, you say bad things to people. When you didn't get enough sleep for example. When, when the girl at the reception desk (laughs) doesn't know you. You, you make sure she finds out. And when you're, when you're friend at work says something bad about you, you make sure everyone knows how bad he is. And those are exactly the causes that will make him occur again in your future. So that's what, that's what generates a circle. The natural reaction is exactly what causes it to occur again and then what will happen? Then what will happen?

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Student: (unclear) (laughter)

No, I mean it will happen again and then what will you do? You do it again and what happens? You know what I mean. That's a {korwalk}. That's exactly...

Student: You could-a just given her your (laughter), quietly put your business card in front of her, Michael, you know?

Student: But you don't mean to say to avoid these things by losing the distinction between good and bad, you still see them as good and bad but you just don't react in a bad way. Right?

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We're getting there. We're getting there. We're getting there. Now, how do you react to the first four? How do you react to the first four? You get what you're, you get, attraction. And you're happy. Okay? And you feel good and you say "Oh, finally I've found the perfect balance of diet and exercise, you know?" (laughter) Which and, which is this thing that doesn't really exist but everyone's trying to get it, you know? And {yehn}, you know, finally people figured out who I am, I saw my name in the newspaper today. And then {tuh}, you know, finally my boss said "You know really, you're really the best worker here." So well finally he realized it, you know, ah, what's the natural reaction there? One you get attached to it. You get attached to it.

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Student: But your motive should be not to be too excited about it, just to keep cool...

Yeah, all your doing is you're just getting a natural result of something you did good before. Probably not related to what he's praising you for. You know?

You, you got him some profit because he did something good before and because you did something good before has nothing to do with the great lie that you told and the contract you struck that screwed the other guy. Ah, and then you'll go and do it again and, and you'll just get a bad result. You won't, won't, won't get it again. And that's the principle. Okay? Eight worldly dharmas. If you meditate on them, you think about, especially the hardest one to me is a, when I'm not feeling well I really think I have some special rights, you know? Or, or that I have a reason to not be happy. But as you begin to understand emptiness more, even when your body's hurting, and even when you're very tired, if you understand that something is morally correct you'll do it. Despite the body. You'll be able to avoid them. Yeah?

Start the fight. Start the struggle. Okay, ah, I'm going to hand out some homework. And then we'll do a dedication, alright?

(silence)

Yes?

Student: These are natural but the typical reaction to them is wrong. Not that they are wrong. If it happened to the Buddha, i mean people hated the Buddha, wanted to kill him, right?

I didn't say that the position (unclear) dharma is feeling about (unclear).

Student: No you said these are wrong, what do you mean is the typical reaction to them is wrong. They, they're just natural, they happen all the time.

Does it happen to you?

Student: What do you mean when you say these are wrong? You mean all eight?

That's in another list of, that's in a list of suffering. That'll come...

(unclear)

I didn't say that. The Mongolians they (unclear) more coverage.

Student: (unclear)

No. Don't learn all the bad words. People only, always learn the profanity first.
(laughter) You know you meet...

Student: Is it really profanity or it just...

No, it's just a little bit in...

Student: It's the opposite of what people expect, right?

It's like a joke.

Student: "Shut your trap," or something like that?

Now, it's not that. Not, not a good thing to learn. Now you'll all remember it.
Okay, please say {sachay} {repeat}, {nyenady} {repeat}, {kundor} {repeat}, {gyen} {repeat}, {yanyey} {repeat}, {yangdo} {repeat}, {nenbandie} {repeat}, {korewa} {repeat}, {nyen} {repeat}, okay. Ah, {kora} means what?

Student: I thought it was the three types of suffering?

Not defined them right, okay? We'll define it right now, okay? Ah, {sachtay} means impure. Impure. {Sach} means literally a stain, you know, an impurity. {Sachay} means impure. {Nearlin} is a very difficult word. It means taking on. Taking on which you took on.

(silence)

{Nierleykepoulbo}. {Poulbo} means heaps. You've heard of the five heaps. They're five parts of you. There are five parts to your being. They, they range from your physical parts, fingers, head, up to your mental part, your very awareness. These are the five parts of the person. They are called heaves because {Hungma etc.}, first chapter of the b. {Avaldonakrishna}. They're called heaves because they're piles of stuff. You know like your, your physical body

is got your ears, eyes, nose, that's why they're called heaves. Cause in Tibetan it sounds as strange as it does in English to call the parts of a person 'his heaves.' Each part is called a heave in the sense of a big bunch of stuff. So like your, your mental, your awareness heave, the last one, the {ditvan} is called a heave because you have six consciousness. Six different kinds of consciousness.

Student: (unclear) the things that you take on by your

Yeah. Which is {tuklus}. {Tuklus} take on, take on (unclear) they're not forced to. They don't have too. They do it by choice. And those, Rinpoches, those Dali Lamas, like Dali Lama, he doesn't (unclear).

Student: That's a bit confusing because, do you mean to say that it's possible to be in a state where you cannot be born as it were, whether you want to or not? Or does that mean that everything has to be, you know, born one way or another. The difference is, is that either you control it or you have no control.

Student: My next question would be then the nature of the heaps, the impure condition is that some sort of amorality that they really exist in a pure way and that temporarily until you get them clean...

No. No, no. It's not like that. It's not like they're pure and they have some covering over them, you wipe up the covering and your Buddha nature shines forward. No, not like that.

Student: So then what you mean is there's heaps, there's either pure ones or impure ones and that's it. But there are always heaps.

Yeah. Yeah, yeah. You gotta have them. Buddha has a body, Buddha has a mind, Buddha has all those feelings.

Student: It's impossible to be without heaps. It's either you are with pure ones or impure ones. It's impossible to be without birth or even with force forms or choose ones.

A little bit (unclear) on the second one.

Student: What is liberation? I felt there was a way in which things didn't work re-born.

No I, I don't quite, I mean I wouldn't say re-born the way you said it, I mean Arbidharmaists say it close to nothing. But, but it, the way in which you will take {adumyrikya} at that point, right, a form in which you assure yourself on birth is totally different thing. I mean, it's like and, it's like a reflection in a mirror. The Buddha is his, in his paradise, someone on earth is ready and suddenly he's there. He doesn't have to think. He also doesn't have to take a birth there. You'll study in the b. Arbidharmia there's four ways to take birth. One of them is just to show up there. Okay? (unclear) everything. We have it. We, we'll discuss it. We will go deep into the five heaps. That will be in the b. Arbidharmia. Very interesting.

Student: Its political life force like a movie does not seem that is was stronger at the beginning. It was a big search, right?

According to the Mahayanian, according to the teachings you, we are studying, and you'll see both presentations in this five years, it was all a big show.

Student: Rinpoche calls it 'the movie'.

For our benefit.

Student: He calls it 'the movie movie'. The display that Sakymuti put on from when he was born till he started teaching. That he became a Buddha.

Student: Qualifying pain with impure. Is there pure pain?

You won't be forced after that to take on this kind of body and this kind of dirty mind. Okay? You won't have to anymore.

Student: Well what does (unclear) mean? Is that just...

It's always inserted here {layumilwalkly}. He just made it shorter. It's always inserted here.

Student: So it's implicit (unclear).

Student: It means that your attention towards, they say this is the desire realm, right, for food and sex dependence, so you will not reincarnate seeing your father and mother (unclear).

Yeah, well that the lowest way to, to, to to, take a birth. Which is a long story. All of these are long stories (laughs).

Student: A state of mind that's...

Student: Occupied for the purpose of impure thoughts.

Yeah, yeah, yeah. What keeps you in yourself (laughs). Okay? I mean people say "lets escape from samsara." "Are you still in samsara?" I am samsara! You see that's the trick. It's not in some place. And, and you'll always hear people, very few people understand what it is clearly. It's not like you'll leave this, New York City, you know? Escaping from samsara is to change your very nature. You are samsara. Your continued existence in this form is, is, is the truth of suffering. It, it is samsara. That's what you try to escape from. Try to escape from yourself, into (unclear). (laughter) {Lhair}, say {lhair} {repeat}, {yin} {repeat}, {ye} (repeat). {ching} repeat}. What does {lay} mean? I'll give you the sanskrit word. karma, okay?

Student: Is that the essence of karma?

It is the definition of karma. Anytime you, you think, it's karma. Anytime your mind moves it's karma. {Laymesonmore} (unclear). {Laymesonmore dondaychen}. {Dongdaychen} means "and the, and the deeds of speech and body which can motivate."

Student: Doesn't it also include the notion of result, I mean isn't it implied results follow from...

Yeah. It's a different word. Oh yeah, no, furthers the driver and it moves your mouth and your body. But thought is the main cause.

Student: (unclear)

Mind-ilation or whatever (laughs) (unclear). It's defined as...

Student: Yeah, but, if you can get through (unclear).

{Nyn}, {nyn} stands for {yomo}. {Yomo} means "bad though." Bad thought.

Student: Which words?

{Nynda}. Bad thought. For example Joe's, for example Hank, for example ignorance. Those are all {nmew}. {Ki} means by. {Ching} means chained. Chained. What's the PLA in Tibetan? What's, what is PLA?

Student: Palestinian Liberation Army?

People's liberation Army, okay? It's {chingumya}. okay? They are the people who free the {cheats}. That's their name in Tibetan. I mean when you read propaganda in Tibetan it's {chigdumaya}. This {ching} means to be chained. And the People's Liberation Army is a {chingdope} which means break the chains. Okay? {Laynegeching}. What keeps you in samsara, which means what keeps you...

Can I have your eyeball, and they, they pull their eyeball out of their head and give it to you. They, it, the book says 'don't do, you're not ready. Give vegetables,' okay? So it's a, it's something preparatory, okay? (laughs)

Student: So does a person get tremendous bad karma for causing a bodhisattva for pulling their eyeball out of their head? Therefore why would the bodhisattva give somebody somebody such bad karma?

Eye-ya.. Okay!

Student: Or should we be asking everybody for their eyeball?

All right... (laughs) (unclear).

(silence)

Nagargenay gave his head to a young man (unclear). You're studying... what's the book you're studying?

Student: (unclear)

Oh yeah. In Tibetan you remember it? {Automnosence}, okay. The three principle paths. The three principle paths. And in that case we made a big deal about 'path' meaning what? Meaning what?

Student: Process... More of a result than anything else. A realization, a {dukba}.

A, a, a, a mental attitude. But, and this book is a very, very, is the ultimate distillation. Is the ultimate essence of those books call {Larim}, Okay? {Larim}. And {Larim} means steps of the path. {Rim} means steps, {la} means path. Steps along the path. Okay? So here that path is that concept. It is that way to Buddhahood. {Larim}. The stages of the path... and it's specific steps. Specific steps. It's just steps on the path. Do this first, do this second, it's like an instruction manual for a lawn mower... Okay? (laughs)

"

Student: (unclear) slowly, leisurely, (unclear).

It doesn't exist anymore. It's neither (unclear). I get in fights with students about that.

Student: Take your choice, right?

You really take your choice. And you see it both ways in...

(silence)

So {dongon} meaning leisure and fortune that you have. They're listed in the book. There's eight of each. But basically you can, you can guess what they are. You were born as a human being. You have eyes and ears. You can hear everything. You're intelligent. Buddhism takes intelligence. You have to be intelligence. You have to be intelligent. You have to have to be able, to have some way to distinguish between good and bad. You have to have some way to think. You have to understand emptiness and your raw understanding of emptiness, your intellectual understanding of emptiness is gonna have to overcome your, your instincts that you have always had for aeons, okay? And intellectual understanding eventually, from this class, supposedly, will have to overcome your instincts. Your instinct to hurt someone bad when they hurt you. Your instincts to say something bad when they say something to you. The, the normal instincts that people even accept, which are considered moral and legal, you're gonna have to overcome them through raw intelligence. So you have to have {dalchaw}, you have you have good brain. You have to be born in a place where Buddhism exists. You have, there's, this, like, I don't know, two hundred million people in this country never heard much of about (unclear) at all, and never will. They don't have {dalchaw}.

Student: You mean they're doing it without bodhichitta?

They're just doing it because they, they're, they're the same as somebody wanting a Jaguar.

Student: If lots done without bodhichitta?

Of course, of course. {Kenjamaka}.

Student: So to have that removes this for this life?

This is one of the two {larims) that removes your attachment to this life. The stage you want to get to, renunciation, will be a state in which you really, there's nothing here for you. You really don't want anything here, okay? You just, you know, disgust is a little strong, but you can just, they'll, you'll reach a stage where you just say there's nothing, if someone gave you all day and a million dollars in New York you wouldn't know what to do with it. There's nothing you want here, okay? You know imagine that? If someone gave you a lot of money and said "Okay, here you got a shopping spree today." The guy gives, "Anything left at six o'clock you have to give back to me," and then you go out in the street and you say "there's nothing I want. There's nothing beneficial here for me."

Student: (unclear)

Yeah, which brings us to... the last subject tonight.

Student: Well you could be sitting in the cave with absolutely nothing and be worse then that if you thought this is...

Right and (unclear) says that in the book. He talks a lot about the most dangerous desire for possessions of all, of all which is a desire for reputation. Fame.

Student: So what's important?.

Student: The last thing that you said, when we die, which is inevitable, you don't know when you're going to die (unclear).

No. I mean this is a middle way but it's not what the "middle way" means.

That's a different subject. It just means, you know, watch yourself, the attitudes that you have about these things. And, and the ignorant reaction is, when someone hurts you, when someone talks, says something bad to you, or when you walk in the office and the girl in the reception won't let you in because she never heard of your name and you've been working there for twelve years. (laughter) And, you know, not feeling good, but, that happened to me the other day. (laughs) Not feeling good, okay, not just, you know, hurting, you're not well you got a headache, you're tired, and, and not, you know, not ah, getting what you want, basically they come from your past deeds. Every, every atom of your life comes from your past deeds. And, and the natural reaction is what? You know you, I got the girl on trouble, you know... (laughs). I made her, made her boss figure out, you know, I told her boss "I'm - vice - president..." {laughter} (unclear). And then {ninyen} means, you know, somebody says something bad to you and just you go home and you think, you meditate on what you're gonna say tomorrow. You meditate on it. You do. That's analytical meditation. It's {jaygung}.

Student: Is that the point of this? I mean what are we, awareness to what end?

Yeah, no, it's (unclear) good it's there. Yeah, {mea}, somebody says something bad to you. The point is that later you will, when you understand emptiness and karma, when you study those two subjects in depth, which we will, karma comes next week, emptiness comes weeks four and five, ah, you will see why the natural reaction only perpetuates what you were trying to avoid, okay? The natural reaction to someone speaking something, saying something bad to you, "you're stupid," is that you go and you tell your friends, you go out to lunch with your friends, that we do, that's what we do at lunch, you know? "And this guy he's so stupid, today he was saying bad things about me," you know? "He doesn't understand me," you know. We spend our lunch time together, you know? What, that's the natural reaction, it's the natural reaction... (unclear) The natural reaction is precisely, karmically, the cause which will make that thing happen to you again. And that's why samsara is called what?

Student: So is the purpose then of being mindful of the eight worldly dharmas to break the attachment to (unclear)? Trying to get to what the ultimate purpose is?

Yeah. Ultimately you must study emptiness to break it. But they present it at this point just so you start getting in the habit of struggling against them. You know? You don't have the equipment yet to nuclear blast them. Which you

will. You will get. But all you have now is, is the, someone telling you these are wrong and you have to start the, start the struggle. Start the fight.

Student: Plutonium still low grade here. (laughs) (laughter)

Student: But these are skandas.

Yeah. In sanskrit it's skanda. And it's a strange word in all three languages, to say, "Oh, how your heaps doing today?" You know? (laughs).

Student: (unclear) ammagates?

Yeah. They call it ammagates. That's okay it's kind of long word to me. The word in Tibetan is...

Student: (unclear) constantly in all the books.

Yeah. It's {hunda}, it's heave, it's pile. {Hun} means, you know the, there's a famous {hun} in Tibetan, you know? What's {dayvou}?

Student: (unclear)

Student: And they said while you're on that condition fill you [tuper] bag up and then you can go on retreat after that.

And Lama Yeshe, very wise, very, very wise, he said "Does that mean that you struggle through rush hour traffic and you get home and you start meditating?" No. It won't work. You know? He said it very beautifully, he said, you know "Go lay down, relax from work for a half hour, and just think about helping other people." That's fine. It doesn't mean you have to go home and you bust your brains and you fall asleep meditating, you know? (laughs) Just go home. Don't waste your time. Go home, relax, get the easy chair, get an ice tea, you know, get some cookies and, ah, just think good thoughts, you know? Think about how you're gonna help people.

(silence)

In colloquial Tibetan it means work. {Chowegakarchega} You know?

Student: Is it like action? Also?

Yeah. It means any... there's a famous line in the, the fourth chapter of the b. Arbidharmakosha starts out {Laylay etc.}. It means karma, it's defined in the b. Arbidharmakosha, which is where we will study karma when we get to the fourth year. We'll study the fourth chapter of the b. Arbidharmia. This is like a huge chapter on Karma. Everything you want to know about karma. And it says {laymesymbol}. {Laymesymbol} means karma is the movement of the mind.

Student: But these are skandas.

Yeah. In sanskrit it's skanda. And it's a strange word in all three languages, to say, "Oh, how your heaps doing today?" You know? (laughs).

Student: (unclear) [ammagates]?

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Yeah. It's {hunda}, it's heave, it's pile. {Hun} means, you know the, there's a famous {hun} in Tibetan, you know? What's {dayvou}?

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Student: But these are skandas.

Yeah. In sanskrit it's skanda. And it's a strange word in all three languages, to say, "Oh, how your heaps doing today?" You know? (laughs).

Student: (unclear) aggregates?

Yeah. They call it aggregates. That's okay it's kind of long word to me. The word in Tibetan is...

Student: (unclear) constantly in all the books.

Yeah. It's {hunda}, it's heave, it's pile. {Hun} means, you know the, there's a famous {hun} in Tibetan, you know? What's {dayvou}?

Student: (unclear)

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ACI Course I,

Class 6: Principal of Karma; 6 Problems of Human Life

7/26/93

61a.txt

transcribed by: Louise Rosenthal

Get ready [unclear] {le} [repeat], {ni-epa} [repeat], {le} [repeat], {hell chewa} [repeat], {le} [repeat], {ma chepa dong} [repeat], {mi chepa} [repeat], {chepa} [repeat], {chu mi tsowa} [repeat] I'm gonna add an 'a' here.

[student: Page fifty-four?]

It's, it's on page thirty four but it's a little spread out.

[student: Oh.]

It doesn't quite look like that. Okay, um...we had last, we talked last week about desire for this life, all right? Renunciation is the...medicine for desire for this life. And, there were two kinds of meditations you could do, two {lam rim}s about desire for this life that would stop it, do you remember what they are? [unclear]

[student: Yeah, the first one is the um, great importance of this life of leisure and fortune and the difficulty of finding it and the second one is the um, is impermanence, the fact that we all must, the fact that we must die.]

Yeah, okay. So we covered last week...we talked about having desire for this life and we covered the two {lam rim}s that are supposed to stop it. The first one is to think how lucky y'are to be alive, to have a brain, not be too old yet, or, at least, not almost too old, in my case [laughs]. No. You're still not too old to think straight, ah, y'still have some freshness of your thinking and, healthy...and a, then the second one was if you meditate on your path you obviously... you will try to do some dharma, you'll be less attached to this life because what we call this life is all irrelevant thirty seconds after you die, you won't care about a single thing in this life thirty seconds after you die, you won't..nothing in this whole life will affect you thirty seconds after you die. Except for what you learn here [unclear]. Nothing else will be of any use to you. That's this li...you know desire for this life is that. And it's easy to give up because it's meaningless, you know what I mean? It's not like you have to give up something that's worth

anything. And it's not worth anything because it doesn't help you when you die. And if there were some time between tonight and the time you die...then, then it would make sense to try for those things but you don't know, it could end tonight. So since you don't know, it doesn't make any sense to try for those things. Since you could die tonight it doesn't make any sense to run after the things that you will lose the minute you die. {Kyabje Pabongkha} in his {lam rim} makes a nice analogy, he says, if some guy threatens to come to your house and murder you, ah, but he says I'll come some time in the next month...the next thirty days, maybe tomorrow or maybe thirty days from now, I will come to your house and murder you. You know, so if you didn't have a lock on your door would you wait twenty-nine days to put the lock on your door? Or would you put it on tonight? You, you would put it on tonight and then you're safe, okay? So if he doesn't come for twenty days, for twenty nights you sleep well, it doesn't matter, okay, but it would be very foolish to wait until the twenty-ninth day on the assumption that he was going to come on the thirtieth day. Which is what we all do, we all think not important...we can have our careers and we can worry about all these worldly things now, and then I can catch up on dharma before I die. Because life expectancy is up to seventy-one now, you know...that's an average, okay? I mean, a lot of people die before and a lot of people die young, and there's no order, I mean, younger people die first sometimes, older people die later...many sons die before their fathers.

[student: Michael?]

Yeah?

[student: Can I ask you shortly, these things, it seems that to reincarnate as a human being is a matter of merit but then on the other side, they, they give you this example of the turtle sticking their neck out of the ocean, it seems to be a matter of luck, so...]

It, that doesn't refer to the luck...that refers to the statistical odds of becoming human. It's not luck...I mean, the, the example of the turtle is luck, that he comes up through the hole but that's not the point of that story. The point is that that's how often a normal person can become a human in his next life.

[student: So it's very difficult to accumulate merit]

Yeah, almost impossible. Like the odds against becoming a human in your next life are almost infinite.

[student: So in the next lifetime, most probably unless if you do something special, we'll not be humans.]

No.

[student: But I thought once you get to be human, you keep going, no?]

Not at all. The odds are, are greatly against, they may be a million to one or a thousand to one...the odds are against you. Because if you really check every one of your thoughts during the day, very few of them are charitable, very few of them are, are the kind of virtue that got you here. Very, very, very few...almost none, you know and they're very weak, and the ones that are, you know, the ones of being irritated with other people, and saying something being impolite to other people and being harassed or hassled by all those people on the subway or on the street and we're out there with the [unclear] I don't like all these people...all of those thoughts are non-virtue. So they're much more frequent. Okay. Now we, we get into how to stop desire for future life, okay. We don't have enough sense to have desire for future life, all right? We really don't, I mean I don't know about you but I don't worry, you know, I'm, it's not like I'm doing charity now-a-days so that I can come and clean you in my next life, you know. I mean this is referring to that. It also refers, {Pabongkha} says, {Kyabje Pabongkha} says, to people who, as they get older, and you see people like that when they reach their seventies, late sixties they start to get religious and they start to pray that they 're gonna to go to heaven when they die because they saw so much death around them, it's indisputable now, all of their friends are dead...they don't longer have any hope of a career past sixty-five, they have no worldly thing that they're after any more, they, it wouldn't make any sense to make a ten year investment...and they know it, I mean they finally reached a point where, you know, most of their friends are dead, so, those people start to get religious and they start hoping that when they'll die they'll go to heaven. I had a, a, a priest friend at the school where we went to school and...and he, he would make a joke that he had a priest friend who, who was just waiting to die so he could get to heaven, you know, he...that's all he wanted was to die, and he was old and he was sick, and he...all right now I just want the reward, I don't want to hang around any longer, you know...and that's ah, the dark of future life, that's most of what people have when they get old and they are hoping for some kind of good future for themselves after they die, it's, it's simple attachment. It's the same as desire for money in this life, same thing. Assuming that they are not thinking that, with any kind of motivation that helps, to help

others, you know.

[student: So what you're saying, it sounds like what you're saying that they were implicit in what you're saying, that the distinction between going to some paradise heaven versus say to a place like {Tushita} heaven, I mean.]

Even that, {Kyabje Pabongkha} says, people who...he says most people who have a desire to go to that heaven, have a desire which is motivated by a non-virtue.

[student: So if it's motivated by boddhichitta, then a...]

Much different [unclear], yeah. We, that was our first quiz, I think, "Isn't virtue necessarily a path to nirvana?"

[student: [unclear] brings you to Buddhahood.]

But it doesn't have the three paths...if you don't have the three paths in your mind, no, it won't reach [unclear] okay, and Buddhahood, okay, so...we'll talk a little bit about future lives, all right? And we'll talk about it in two term...two senses. One is the proof of future lives and then the second is the proof where your...the content of your future life. Other books say, and I can look it up for you on a computer, there's a book called the [b: Pramata Vratika], yeah?

[student, John Stilwell: Before we sort of get off the subject of last week, can I ask a question about that?]

Yeah, sure.

[student, John Stilwell: Once we really tap into and try to generate this renunciation and see all the suffering, really, of all the people that are around us in the street da-da-da-da- da-da, what's the a, sort of counter to that big downer, you know, that's the joy of life day to day?]

I think it's ah, it's anticipating but it's boddhichitta, you know. It's ah...there's some kind of joy in ah...when you get the suffering of the world clear in your mind, like you're in your...sitting in your chair, and that's the best place to meditate sometimes, you're just relaxing on a couch and you're, you're oppressed by the suffering of the world, when you really can get a clear picture of it and it's much more vast than you thought, the people that you think are

happy are also suffering badly, and it comes out, in, as you know them they get some disease or they get disillusioned with their career or they get knocked off from their position, and ah, everyone does, so, even the people who look like they were doing okay you find out aren't doing okay and then you get kind of depressed. I think then if you really get some kind of insight into boddhichitta where you, you imagine what it would be like if you could help everyone. You know, if, if you could be of some assistance to all those people, some comfort to all of them and you get some kind of vision of that, just in a fantasy even, I think that's enough to make you quite happy, you know. And it karmically, it should, you know. So that's, that's the...we'll get there. [laughs] Okay, all right, ah, first we have to prove future lives and then we have to say what's going to happen in there. The proof of them is, is very simple. Basically the texts say, there is only one proof of future life. {Tsongkhapa}, {Je Tsongkhapa} says, I believe it's in the [b: Lam Rim Chenmo], there's only one proof and it's simple and it's difficult to {dokpa}, okay. What's {dokpa}?

[students: Realize]

Realize. It's difficult to internalize, it's difficult to make it part of your own mind. Very difficult. But, and there's only one proof and it's very simple and it's true. It's so simple that it sounds ridiculous to people who don't want to hear about it, okay? It's this, it's very simple. Right now you have a consciousness of this class, okay? You have a, a, you have an awareness, 'a', you have a stream of mind going on. And what the mind is focusing on right now is this class. The content of the mirror of your mind, what's showing in the mirror is this class right now...and, what was it before that?

[student, Nina Vicari: Coming to the class]

You can imagine it. By the way, if you get good at meditating, you can meditate back quite far and if you practice it with good meditation every day, like a half hour an hour a day, you can actually go back to your childhood [unclear] or you can do something amazing if you think about this meditation. But you just figure out, you try to remember what was the thought you had before you came in here, I mean, you can remember opening the door. You can remember standing outside in that street, I, I assume, okay? [laughter] And then you can remember getting to that street. And you can remember what happened today at work. And you can remember what happened this morning. Which means that, that proves the stream of your mind. Your mind does go on in a stream, okay? What you put into the mind now affects the way your mind is later, and

Americans believe it a hundred percent or they would not send young children to school, knowing that as they go through first, second, third grade, fourth grade, fifth grade that by the time they get to tenth grade or twelfth grade they've filled up the knowledge...they still remember what they learned on the first grade, or basically the basics of what they learned, the alphabet, the numbers, addition, subtraction, they're building on that until they reach high school or college. If you didn't believe that...if you thought that every time that they graduated from first grade they would forget everything in first grade and then go on to second grade without anything carrying over, you wouldn't send them to first grade. So American society believes in the stream of the mind.

[student, Vilma Staiano: Is this samsara? Is this?]

We defined samsara last time, no?

[student, Vilma Staiano: Yes, but...]

Yeah, the stream of a dirty mind, {sak je}, impure mind, yeah, the Buddha has a stream of mind but it's not...

[student, Vilma Staiano: This is also that, that proof of, of that as well].

Ah, it proves the stream part, yeah.

[student: But they say that]

But we didn't get there yet.

[student: Oh, you mean there's more in mind as far as, you know, you can bring some books around, you know, you assume that you will die together with your body [unclear] refined, your...]

We'll get there.

[student: Big mind [unclear].]

We'll get there, we'll get there, we'll get there, we'll get there. Basically there's a cause for your awareness today. The cause for your awareness today has to be another awareness. Buddhism, like western science, believes...western science teaches that matter stuff cannot be destroyed, it just changes, it transforms into

new stuff. John Stilwell will die, the skin and bones will turn into dust, the dust will be in some coffin somewhere, the bugs will eat it, the bugs will die, some other bug will eat it, some bird will eat that bug...I mean the matter, the stuff of John Stilwell just never is destroyed. And that's the principle of science, I mean that's true...you can't destroy matter. And it's the same thing with mind. Matter, if you could trace it back, you could find all the different kinds of matter there were, all the different shapes it took, first it was Shakespeare, then it was Abraham Lincoln and now it's John Stilwell, made of the same dust, right? No, really...it had to have been somebody, the dust in John Stilwell, right? And according to buddhism there's a, there's a kind of cause, which means main cause, it's called {nyer le king goo}...the atoms, the stuff that makes up John Stilwell's body has to come from some stuff before. Period. You can't destroy that stuff...every atom in you came from some energy or stuff before, physical stuff, before...period...and, and science believes it and we, we believe it. But we say the same thing is true of mind. And mind is separate from the body, you can't burn mind, you can't touch mind, you can't see mind, you can't locate mind...okay? Mind is invisible and mind knows and that's the only two qualities it has, okay? Very interesting, okay? Aahh...so what caused your awareness of tonight's class? Or the metal for a car. What was the main cause of, of that consciousness?

[student: Prior [unclear]]

The consciousness of the day before. It has to be. I mean, consciousness...mental stuff can only be caused by mental stuff. Period. It's very simple and it's very profound and it's true. Mental material can only be caused by a main cause of other mental material. So to have an awareness today, you must have had an awareness yesterday. Your...the awareness yesterday is the cause for the awareness today. The stuff, the mental stuff that is here today has to come from some other mental stuff, as much as the physical stuff has to come from some previous physical stuff, period, it must. If you accept that one thing, then science has established it, you know you believe it for material things, but if you accept it and you think about it for mental things, what's the implication? Then yesterday's mind had to come from...the mind of the day before, must have, okay? And the mind before that?

[student, Fran Dayan: Beginningless time? I mean it's going back.]

Yeah, it's beginningless...the mind stuff is beginningless, your mental stream is be...is beginningless according to buddhism it had no beginning. You cannot say

this is Nitia's continuum's first thought. Five minutes before that he never had a thought...it's impossible, it's, it's impossible. And that, that sounds...you can't accept it right now, why do you accept that matter is, what that physical matter is indestructible cause you learned it in school, you would never have come up with it yourself. Okay. [laughs] [laughter] Why don't you accept that mental stuff is indestructible, you didn't hear it before, you have to think about it, okay, it's true, it's true. Imagine coming to a class and having an awareness and there being no similar stuff in the universe to cause that awareness, the moment before, it's impossible...it's impossible. So you have had a, past lives and there is no other proof in buddhism. They don't go looking for some guy who remembers his past life, 'cause who's gonna accept it anyway? Yeah.

[student: Well, okay, I try to [unclear][unclear] right...of course.]

Yeah, among other things. [laughs] Yeah, yeah.

[student: So ah, anyway, I mean, so I kind of said that's an example [unclear] well, if it didn't, if, if that's not true then, you know, then, what, what came, you know...]

What caused it...

[student: Yeah, what, what, you know when you were born how come suddenly you thought, you know, this feeling like, that you were you and before that you never did? Where do you think it came from? And his only answer is, "I don't know."]

No we don't know, we're not taught it in school. We don't think about it much...children ask the question and...

[student: But it's sort of like a brick wall at that point, I mean wouldn't you...there's no way beyond it.]

It's very ahhh...you can do it, I've done it with friends, I have, you know I have high school friends I haven't seen in twenty years and recently I met them recently, and we spent a weekend in a cabin with two other guys, one is a baptist and one is a catholic.

[student: Oh my god]

What it is, [laughter] and by the end, oh, by the end of the time they said, yeah it makes sense, you know, what should I do now? And I ta...teach them [unclear]. I think if you sit down and talk about it calmly, and logically, and if it doesn't work the first time, if you hit a brick wall, you stop! As you will learn, in buddhist logic, you are not allowed to debate a person who does not accept the principles that you are using to prove what you're proving.

[student, Nina Vicari: What?]

I'll give you an example. If I'm trying to prove that, ah...my, my, my Honda is a car, okay? I'm trying to prove that my Honda is a car, and if someone doesn't...I have to, the guy that I'm talking to has to accept, that if something is...let's put it this, another way...

[student, John Stilwell: He's got to accept what a car is.]

Well no, hang on...well I'll give you, I'll give you the example in buddhism, okay, the, the classical example, okay? If sound's something that is made...if sounds something produced, sounds...how they produced...do they have causes?

[student: No]

Yeah, all sound has causes, sound is produced, okay? Is anything produced also impermanent, if something has a cause will it always die?

[students: Yes.]

Yes. No? Kylie say no. If something is caused, will it always perish?

[student, Kylie: No, well I would demanding that your buddhahood, for instance, is something that's caused and I don't know that [unclear]]

It's a difficult question. Ah it does perish from instant to instant, no, it's a good example, it's a famous example...it's a famous example. That's why the word permanent, the english translation permanent is a little tricky.

[student: Also cessations, for instance, I thought they were permanent.]

They are permanent. Are they caused? No. [unclear]

[student, Nina Vicari: Why would you go no further with the debate, I'm, I'm still lost.]

No, it works, hang on. Let's assume that you accept that sound is caused...sound has causes, sounds have causes. I'm snapping my fingers, they make a sound, okay? If something is caused, it must perish, let's assume you accept that. Bill.

[student, Bill: It is a relative phenomenon related to something.]

Now suppose you go and meet someone who says sounds...never end, sounds do not perish, and you go up to them and you say well let's, let's, let me ask you something... I'll ask you two questions. Is sound something that's caused? And he says, "Yeah." And I say, "If it's caused, must it perish?" And he says, "Yes." So he accepts everything already, he didn't come to the right conclusion with the right facts. He accepts that sound has causes. He accepts that if something is caused it must end. The only time you're allowed to debate a person in buddhism, that's, and to debate with him why it's true that sound is perishing, will perish, is if he already accepts those first two thoughts. He already accepts everything he needs to know to draw the right conclusion, he just didn't draw the right conclusion yet. You're not allowed to debate anyone in, in any other circumstance, it's very interesting, and if you think about it, every debate you ever win is simply demonstrating to the other person that he should have drawn this conclusion from what he already knows.

[student: So you're not allowed because you won't win the argument?]

You cannot wi...you cannot establish the truth of it to him if he does not accept those two premises. Even if he does agree to...with you, it won't be true, it won't be because he's accepting the necessary facts, and he didn't draw the right conclusion yet...

[student, John Stilwell: Is the point that he's accept...]

That's the only way you can truly convince anyone of something.

[student, John Stilwell: Is the point that he accepts your same premises or he draws the same conclusions as you from those premises?]

Ah, he, he accepts the same premises by which you must draw that conclusion.

[student, John Stilwell: So the point is not...I'm trying to understand...he has to accept the premises and he has to draw the conclusion to [unclear]]

No, he has not yet realized the conclusion...he's, you're just drawing his attention to two facts that he already accepts which, which imply that he must accept your, your statement.

[student, Vilma Staiano: You have to argue the premises to begin with.]

Yeah, you check out the premises...you say to me, "Sound never ends." and I say to you, "Aw, it never ends, huh? Well, is it made?" and you say, "Of course it's made." And I say to you, "Well, do all made things end?", and you say, "Of course it ends, all made things end." so I say, "Well then you're crazy cause sound must end according to yourself." And that's the only way in buddhism you're allowed to argue with someone, technically.

[student: And if they don't agree with that, then you can't...]

They're crazy. They're called {nying dingwa}...by the way, that's another logical fallacy in buddhism, I mean, you're not allowed to debate a crazy person. [laughs]

[student, John Stilwell: Or else you go crazy.]

No, if he accepts that everything that's made must die, if he accepts that sound is made, and then he refuses that sound ends...he's crazy. Now, who was this argument made for? Did...by the way, this is the classical argument in buddhism when we study logic, that is the classical statement. It was for certain non-buddhist schools in India long, long ago who said that the word {om} was permanent. They said the very...the sound {om} was endless, never ends, never [unclear].

[student: The essence of existence.]

Yeah...something like that. So the buddhists that come out, is, is {om} made? Do you make {om} with your lips and your tongue? "Of course I do!" Well, if it's made with your tongue and your lips does it have to perish? "Of course." Well, then doesn't {om} perish? "Aw, yeah."

[student, Bill: They said it was the sound of the spheres and those spheres are,

who knows there since when.]

Yeah, yeah this is the first, so how did we get into this?

[student, Bill: [unclear]]

Oh, so all you have to do is to get them to accept is that if something causes another thing, it must be the same stuff. Apples...

[student, Bill: In the zen, they have this thing, and they say that enlightenment comes suddenly and it comes just as a jump, not just a [unclear] thing, in fact, for example.]

I'm, I'm not sure what it is, what it means.

[student, Bill: I find difficult just to relate this, this kind of aspect of the zen training where, you, you have to jump, if you want, you have to jump out of the, the training, in a way, if you want to realize something, it's not a counsel....]

You've got the wrong guy, I don't know anything about this [laughs]...ask me about, you know, swahili or [unclear] I don't know. I really don't know, I, I actually I know as much as any common person knows, I don't know. It is possible to attain enlightenment in a second, of course. But according to buddhism, it must occur through many, many years of plain old morality, plain old thinking, plain old practice, you know, it's not, boom, you know, from something that's not even similar. It cannot happen. We're gonna talk about that tonight. So anyway, the guy...you can get anyone in the world to accept that anything that has a cause, must come from a cause which is made of similar stuff, and whatever that cause is made up must have come from a cause that had similar stuff...and then it's, and then it's pretty simple...I mean, but it's so different to the way we were brought up it's difficult for people to accept, that's all.

[student, Vilma Staiano: Can, can you talk about a collective consciousness then, from, from this?]

Buddhism does not accept the collective consciousness...I, we wish it were, you know? The Buddha could share his consciousness with me, I wouldn't have to suffer, I wouldn't have to get old, I wouldn't have to go to the dentist, you know? Huh?

[student, Bill: The collective unconscious [unclear] be there, then you know...]

[student, John Stilwell: What's collective karma then?]

That's a different thing, that's a different thing. We are all, since we are doing a virtue tonight, assuming we have three paths, ah, we will all meet each other in our pa...buddhahfields, we will, in our paradises. Ah, but that each person collects...individually.

[student, John Stilwell: So how is it...]

We'll talk about it, [unclear]...these are beautiful questions and that's why it takes five years to go through the course and you will see all those things. And these are exactly the questions that buddhists had two thousand years ago.

[student, John Stilwell: Why is it not possible for mind to, to come from a collection of other causes, resulting in the arisal of mind?]

Can your ah, physical matter come from something like mind?

[student, John Stilwell: Well, say I'm baking a cake, I mean all the ingredients result in a cake.]

Could, could a...yeah, the flour is the main ingredient, the flour is what we call {nyer nun gyi gyiwa gu kay}...it's the main stuff that comes into the cake and it must be similar to the cake...

[student, John Stilwell: Right, it's part of it, and then you break down the flour and it has other stuff that constitutes...]

Yeah, what caused the flour? The seed of the flour, which had a similar stuff...it has to be, you just think about it. I can't and I...you, you, you won't a, believe it right away, I can promise you that, but over a matter of years you...it will sink in.

[student, John Stilwell: What I'm trying to get to, are there sub...in essence, sub-components, endlessly...]

Oh, we'll get to that...we'll get to that. That comes in chapter two, [laughter] [b: Abhidharmakosha]...{semba tsorwa tushay da}, that's a line...yes?

[student: I, I'm just wondering about what's the difference between matter and consciousness, because if buddhism [unclear] says there's a point in time when there's a voidness and there's a period of creation, when physical matter comes into existence, why couldn't it have consciousness come into existence in a similar way?]

Universes die and are born and that's taught in the [b: Abhidharmakosha], third chapter, at the end. But ah...they're not made newly, I mean the stuff comes from...

[student: Somewhere.]

Yeah, and especially the beings...like some people say, "Well where the beings go when the universe was being destroyed?" They move...their, their consciousness shifts to another universe for that period...according to the [b: Abhidharmakosha].

[student: They move.]

[student: They sublet.]

According to the [b: Abhidharmakosha], that's how a world is populated and it goes through how, you know, which beings come first, how beings come first...like that...they move from another universe.

[student: So there are infinite universes in existence at any one time?]

Pretty much, yeah. That's another debate, around the third chapter of the [b: Prajna Paramita]. Okay? All right. Ah, having established to your complete satisfaction [laughter] that your mind was beginningless, what accounts for its content? At any given time? [laughter]

[student, John Stilwell: Television!]

[laughter]

[student: [unclear] Budweiser commercials]

[laughter] [laughs]

The new ones are rather extraordinary...anyway [laughter]...[unclear] someone screaming in a bar, "I like it!", then again [unclear]...we're going to learn the four principles of karma, okay? Do you have, I need page thirty-four...

[student: Is this like the next step in the, in the proof of future lives?]

No...we've already proved future lives. [laughter] Ah, this is now, ah, proving how what, now what happens to you. What will your future life be like? I've just proved to you that you will have a future life.

[students: [unclear]]

No, you don't accept it yet so I'm not going to push it. You don't accept the principles yet and I, and I don't have...we'll get to it [b: Pramana Pratica], second chapter, nineteen ninety-seven.

[student, Vilma Staiano: But so much, so much of, of everything hinges on accepting that, so at this point it's about faith, which is a little uncomfortable.]

Oh yeah, oh yeah. Yeah it is at the beginning, it's called {samchu gyi}. No, it is true...but I'll tell you something else. The real principles of karma are in a category of phenomenon which we call extremely subtle, extremely hard to perceive. Down here, in what we call apparent phenomenon, apparent phenomena are colors, shapes, sounds, anyone can hear or see those whose not blind or can't...in the second category are things which are very difficult to perceive, and emptiness is in there. And deeper than that and more difficult to perceive than that is karma. It's interesting. The principles of karma are more difficult to perceive than emptiness and they must at first be accepted on scriptural authority, not faith, okay?

[student: What's the difference there?]

[laughter] No, yeah, there is. The Buddha said, who can't lie and know...who knows all things, which we have to prove to you, okay, and there is {Sector Prata Prata Vita}, nineteen ninety-eight...[laughter]

[student, John Stilwell: Which requires more faith than karma!]

[laughs] Okay, he said, {ji}, what's that? {Jimpay long ju tim gi bay}, famous, he

said, a, he said, "Give to other people and you will receive. Keep your morality and you will have bliss.", and he went on a long list like that, and that is the root text by the Buddha that proves karma and the only way you can perceive karma is through...deduction based on his words. You cannot see it directly, you cannot see it through deduction based on reasoning...on your own thinking, you cannot. Buddhism doesn't accept that you can perceive the truth of karma through your own thinking. We don't accept that, we don't believe that. At the...especially at the beginning, you must accept karma, you must perceive the existence of karma, the truth of karma through scripture and through thinking, "Well, that sounds logical." But, but you can't come up with it on pure logic...it's, we don't even accept that you can. It's interesting. You'll get into that, how to prove things, okay? Okay, anyway, if karma existed, [laughs] let's put it that way, all right? Let me see something...auuummmmmmm

[student: I don't know if I can explain it to anybody [laughs] [laughter] and make them, and make them believe it.]

He says here, name...well anyway...okay, that's all he says. He says ah...well anyway, he's talking about correct behavior, you know, why, why should you be good, for your future life. He says, "You will automatically be good for your future life if you understand these four principles of karma." These are the four principles of karma. It's on your homework, it could very possibly be on your quiz. I better make sure if I grade it.

[silence, sort of...]

First principle of karma, please say {le nyer pa}[repeat],[le nyer pa][repeat]. {Le} means "karma", karma. In colloquial tibetan, {le go} means "work". You know, what's your {le go}? What, what kind of line of work are you in? {Le}. Work. Three ways to commit {le}, how? Three ways to do {le}.

[student: Body, speech and mind?]

Yeah, body, speech and mind.

[student: Which is really mu...one, right? It's the...]

Well, mind comes first. You think you do something, and then you move your body or your tongue, the driver if you like.

[student: But even if you just commit an act of mind you could build karma.]

Sure. The simple...that's why we say three kinds of karma. The, the act of thinking is karma {le le jikten natso kay, le nay sembo umpto le chay}, okay?

[student: That's why boddhichitta...]

Fourth chapter [b: Abhidharmakosha], opening lines.

[student: Boddhichitta's in that, I mean [unclear]]

Oh absolutely it is in karma. Yeah. But just the act of any act of thinking is karma, and actually the definition of karma is the act of thinking. {Le} means {sembo...dal de chay} and what those acts of thinking inspire, in your body and tongue.

[student, John Stilwell: How does such a twisted concept of karma get out there in the world when such a simple clear definition...]

Well I think the...and, and in buddhist and in tibetan literature and in buddhist literature, the fact of thinking and the power created by it are sometimes also blurred together, they are separate things. The act of thinking is a mental stuff. Thinking is mental stuff. The power that's thereby created, the seed which is thereby created, is, is, is not mental stuff. It's what we call something changeable that's neither mental nor physical, okay, so {dem on gyi chi}...a non-chang...a changing non-mental non-physical [unclear], okay? Yeah, they, they sometimes blur together in buddhism too and, and when you're translating into english sometimes you have to choose which way you're going to translate it. Karma, meaning the action that you do or karma meaning the energy thereby created, which is gonna affect you later...see? It's difficult. [Unclear] we have the schools get into, well, is there any difference?

[student, John Stilwell: That's where it gets far afield, 'cause I mean when people start to hear you get the energy that you created they think there's this energy that floats around Pluto, you know, like you said.]

Well, we got to get into the [unclear]. Okay.

[student: Michael, doesn't it also turn into results?]

Never. But in, in common english it does. "Well that's my karma.", you know? [Unclear] in tibetan, in buddhism [unclear] {cur} is the sanskrit root for "to do". {Cara ti day} is the sanskrit word meaning "to do", like you eat, okay? Anyway... {le nyepa}, {nyepa} means "definite, fixed, certain". First principle of karma...karma is definite.

[student: Does that mean that a specific cause will produce a predictable result?]

It's very, very simple. What's the definition of good karma? Kylie? Very simple definition, [b: Abhidharmakosha].

[student, Kylie: That which, well a...you said there's, there's... a cause or as a result? As a cause? That way it causes something pleasant.]

Yeah. An action of body, deed or...body, mind or...body, speech or mind, which produces a, a, an attractive result, is the definition of good karma. Good karma means any action which you undertake mentally, physically or verbally...which produces a, an attractive result. Karmically speaking. [laughter] We'll get into that, but actually you don't even have to say karmically speaking, period. Any action of body, speech or mind, any thought, word or action which brings you an attractive result is good karma.

[student: Even if what you're attracted to is not something good for you, it's still good karma.]

Yeah, that's true too. That's true. What about bad karma? Just the opposite, any action...what? Laura, bad karma, give me the definition.

[student, Laura: Any action...]

Of.

[student, Laura: body, speech or mind, thought, word, deed...]

Which.

[student, Laura: which produces a bad result.]

Yeah, non-attractive.

[student, Laura: Unattractive.]

[student: But how does, I'm sorry, how does that tie to the principle of karma is definite?]

Well there we're going to talk about it right now. The, the bottom line is that, ah, a virtuous deed, a good deed, a good thought, a good word, a good action can not, and will never, produce anything but an attractive result, period. So Kylie...

[student, Laura: Is that the same as what goes around, comes around?]

Sure. If you're in our bosses office, [unclear], and a, you have just made a major error, that he doesn't know about, and that you can get out of by not saying anything...or by, or by slightly avoiding, you know, I'm not telling him the truth...

[student, Kylie: You mean something that I can't fix and a, I don't tell him about anyway or something that I can fix and I just don't tell him about it 'til after I fix it?]

Something that you...some bad thing in business that you are responsible for, okay? And he asks you, "Were you responsible for that?" And if you slightly twist the answer, you're off scot-free, he will never know...and that's easy for you, 'cause you're a computer expert, so computer experts can always say it was a transistor chip went off you know, instead of "I hit the wrong key and [unclear]" you know...and if you then say, "It was a transistor chip."...and if, and if then he says, "You're a genius.", you know, "Thank you for your efforts, I appreciate it.", you know, "You're a good guy and you did the right thing.", that's, that's a pleasant result, he praises you. It's not, you know, "I'm glad to hear it wasn't your fault, you're a good man." Is that pleasure come from your lie?

[student, Kylie: Well, as Rinpoche has explained many times, the, the result of karma usually is experienced in many, many lifetimes after the one in which it was created.]

No, no not at all.

[student, Kylie: Well, he said there's three ways it's experienced: in the same life it was created, in the next life and in many lives after the next life. And he said,

the vast majority of it is experienced many lives after the next life. So, and very few of 'em are experienced in this life, so I would say that it just must be some coincidence that the nice result I'm getting from my boss right now is from some other karma that was good and I would be foolish to think that it came from an unvirtuous act that I just a, committed which had been a lie.]

Yeah, that's all, that's all, okay? What's the opposite? Suppose ah, you decide one day to be truthful to your fiance, and ah...

[student: Just one day, huh?]

[laughter] A momentous decision...no, you don't [unclear] to tell the truth about something that you know she'll be angry, you know she's gonna get angry and that hurts you. So, but you decide that it's better to do it. And then, if you tell the absolute straight, god's truth, and then she gets very angry and screams at you, something very unattractive, did the, did the truth cause the anger?

[students, various: No. No. Never.]

[student: I think if you're an angry person, you're an angry person no matter what they say...]

No, no. If emptiness is true, that's not a true statement.

[student: No, I'm saying if you, if you allow anger to hang around in your mind, you know, and you're ready to...[unclear]...if you have a choice to react to things and that's the habitual choice of yours, to react in anger...]

Wait, wait, I'm just asking a simple question. [laughter] Did, did telling the truth, did telling the truth result in a bad result? An unattractive result of her yelling at you?

[student: Well, by its very definition on the truth of something virtuous, so how can it produce something that was bad?]

Cannot, it cannot but we live our lives based on the opposite. We live our lives exactly on the opposite. You really do, and, and y...and I will go over to work tomorrow and I'll do it again, and I'm teaching it and I'm knowing it for years. It's, it's your nature, it's human nature, you know? It's...but, but start thinking this way and you'll...some things incredible will happen, you know? People, for

no reason at all, which is usually the way it goes, get, get very upset with you or they, they fire you or they scream at you or you know it can be partly your fault and often times there's no fault of yours at all, or it can be wholly your fault...but they're screaming at you, doesn't seem to make any sense, sometimes you're at fault they scream at you, sometimes you're not at fault they scream at you, sometimes you're not at fault and they praise you, sometimes you are at fault and they praise you...you know, it seems like almost random. It is. [laughs] It is. You're, you're experiencing results of different actions. Okay? It, it, it does...just think about it the next time you want to...you can tell a small lie, a white lie and get out of a problem. Ah, that's not why you got out of the problem. Or you do a little bad thing that nobody's gonna hear about, nobody will know, it must bring suffering to you, it must. That's {le nyepa}, that's the fixed quality of karma.

[student: Well, unless you ah, do something to nullify it.]

We'll talk about it, we'll talk about it. We'll get there, yes?

[student, John Stilwell: Is that what they [unclear] people talk about, purifying your karma, is that essentially what they mean when they say, you know, purify your karma is to go into a situation, perhaps knowing that doing what's virtuous, telling the truth, getting screamed at, you're in essence providing the framework to have this negativity come upon you and experience it with some objective [unclear]...]

It's not a practice, it's not a practice. I mean, I understand what you mean and it's true. It's true that when the person screams at you, you can take some comfort in the fact that you've just worn out a lousy karma.

[student, John Stilwell: Have you in fact?]

Ooo yeah, you have. If you react with any kind of being upset, you've just created exactly the same karma again, and you'll be yelled at again.

[student, John Stilwell: So, so, so if you, if you hadn't created that opportunity for them to yell at you, you would not have experienced that karma.]

Not true. That part is not true. You see, you could have done a proper mahayana purification. In the comfort of your own home. [laughter]

[student: [unclear]]

No, not have to be ah, not have to be dealing with it. You know, you could [unclear].

[student: [unclear]]

But actually, at that point, you have...John, you have no choice. You have no choice, you have to tell the truth, you have no choice.

[student, John Stilwell: The choice is to purify now or later, you tend to reap the, bear the results later.]

It's not so much to purify, it's just that you want to create good karma, you have to tell the truth. There is no other option. There is no option.

[student: Michael, like the example that you give the first lesson, right? That's when you lied and you create some profit for your boss and enjoys the result of a good karma, but still, between you and yourself at night there remain the fact that you lied.]

I lied, I do lie.

[student: You're not following, you're not following your moral, ah, setting.]

But what will let you follow...you see? Why, why is it that we're still lying, why is it that I'm still lying after four years, you know, of life? And after twenty years of buddhist education. It's, it's your instincts. It is your instincts...and it is because I didn't study well enough, or I didn't meditate on what I knew.

[student, Kylie: What about when people are sort of demanding you like them? Like, if you were being straight forward in business and n...no business would ever get done. Like, c'mon! Tell me another way! You know what I mean? Let's haggle here.]

It's not true, it's not what makes the business succeed, it's so funny, y'know? And that's why people bust their brains over how to succeed, you know, it's so funny. No book ever written that didn't have these four principles in it, about how to succeed, was true. Period. You know? Those books are even so contradictory to each other. Donald Trump tells you to do one thing and ah, what's-his-name, the

head of A...IT&T, what's his name, he tells you to do the opposite, the head of Sony tells you to do...I have to read all these books, my boss made us read 'em. You know, after a while you say, "Well don't you remember the book you gave us last, it said to do the opposite." [laughs] [laughter]

[student: [unclear]]

Yeah, right, okay. It, it's a, it's a very revolutionary concept...it will change your life. If you try it, you will...he talked about when does the karmic result ripen, but there are constantly ripenings. Even minor ripenings that will start to take place all the time around you. What would it be like, what would the world be like if everyone believed in that first principle? You know, people could, could never lie.

[silence]

[cut] You know, if everyone believed that that was true, in their own self interest, no one would ever lie, and then what would the world be like?

[student: Wow.]

What if out of their own knowledge, people understood clearly that they cannot lie. And if you could believe everything that everyone ever said to you, because you knew that everyone in the world understands this karma, so no one can ever lie to me...it would be incredible. That's, you know, when we were in religion class in university, they used to say well, the test of religion is what would happen if everybody were doing it, and they said buddhism's stupid 'cause there'd all be no kids. [laughs] No, but, this is the real thing. I mean, think about it. Yeah?

[student: Michael, aren't there circumstances where you...I mean I can think of extreme circumstances where you would have to lie to save a life, ah...]

We talked about it.

[student: [unclear] to save a life. So then isn't there such a thing as mixed karma?]

Well we talked...there is absolutely a thing called black and white karma, and we talked about some examples in one of the classes we had. Yes it, a boddhisattva

is required to lie, by his vows, if it's gonna save a person's life, for example. Now he does get a bad karma.

[student: He does?]

Yeah, I mean I've checked it with my lama recently, 'cause someone...people were asking these questions a lot. "He does get a bad karma." he said, "The good karma he gets is ten thousand times more powerful." The bad karma he gets, because of his motivation, is extremely minuscule and even then he knows how to purify it the next moment, so...no big problem, yeah, in his own home, you know? [laughter] No he doesn't experience more than the second itch on his finger or something, you know, so that's what [unclear]. Okay, that's the first. Think about it, it's revolutionary, it's extraordinary. No good action that you ever do will ever cause you any pain. And no wrong action you ever do will ever cause you anything but pain. Impossible. Ah, and you accept it with all other kinds of causes, like Jesus is always talking about fruits, and that's why he's always talking about fruits. You know, plant a lemon seed and stand over it and beg an orange tree to come up. [laughs] It's crazy and you accept that it's crazy...a lemon seed cannot and never will under normal, and except for biogenetics or whatever, ah, create an orange tree, impossible, impossible. They are of different natures, they are of different stuff...goodness creates goodness, badness creates badness, it will never mix, impossible, impossible, you accept it with seeds, physical seeds then why not accept it with mental seeds, you know? No one in the world would, would plant a garden with cactus seeds in New York, you know, hoping that they would get an evergreen tree...that'll live to the winter, it's crazy. You know, it's impossible. And it's the same with a, karmic seeds, mental seeds, it's, it's just impossible that something good creates something bad. Or that a, or that a wrong act would create some pleasant result for you, impossible...if you think about it the way a child would think about it, they're completely different stuff. Just comple..one is sweet, one is sour, how, who would plant a lemon seed to get a sweet apple tree, it's impossible. Yeah?

[student, John Stilwell: So if our, our mindstream is...[unclear]? All of our past karma, you know, that's brought us to where we are, all, all of the workings of our mind that's brought us to where we are right now, right? Those are all causes and conditions which had come together to create us in these circumstances. How does our freedom of choice come into play with this our volition? How is volition separate then karma and mind? Is it? Is it not?]

It is true that, and Tom often mentions it, you know, you gotta have some

extraordinary virtue to believe in virtue. You know it's almost a catch-twenty-two. And that's true, unfortunately it's true, you know, buddhism, people say, when you read the descriptions of the animal realms, in the [b: Lam Rim], in the big [b: Lam Rim]s, which you will do someday, aaah, they say animals...especial suffering of animals, is that they only do non-virtue. I mean my lama used to point to the robins, he'd say, we see a fresh spring coming, and the robin is there on the lawn, and we're happy and he'd says, "Oh my god, the robins are here again." 'Cause he can't bear to see them, they, they...

[student, John Stilwell: Kill insects and worms?]

No, they looking for worms and they dig all around the yard, they go methodically through the yard, 'Ding, ding, ding,' and when they finally hit one and they go, 'Kkkkkku-kkkkkkee', and they pull the worm out and you see the worm getting cut in half, and the worm is dying, the worm is jumping around and the bird is just eating it, alive, you know? They create very bad karma. The animals are almost predestined, by definition, to go down. They can't create a good...they can't do a good thing. So buddhism people say, well wasn't that unfair, you know, isn't that unjust? It's, it's the way it is.[laughs]

[student: [unclear]]

Yeah, animal realm is pretty much a ticket down.

[student: It's better to be a pet...keep them from killing, like, anything and if, you know...]

[student: But if you're a herbivore you don't.]

No, that's true...yeah, you don't collect the karma of killing, you know, at least you don't collect the karma of killing.

[student, John Stilwell: My question was: How does volition be...come into play with karma? Like our karma's brought us to where we are.]

It's the karma to have the volition to care about karma is what I'm saying.

[student, John Stilwell: Ah...oh.]

[laughs] [laughter]

[student: You still have a choice.]

[students: [unclear]]

[student: If animals go to lower realm one day, it must be an opportunity for them to create a good karma or circle out there.]

It's the only way.

[students: [unclear]...gotta go up...]

No, that's your...that's John, what John said about, you wear it out, by suffering it wears it out, the power of it wears out. But even in hell they're struggling with each other, they collect about a, a lot of bad deeds in hell. People murder each other in hell every moment, so.

[student, John Stilwell: So is volition different than karma or is it the same thing?]

{O yohr}, we'll get there. [laughs] [laughter] No, it's good question, it is really good question but I can't [unclear] about that. It is a good question and don't stop asking questions but I'll just tell you it's coming.

[student: It's the chair.]

[laughter] No, it's very good, the stock hasn't come so it means that you were sleeping. [laughs] I have to wake you up. Yeah?

[student: I was just ah,...]

Okay good, okay. Second principle, [laughter] second principle, {le, el che wa} say {Le}[repeat], {el che wa}[repeat]. The effects of karma...the results are bigger than the cause.

[student: Bigger?]

Yeah, results..

[students: Could you...could you break it down?]

Yeah. {Le} means "karma", {el} means "to increase".

[student: Create?]

Increase, get bigger. {Che wa} means "bigger", bigger and bigger. My, my temple's name in New Jersey is {Rashi Ge Pel Eem}, {ge pel} means your virtue gets bigger and bigger, {ge wa pel wa}.

[student: That like your [unclear].]

Yeah, it is. {Pel gay} means, {pel gay} means like, ah, what do you call it? Prosperity, things getting bigger, wider...

[student, Nina Vicari: Multiplying.]

Very, very, very simple principle and you'll accept it, I think, the moment I say it. I hope. I always give the example of a...one day there was a wind storm at our temple and a tree fell down on the roof of the temple. And my lama said, "Oh, you go up and here's a chain saw, you go up and cut it off, the top of the tree down.", you know. And it was raining, and I got [unclear] in snow, so my lama told me and I was really scared, I was truly very, very scared...and I went up there and I'm...got my legs around the tree and I got this chain saw, and, and I was very scared, my legs were like shaking and people were making fun of me, you know? And a, and I thought, at that moment I thought, you know, we have these big oak trees around our house and they, they come from, what, walnuts you call them?

[student: Acorns.]

Acorns, yeah. And the squirrels come and [laughter]...

[students: [unclear]...cause and effect...palm trees from walnuts...[unclear]]

[laughter] Sorry. Okay, I thought, you know, what if when this acorn fell down here twenty years ago, I had taken that god damned acorn and thrown it on the asphalt, on the street, you know? It would never have grown, you know? I was just thinking that while I was cutting the tree, it occurred to me, if I had gotten a hold of that acorn when it was big enough to handle and thrown it out on the street I wouldn't be up in this god damned tree. [laughter] It occurred to me,

you know? And that's really true, it is true in the physical world, that the causes are minuscule compared to the results...the causes of the human being are, are one cell of sperm and one ce...egg, you know, or whatever. They're, they are, they are cellular, they are tiny, tiny, tiny little causes and they create, you know, fifty, sixty, seventy years of human being. Ah, the causes of a tree are, are, are infinitely smaller than the tree...I mean if you weighed the mass, I don't know what it would be, those oak trees are like fifty feet high, or forty feet high and the acorn is, is, I don't know, a couple grams, you know. It's a physical principle that the...all seeds are, are tiny compared to the results, and it's true in karma also. It's true mentally also. A tiny bit of irritation, at a person at work, will make you suffer for many hours in the future, and, and hard suffer, it's a, it's a cruel, ah...

[student, Vilma Staiano: But then the good seeds are the same.]

Yeah, but the good seeds are vastly outnumbered. [laughs]

[silence] [end side one of tape]

[cut] [student: I mean, are we making a distinction here between the sort of apparently distinctive cause of that tree that you're talking about that fell on the roof, as opposed to the long stream of phenomena that produced that tree, in other words, the tree that produced the acorn, if you had chopped that down too, it wouldn't have fallen on the ground and then you wouldn't have had to thrown it and then the acorn that produced that tree so if you went three trees and threw the acorn...]

No and if I went back to a bad thought I had this afternoon, [cut] they'd say that about, you know, liberation, you know, do it now or do it a million years from now, you've got to do it sooner or later [laughs] you know. It's true, yeah...if you don't do it now, it means you just have gotta do it later.

[student: So what's the logic then that goes into distinguishing between, you know, the acorn that fell on the grass being the cause of that tree versus ten acorns ago that a...]

Oh it is the, it is the direct, we call {neil study, prag rig}, second year, fourth course, okay? Basic logic, it's about the third subject, okay? Yeah.

[student: [unclear] I'm sorry, I don't want to side track you too much. I

understand the, I understand your example but it's still an analogy, I mean, you know...]

I could give you a mental example, okay?

[student: Okay, that's good]

And it's very, very clear and applicable in your daily life, you know, let's say I [cut] as vice president and I know in advance that since we are going to be peers, or even that he will be my superior, that by the definition of a human being I will, I will get jealousy towards him at some point, it will come. I know in advance, I know in advance of him getting, I know in advance of suggesting him for the position that I will be liable to have jealousy towards him. And if, and if as the process of my substitution takes place, I actively watch my mind and don't let the first thought come, don't let the first one come, you know, never let the first one come, the rest will never come. It's true. Now there's a famous...you know the eight verses, a famous {Kadampa}, the early hard core buddhists of Tibet, beautiful buddhists, you know, the first...you guys are the {Kadampa}s of America, right, okay...the {Kadampa}s of Tibet, who were really the greatest practioners of buddhism because it was new for them, ah, you know, ah...they said, what is it? It goes a, {dak ta shen na neyay shen, chel du dopa da dopa gyur} something like that, it's not the correct...but it means the minute you have a bad thought, the minute the first one starts, stop it. Do all you can do to stop it because it's only gonna multiply later. If you stop the first one you'll never get twenty others that will come from it.

[student: Okay, assuming that you, you know, have a thought that goes in a particular direction and tends to, say, build, build speed, [unclear] like a himalayan snowball down a hill, but, how does that relate to the idea that, you know, if if, ah, for instance, you said if you are irritated with somebody at work for a minute then, you know, in the future you'll suffer for hours or days?]

You have to study the Mind-Only school. And we will. And, and it's really, really incredible because what you get a vision of, you know this is like {dokpa}, you get this vision of a tiny little twisted seed in your mind causing your very mind to be poisoned, and as it...you can even see it and feel it in your mind spreading through your mind, twisting and poisoning your mind, a small genetic defect in a chromosome, you know, causes this twisted, ugly baby, you know, and it's the same in karma. A small, tiny defective thought, such as a moments hatred towards someone at work, ah, grows, grows, grows, twists, twists, twists even if

you never have that thought again, karmically, through time, it grows and gets uglier on itself, it twists, it expands...like a human body does.

[student: It continues to grow until it ripens?]

Oh yeah. All seeds...give me a seed that doesn't.

[student: Like everything else, right?]

Yeah.

[student, Fran Dayan: But you have to put it in water.]

Yeah, the conditions, no, and she's absolutely right...the conditions must be present. One of the conditions is ignorance.

[student: Well, when you realize what you're doing and you stop it, then you're cutting it at least.]

Well, what's interesting is that there's a big debate, you know, do certain kind of bodhisattvas or arhats, do they remove the seeds of their bad karma?

[student: No.]

No, they make it impossible for them to flower.

[student: Wait a minute, arhats no, they have to, well...but they have to, they eventually it'll all...]

Even the, even the seed will be destroyed. But, but the trick is, in the beginning, is to make...it's like the seed is still there, you just don't put any water near it. Never let water ne...get near it, never let sunlight get near it. Ignorance is water, in fact, when ah...fourth chapter, third chapter [b: Abhidharmakosha], okay? It describes ignorance as like water, that, that, then your bad deeds can flower.

[student, John Stilwell: I was wondering how you could purify somebody with a bazillion lifetimes of stuff, you know? In just one lifetime, that's a...]

Yeah. Yeah.

[student: But there is a classic karmic seeds that will never come to fruition, right? Which would be the bad, ah, karmic seeds of a buddha that have been neutralized or purified, right?]

They don't exist any more.

[student: They don't exist any more?]

At the eighth level of the bodhisattvas levels they are destroyed. {Arikte bakchak}, especially the seed for ignorance, we'll talk about it.

[student: So then there's would be seeds that would never be...produce anything because they were [unclear].]

They will actually be destroyed. Yeah. Okay. Say {le ma chepa} [repeat], {dang} [repeat], {mi chepa} [repeat]. So remember to just keep that vision of a tiny lousy...defect, twisting-growing, twisting-growing, twisting-growing, it hap...it's true, it is true and it's true of any twisted thing you see, in nature, okay, from one small defect in a, in a seed. Okay. {Le} means what?

[students: Karma.]

What is mommy, in tibetan usually?

[students: [unclear]]

[unclear] okay? {Chepa} means "did", past tense of to do, "did", did. {Dang} means...

[student: And.]

"And". {Ma chepa}. {Ma} means what?

[student: Not.]

"Not". {Che} means "to touch, make contact", okay? {Che}. {Che} means when two things touch or make contact. What do you guess it means? {Chepa}'s part of that verb to make contact...it's also the past part of the verb, {du, du}. What do you think it means? Uh uh ah ee ee ee ee {le ma che}...{le ma che}...

[student: If you, if you did not have the karma...]

Yeah, then {ma che}.

[student: Then it won't touch you.]

Yeah, the result cannot come to you. Okay? You will never meet up with the result. It seems almost foolishly simple.

[student, John Stilwell: So {le} is karma, {ma} is not, {chepa} is did...]

This and means "then, and then" and then {mi te}, you'll never bump into that result, that result will never come to you, impossible.

[student, John Stilwell: {Mi} is never?]

{Mi} means "not", {chepa} means "to [unclear]". Excuse me?

[student, John Stilwell: Both {ma} and {mi}? Mean not?]

Yeah, {Ma, mi, ni, neigh}, there are actually four negatives in the tibetan...which you will never get to. [laughter] If you don't do it, you will never meet that result. So don't go to work, hoping for that promotion, if you haven't done a virtue because...simple...that's...don't expect a tantric result, don't expect to see deities and go to some paradise before you die, if you, if you don't know, don't do any of those three principle paths, forget it, impossible, according to the laws of karma, impossible. Ye...how could it happen?

[student: They say the [unclear] at the beginning, the first priests and all [unclear] believe in the karma and the [unclear] within the vinaya because it was a kind of philosophy like from this point seems to me that leads you towards a, you know a pac...being passive, like the indians who say, so what? You have the result of thousands of life, we cannot change that so then, you know...]

I don't think it's true, I think the great buddhists of India, like king Asho, they were social activists, I mean he built all the highways in India, I mean he took buddhism to Sri Lanka, he took it to Thailand, distant people, I mean they were not, you know, y'know, I hope nothing happens...it's not a...now-a-days, I'm a...I agree very firmly that India is a, paralyzed, and they say that themselves. But it's, I don't believe it's from any pure understanding of buddhist phil...any hindu

philosophy, it's just from something else, it's from some other karma. But it's not from the teachings that they received, they don't teach you to just sit around and let people suffer [unclear].

[student: It's very much into their culture.]

It is, no, it's, it's thick in their culture.

[student: [unclear] like in Mexico, like that, I mean [unclear].]

No, I know, it's worse [laughter]...but I...it's not the cause. I would not say that a correct understanding of karma would make you anything less than a very engaged, compassionate person...you wouldn't sit around, ah, like I did last night, at a gala affair, indian diamond dealers on which they spent a half a million dollars, while people in their country are starving and suffering, you know. [unclear] Okay, ah, {le ma chepa dang ma chen}, so don't stand there and say, "Oh, I hope this tree comes up, I hope this tree comes up!" and you didn't plant a seed, you know? It's like, foolish. Don't expect anything good if you haven't done anything. And on the other hand, ah, if you can at least once at work avoid a bad thought that you almost were going to have...you know you almost thought something bad about somebody and you caught yourself, you just, ah, nullified the result, it will never come 'cause you didn't do it. It's nice, it's, it's a nice thing. You know, I often-times during the day, I say, okay I had all day, first half of the day I was angry. Like today. But at least, you know, I was able to cut it off at twelve o'clock, okay, so from twelve to twelve thirty I, I didn't do anything wrong to make a bad result [unclear].

[student: Like these two principles, going back to the same point as I was telling you before, it seems to me that, that let's say someone doesn't have a job, right? So he doesn't even look for a job because he says, that's my karma and if I don't have the reason in the, in the past for me getting a better position, a job or some money, I would not look at all, so it leads into being very passive.]

But shouldn't he rather go out and do some good deed so he can get a job [unclear] later. The see...by the way, I mean one principle they were I didn't write up here I guess, it's always later...right? I mean, you don't plan onna...there's always a time gap between the seed and the result, I don't know why they didn't put that in these four principles. Nagarjuna says, a very beautiful line in the [b: Letter to a Friend], {Shi ting}, he said, it's a very unfortunate, that when you do a bad deed, you don't see a big cut open up on

your arm immediately as if a sword had just chopped your arm, somebody ripped a hole in your arm, like, you squash a bug, it's very unfortunate, says Nagarjuna, very bad luck, that as you crush the bug your own ribs don't start to break. They will break in the future, they will be crushed...unfortunately there is a time lapse. And that's why we're still here. You know you would never do a bad deed if, if you started to lie to make money and suddenly the money disappeared from your pockets. You know, if you start to lie and then suddenly all the money you had in your pocket disappeared, then people would figure it out. [laughter] People would stop lying, you know, people would really stop lying. That's not the way it is, there's always a time, there's always a gap. That gap is what makes us suffer, 'cause then you, you have trouble intellectually, you have to tie the cause to the result and there's some empty space between there. It would be very convenient if ah, you know, the moment you hit somebody on the head, your own head hurts, as bad as it will, but that's not the way it works. There is instant karma, and and, there's extraordinarily bad karma that can give you almost instant results, ah, killing your father, killing your mother, stuff like that. And there are ah, the opposite, which is extraordinary virtues in this life can create a tantric result in later life and that's accepted in, in the scriptures.

[student, John Stilwell: Can you give us some examples of the good...I mean, how to get good results?]

[laughter] Three principle paths. Three principle paths. Practice them well in this period of your life and then the following period you can achieve ah, paradise in this life. Okay. And if you don't, don't sit there waiting for paradise, 'cause it will never come. [laughs] Your choice. Ah, if you don't do the karma, you will never meet its result. If you don't do the karma, you'll never meet its result. And if you don't make an active effort, you know, not even fifteen minutes a day to write on your homework sheet, to, to get those three principle paths, then don't blame all those teachers who flow to New York to give initiations 'cause nothing happens when you give the practice, you know, that's your fault, that's your problem. You have enough time to eat, right? And do the other thing. Alright, say {le}, [repeat] {chepa}, [repeat] {chu}, [repeat] {mi tsowa}, [repeat] {le}, [repeat] {chepa}, [repeat] {chu}, [repeat] {mi tsowa}, [repeat]. {Le} means what?

[students: Karma.]

What does {chepa} mean?

[student: Did.]

Yeah. Karma which is done. Karma which is done. {Chu tsowa} is a verb, it's an idiom, take out this {mi} and {chu tsowa} by itself means "go, just go away".

[student, Vilma Staiano: Doesn't {chu}, {chu} means "dharma", no?]

No, that's the other {chu}, this is {chi}, you're talking about {chu}. You're not the tibetan track so I won't yell at you. {Chu tsowa} means, {chu tsowa} means "just disappear", {chi tsowa} means, a, I'll have to think of an example...a...it almost means like rot away or...

[student: Evaporate?]

Evaporate, like that. If you, you know, have a box full of rice and you have a bad mouse problem, {chu tsowa} after a while. It'll just on, almost on its own it'll just disappear after a while. The cookies in our house tend to {chu tsowa}. {Mi tsowa}, {mi} means what?

[students: Not]

It will not. If you do a karma, if you commit a karma, it must have a result, it will never just go away, it won't get lost out there around Pluto where it got hit by an asteroid [laughs] okay? Impossible. Okay? It will never just go away. It's frightening, it's frightening, every little bad thought I had at work today, I can count on a result, I can count on a result, sometimes I feel it the next moment, I do something bad, I look at something I shouldn't have looked at, and almost the same instant I'm aware, "Oh, shit! I just did another bad karma!" It will not go away. I must experience that result.

[student: Even if you purify it?]

We're gettin' there. [laughs] [laughter]

[student: [unclear] working very hard tonight after we leave.]

No, it's, it's very weird, once you get good at this, then the minute you do a minor bad deed...I'm not supposed to look at a lady, I'll look at a lady on a street and at the same moment I'll feel the bad karma.

[student: Why not look? Doesn't it depend on what's in your head?]

[unclear]...yeah it does, but I'm saying with bad motivation.

[student: Oh, well, [unclear]]

But what I'm saying is that, at, at that, if you get good at it and if you watch yourself, you, you catch yourself the next millisecond and you, you're sadly aware that you have just thrown a brick into the future, you know? And a, [laughter] and you, you start to feel it, you start to sense it, you start to feel it as a concrete thing that is...that you just created it, and you feel it and it's very hard and it just went into the future, you know? [unclear] You start to sense it.

[student, Fran Dayan: Do you know what my definition of buddhism is? Talking to yourself a lot.]

Oh yeah, no, by the way, when you start, I must warn you, okay? When you start buddhist practice, I mean good buddhist practice, you, you start to a...things get worse. [laughter] Because you are for the first time noticing what's going on. Noticing what you've been doing all along but you didn't care about before and that you just let happen before, it's disturbing, and a lot of people get upset or they get sick or they go a little crazy or you know don...expect it it will come, and don't get upset about being upset, okay? So expect it and you get depressed the first...if your practice is going pretty good, at the beginning, you start to think, "I'm a bad person, I'm not doing anything right, I have such bad thoughts.". You're just watching, for the first time, the thoughts that you've had all along.

[student: What did you did with that, that Michael?]

You have to not get too upset about it, yeah, I mean you have to say, "Okay, let me take the worst ones and let me chip away, let me make some progress." you know? And that you should be happy about, and take a lot of joy in that and it's really powerful, it gives you great power, you know?

[student: But at...Michael also, you said at the beginning of the class, for instance, it's so difficult to take birth as a human next time around for instance, on this subject, okay? Isn't it also true, however, that if you take refuge properly, that that's the reason you're taking refuge, is to keep yourself from lower births are y...do you mean to say, even you do a great job and you take refuge, it's just so incredible that you're gonna go down for a while anyway, and eventually you'll

come back up or is refuge really refuge, I mean like, you know.]

No, refuge is like a, a house...that protects you from the rain, right? And if you never go to that house, no, it cannot do anything. The act of taking refuge without understanding refuge is useless.

[student: No, I, I'm, when I say taking refuge I mean taking refuge, I don't mean somebody who thinks they're taking refuge and they're not.]

Well sure, sure.

[student: But I'm saying is, isn't that the purpose of taking refuge, that no matter how difficult it might be to take human birth next time around, if you, if you use that fear to motivate you to learn how to properly take refuge then you should also not, like we were saying before, not lay around and say everything is fate, I can't do anything about it, you should realize that by doing that it'll actually happen, right, isn't that the purpose.]

Sure, sure, sure.

[student: But if you only take refuge once a day, you know [unclear]]

Well, the way that people take refuge, it's "Oh my god, I've gotta to do again.", you know? We didn't...we'll talk about refuge, we'll get to it. Okay. First chapter [b: Prajna Paramita], third course, {le chepa chu mi tsowa}, okay? Get into that mode of, of, of believing and sensing that you, when you do something wrong...and I'm not talking about killing people, the problem is that people think that to do a bad karma you have to kill somebody...no, a little lie at work, ah, taking something that wasn't quite given to you, cheating your landlord, you know or slightly weaseling on your taxes or bluh-bluh-bluh, the things that we really do do all the time, ah, it will not go away, it will, it, it must have a result, it will definitely have a result. You did it and if you don't do some action to remove it, it, it must come back to you, it must definitely come back to you, don't think that any little bad thing you did today will not have a result, it will have a result. And a bigger one. And a bad one, if it was a bad action. Okay, have some cookies. [laughter] Have some.

[student, Vilma Staiano: Was this how to stop desire for future [unclear]?]

Yeah, yeah, we'll talk about it. It's a good point, I didn't really tie it together but

we'll talk...

[cut] [unclear] {mepay}[repeat], {nyepa}[repeat], {nyepa}[repeat], {mepay}[repeat], {nyepa}[repeat]. See all these {nyepa}s? {Nyepa, nyepa, nyepa, nyepa, nyepa, nyepa}. {Nyepa} means "bad thing".

[student: Bad thing?]

Bad thing. Problem with something, bad thing about something, disadvantage of something.

[student: Why is it spelled n-g-e and then n-y in the same word?]

This one up here?

[student: Right.]

No, that's a different word. I'm only talking about the last word each time.

[student: Bad thing.]

Yeah. What are you gonna call it? The problem. These are the six problems of a human life.

[student: Oh, this is a title.]

Yeah, six problems of human life. These are the six problems that all humans have. {Nyepa} means, ah, "certainty", certainty. We had it before with {le nyepa}, that was the first principle of karma. {Nyepa} means "certainty". {Mepa} you know. You guys know {me}, right? What did I say about all these 'm' words [unclear]?

[students: Not.]

Not, not, there is no problem, {nyepa}, that there is no {mepay}, {nyepa} means "certainty". The first problem of your life, the first suffering of a human being...you don't have these sufferings of animals like you have to watch over your shoulder all the time in case there's a bigger bird behind you, you know. They do, they do and it's, it's a very horrible suffering of an animal, you know little fish...why do fish run away from you and they, they spend their whole life

looking over their shoulder and the day that they don't they get eaten, okay? Ah, you don't have that but we have all these. {Nyepa mepa nyepa} means there is no certainty in life, anything can happen tonight.

[student, Vilma Staiano: {Mepay} means?]

"There is no".

[student, Vilma Staiano: There is no.]

Yeah. One of the problems of your life, and you may have noticed it, [laughs] is that you can never tell what the hell's gonna happen next. [laughs] And it's true, okay, there's no cer...you can't bet on anything. There is no certainty in life, there is none. Especially if karma is true, and if your karmic pocket can have just about anything in it, any terrible thing can happen to you, tonight...we don't know, not sure, not sure about anything...except taxes and death, [unclear]?

[student: An awful lot about taxes lately, Michael, how does that [unclear]?]

[laughs] [laughter] No, I pay. [unclear] Okay, the second one is {lomba}, say {lomba}[repeat], {mepay}[repeat], {nyepa}[repeat], {lomba}[repeat], {mepay}[repeat], {nyepa}[repeat]. Okay, what's {nyepa} mean?

[students: Bad thing.]

Bad thing. What's a better word for that? The problem. The problem that, there is {mepa}.

[student: No.]

There is no {lomba}. {Lomba} means ah, "satisfaction". You are never satisfied. You are never satisfied, it's a human suffering.

[student, John Stilwell: It's such a drag too.]

I know...I can remember, you know, when I got the job where I work.

[student: Mick Jagger, nineteen sixty-six.]

Yeah, yeah, yeah. I got this job, they offered me seven dollars an hour to, to run

up and down to the jewelry district with jewels, and I was thrilled, you know. And then, after a while they make you a supervisor...and, and then you want to be manager, and then you want to be a director and then you want to be vice president and then, you know, and then if they tell you, would you like to run around 'n this jewelry bag for seven dollars, are you crazy, you know...you haven't changed, much, about the same kind of person you were a few years ago, but you'll never be satisfied now with that, you know, it's human nature, you always want more. Always. Okay, number three. I've misspelled this...okay, I've fixed that. And {lu}, okay, please say {lu}, [repeat] {nyang nay} [repeat], {nyang do}[repeat], {dorway}[repeat], {nyepa}[repeat]. {Lu} means...do you know what {lu} means? Or {ku}?

[student: Body?]

Yeah, body. We had it in t' bodies of the Buddha, we had {ku}. This is {lu}, it's the same thing. {Lu} means "body". {Nyang nya, nyang do}, we had that, in the definition of samsara. Remember?

[students: Again and again. Over and over.]

[unclear] Over and over, yeah. Over and over, we had that in the definition of sa...samsara. {Nyang nya nyang do, dorwa}, {dorwa} means "to discard, to throw off, shed", {nyepa} means "problem". What does it mean, Nan? How do you pronounce it? I mean, how do you translate it from the back?

[student, Nan: Ah, the problem of discarding over and over again the body?]

Yeah, okay? The problem that you have to again and again die. Over and over and over and over.

[student: But that's like [unclear] a human existence.]

Right, that's true. But this is listed in the, in the six [unclear]. You have to keep shucking off bodies. You, you can only ah, I mean it only has meaning...this is difficult, the first two have immediate meaning to you, and to me. You know I know that a, nothing in my life is certain, I know that I'm not satisfied, ever, I never get enough. But, this one is hard because we don't really accept the future life, it's not in your culture, to accept the future life. And it's hard...but if your mind has no beginning, then how many bodies have you shucked off? Countless, I mean you could pile them up. I mean you could pile them as high as

Mount Everest, dead bodies, rotting bodies, okay? Bodies of John Stilwell, since oh, couple hundred years, okay? No longer, right?

[student: Millennia.]

[unclear] Yeah, I mean no, the pile would be bigger than the planet. I mean it would reach the sun...you know, the pile of dead bodies.

[student, John Stilwell: Then you get into this existential question of, are they everybody else's bodies?]

[student: Michael, what is that, the whole meaning of the number three?]

Number three, the, the third problem of our life is that we have to keep giving up this body again and again, it means we have to die again and again. Then we have to go find a new body. All the bodies that [unclear] ever had, if you make a big pile it would be bigger than a, any mountain. You had many bodies before, many bodies like this...and you have each one you have to leave, you have to give up and you have to go find another one.

[student: Y'know, discussing it in this way, the problem of a, having to give up bodies over and over again, it seems that, that it, it's, it implies that you don't have to do that, you know, that it's possible to have a permanent body.]

Sure.

[student: Okay, now, that's something that a, you know, a lot of people don't seem to get, you know, at least in this culture anyway, y'know, is, is that something that's implied in, in asia, that people just know that that's the case and we just haven't gone around to doing that or...]

No, not at all.

[student: ...because it doesn't say, I don't see the big news or the big a, list that including something that says, y'know, you don't have to a [unclear], you can have a permanent body, you never see it listed that way.]

It's implied, it's implied when you're, when you're [unclear].

[student: [unclear] still don't sorta get that, you know that the object is, is that

you, you, that there's a state, there's this deathless state that is your more natural state than this one even.]

[student: But it's not static, right? It's constant, the belief in the Buddha?]

He does have a body, the Buddha's body changes from [unclear] as, as ours does...but it doesn't suffer.

[student: But it doesn't change in the same way.]

No, it has no suffering, it doesn't age. Okay. Number four. Please say {yang yang}[repeat], {ning sum}[repeat], {tsorway}[repeat], {nyepa}[repeat]. What does {yang yang} mean? It's an abbreviation for another phrase.

[students: {yang day yang day}]

Yeah, okay? It's the short form of {yang nya yang du}, okay? {Yang yang} comes from {yang nya yang du}. {Yang yang} means what?

[students: Over and over.]

Yeah, and in colloquial tibetan you say [unclear], over and over, {yang yang}. {Ning sum} is an ancient word, it comes a lot in the [b: Abhidharma], ah...

[student: Essence?]

No, it's not that at all, it's the border between...birth and, death. {Ning sum jorwa} means "to close the border". Which means to take birth again...and if you look it up in the dictionary you'll spend a few months.

[student: Border between?]

Literally it means to join the border...of...between birth and death, but what it means, the meaning of the phrase is to take birth. To cross across that border one more time. Okay? To cross that border one more time, into life.

[student, John Stilwell: [unclear] {Ning sum} means crossing border, and {jorway}'s [unclear]?]

[unclear] like the, the border between India and China is called a {tsong}. {Ning

sum jorwa} means to...you can think of it as crossing the border. It's actually connecting the...reconnecting into a new life.

[student, John Stilwell: {Jorway} is closing?]

{Jorwa} means "to join" [unclear] it's a...and it came into english as yoke, that which joins the, the animal to the cart. Yoga means a joining, okay?

[student: And {ning}?)

It's...doesn't have clear meaning here, it's related to words for heart but it's not that means here. So what is that, the problem of?

[student: Having to be born again?]

Yeah, having to be born again, again. So number three is, the problem that you have to keep dumping bodies over and over again, and then number four is you have to keep being born again.

[student, John Stilwell: How are those two different?]

The difference between death and birth, I guess. The drag of dying and the drag of being born. [laughs]

[student: You have to give up your body that you're used to and then y'gotta find another one with a...]

It's like having your car towed away and then you buy a new one, [unclear] she knows very well. [laughs] Huh?

[student: What's {jorwa}?)

{Jorwa} means "to join"...and it comes from sanskrit words for yo...[unclear], and that the english word for yoke [unclear] to join two things. Okay. Say {yang yang}[repeat], {toe mem do}[repeat], {gyir way}[repeat], {nyepa}[repeat] I like this one. What's {yang yang} mean?

[students: Over and over]

Okay. You know {toe}? {Toe wa} means "high", high. {Mem} means the

opposite, low. What's {tek mem}? Robert, you know? {Tek mem}.

[student: {Tek mem}?]

Yeah, this is {hina} in sanskrit, {hina}.

[student: Lesser?]

Yeah, hinyana. {Mem} is the, is this, is the tibetan word that they use in the word hinyana, that's not what it means here, it just means low here. The word for hinyana in, in, in tibetan is...

[student: Cause they call it low vehicle or something?]

Yeah, the lower vehicle...the inferior.

[student: Course hinyanas don't refer [unclear], in that way, do they?]

Well no, but a...I'll tell you something now, I mean, that the tibetans study hinyana better than any hinyanaist do. You know, where I learned theravada and go to Tibet, we spend a, I spent ten years on {Abhidharma}, that's the lowest [unclear] school, it's their...hinyana schools are profound, they are very, very high schools...if you could reach a hinyana school, you'd be set, okay? We're below, we're somewhere down...

[student: We shouldn't call them that then, doesn't seem [unclear].]

Not really, but, but compared to the...what you could be is {hina}, but, but compared to us it's {maha}, okay?

[student: But doesn't it just mean lesser in the sense that your scope is, is [unclear]]

That's it, it's for restricted scope, you're watching out for yourself, which is not a bad thing, you will never lose that scope...right? You don't give up the low..the lesser scope, you just build on it. But you still have that spectrum where you're watching for yourself too, okay. {Nyung nyung toe mem do, gyir wa}, {gyir wa} means "to become". And {nyepa} means "problem".

[student: And {do}? {Toe mem do}?]

To, t-o.

[student: Also?]

No, tee-oh. Think about it and see if you can guess, Stilwell.

[student: The problem of]

No, no, let'im, let'im, let him guess, let him guess! [laughter] No, you probably know it or something, all right teach it, Johnson, try it...guess! I mean.

[student, John Stilwell: Probably become, oh...problem...the problem that things, well vernacular.]

Yeah, you're right.

[student, John Stilwell: The problem that, that after high comes low, what it...]

Basically, yeah. The problem of a, in this life you keep going up and down. One moment you're on top, the next moment you're on the bottom.

[student, Vilma Staiano: This is the eight worldly thoughts? Next to the eight worldly thoughts then?]

Not really, not really.

[student, Vilma Staiano: Well what does that, what does that mean then?]

It's a different problem...you get a high position in, in the city government and then the, the, the next year they change mayors and you're dumped out and you're out looking for a job. And you join a corporation and you shoot up to the top and your company that's a...shares are going like crazy and then they a, cut back and a competitor knocks you off and a, your company is bankrupt. If you work in business, I mean if you work in a corporations, if you work in you know, competitive business for a while, I mean you notice that it, it's just a big cycle, you know, companies have gone out of business and going up and then going down and then going up and then going down and then going up, going down, you know...while you're on the up you always think you're a genius and on the way down you always think somebody else caused you to do that,

[laughs] you know? It's funny. Na...yeah always, your life is just one rollercoaster, that's number five, is the rollercoaster.

[student: This is, is superset of the three sufferings [unclear]?]

There are the three sufferings, the five sufferings, the eight sufferings, the six sufferings...in the [b: Lam Rim Chenmo]. In this book he chooses the six and he explains why, you know. [unclear] Number six, last one, then you can go home, almost...say {drok}[repeat], {mepay}[repeat], {nyepa}[repeat], {drok}[repeat], {mepay}[repeat], {nyepa}[repeat]. {Drok} means "friend", {dro po}...friend. In tibetan the word {dropo} means "friend...companion", I think companion may be better here, companion. {Mepay} you know.

[students: Not...not...there is none...there is no?, there is none...]

So what's it mean? Read it backwards, that's the tibetan [unclear].

[student: The problem is that there are no friends, no companions.]

Yeah, no companions.

[student: The problem is that you're alone, in other words.]

No one can go with you. No one can go through this life with you, forget it, yeah, you're on your own. One of the sufferings of a human life is that you're on your own, that no one can accompany you. Especially, when in reference to death, okay? You're totally alone forget, you know, girlfriend, boyfriend, wife, husband, friend, son daughter, parents...no such thing, I mean, the basic truth is that you're on your own.

[student: Even for people they're not parenting ah, together they have a couple of friends and are married and they're seem very stable and that.]

There will come the day, if they live that long, or if th...or if they die in a nice way, that you know, one will be holding onto the other one's hand in the hospital bed and the other will go by himself, y'know. It's, it's that bad and you can be holding his hand and he will go, you know...we have it, we saw it the other day. So's [unclear] can be touching him, you can be holding his arm, you know, "Don't go! Don't go!", he goes...and you're alone.

[student, John Stilwell: Is the point of this is that you go through life alone or that you die alone?]

Well you know that sometimes people, for a brief period in their life, are together and they have apparently a companion, but the truth is you don't have a companion.

[student: That's in all the six realms, right?]

Yeah, I mean, obviously a lot of these are...obviously, I guess, all of them apply. [unclear] but he's just using it as [unclear]. Last thing, one sentence and then you go. By the way, this is supposed to...make you realize that in your next life, no matter how, groovy things are, they're no good, okay? [laughs] Still gonna have these six, even if you manage to pull off a human birth, it's very difficult. My, my lama says it's like winning the lottery...ah, y'still have these problems and when you get there, after winning the lottery...

[student, John Stilwell: Wasn't such a great prize.]

[laughs] You still have those six to look forward to.

[silence]

You might end up learning tibetan after all. [laughs] It's a secret plot. You already know a lot, you're gonna learn more. Okay, please say {nyin sen} [repeat], {kundu}[repeat], {karpa}[repeat], {tun ngel lo}[repeat], {tu nga}[repeat], {de che}[repeat], {nyin jun}[repeat], {kay pa}[repeat], {lak}[repeat]. Okay, {nyen} means {nyemmo} which means "day", day, d-a-y, day.

[student: Is that related to {nyimo}, like sun?]

Yeah. Related to the word sun, {nimo}. {Nyen} means "day", what do you guess {sen} means?

[students: Night.]

Night. You know {kun}, I think. {Kun}...{kun ga}, that word {kun ga}? {Kun} means "all", {kun do} means "at all". {Kun do} means "at all", a-l-l.

[student: [unclear]]

It's a plural, those...there's a couple words for {kun}, {t' tam jen} means "all", {tam lam} means "all". [unclear] {Karpa} do you know? {Karpa}? There's a book coming out {tarpa}, why did they choose that? {Mok shah} in sanskrit. [unclear] Freedom... liberation...freedom. You know {du nga}, that was one of the three qualities of a good student.

[student, Vilma Staiano: Peaceful?]

Naaaaah.

[student, Vilma Staiano: No, {nyer}, wasn't {nyer} peaceful?]

Oh, that was {nyer shi}, different spelling. You're right, I take it back.

[student: Striving high.]

Yeah, striving for higher things, okay. So {du ngeh} means "to strive". Strive, to aspire...that was the third quality of a good student...all right? {Lok}, is the same as {sem}...

[students: Mind. Mind.]

Mind. Mind, exactly the same, mind.

[student: Exactly the same?]

Pretty m...except in the [b: Abhidharma], second chapter. {Hap en chewy}

[student: So {dun} is to aspire? Or {du nger}?)

{Du nger} is an idiom meaning "to aspire". {Jun nga} means "when it happens", when it happens. {Nga} means "when", {jun} means "it happens". {Day tzay} means "at that time", {day tzay} means "at that time"...if you don't know {en en gyen} you're kicked out of the class.

[students: Renunciation.]

Renunciation, okay, {Nyen gyen}, renunciation. First of three principle paths, first of the three realizations which, if you have, everything...good thing you do

becomes...leads you to nirvana. {Nyen ja}. Tired of life, okay? If you don't have it now, life will give it to you, it's very convenient. [laughs] [laughter] No, life, ah, lamas always say life is very...it's lucky that life will always reveal its true nature to you, it will make you sick, sooner or later, you think it's nice now, don't worry, hang in there, it'll get lousy later. [laughs][laughter] {Nyen jun, kye pa}, develop...developed, past tense, developed. Developed. {Lok} means, "it is", it is. That's a lot, by the way, just for you, you know, people like Robin, that's a lot in {ta chi la} or {rin chin la} or

[student: Michael-la]

Yeah, that's the respectful, your, your -isness, okay? [laughs] It's kind of cute. La.

[student: It's never clear to me when I'm supposed to [unclear].]

You all look at that for one minute, and then I'm gonna ask somebody to translate it, okay? I'm going to ask somebody to guess the translation. Look at it for one minute quietly. Try to get the whole thing in your mind before you say it. Ariel.

[student, Ariel: The mind that a, that strives day and night to achieve liber...to, to attain liberation, aspires day and night to attain liberation has, has developed renunciation, true renunciation.]

Yeah, yeah. This is the answer to the question, which is a lot of tibetan texts will cover when they're describing a new mental attitude, they'll say, how do you know when you've got it? You know, what's the...it's a difficult word in tib...in english to, I mean in tibetan to translate. What's the point at which you can say, I have renunciation? What's the {tsay}, the tibetan {tsay}, in sanskrit {muh}, like meter, what is the measure, what's that line at where you cross that line you say, now I have renunciation, I know I got renunciation now. Okay? Renunciation has been developed at the point when the state of mind where you want freedom day and night all the time has, has finally occurred. If you get that state of mind, where all you can think about day and night is getting out of samsara, well then you have renunciation. That's {Je Tsongkhapa}'s definition.

[student: Is it different to think like, I was in [unclear] day and night towards freedom attain renunciation?]

That's it. Is renunciation.

[student: Is renunciation.]

Then you have gotten renunciation. What, what is freedom? What's the opposite of samsa...what is samsara?

[student: Circle, circle of repeating.]

Come on, we want the real definition.

[student: The, is the, when your, when your heaps are [unclear] terminated and don't allow you to perceive...]

This chair, I've got to fix it. Nitia, after class, can you fix this chair?

[student, Nitia: Yeah.]

I still have that little wrench...yeah, yeah, yeah, he remembers, he worked on it. It's a weird thing...it's a weird thing...only an italian architect could fix this shit. [laughs] [laughter] Ah, {karpa}, freedom, is what? The opposite of samsara, so what's samsara? Kelly, Kelly, Mr. Kelly, what is samsara?

[student, Kelly: The opposite of freedom?]

C'mon! By the way, that's legal in debating, you can do this.

[student, Kelly: You want the definition?]

Yeah, definition.

[student, Kelly: Ahh, samsara is a, the condition of having to take on over and over again the stream of [unclear] heaps, that you're forced to take on as a normal suffering being.]

Yeah, okay. So what would freedom be?

[student, Kelly: Freedom would be not having to take on the a, the, that a, stream of [unclear] heaps.]

Yeah, so I don't think, y'know, you don't have to be, it doesn't imply that you

have to be...depressed about it, I mean you have to sort of aspire towards a body which does not have pain any more, and aspire towards a state of mind and a world and a being in which your mind is pure and happy, you know...and you're no longer in a world where, you know, you get the job, you go out, then you get to go down, then you lose the job, [unclear] the other one, you get healthy then you get sick and then you get better again then you get sick again and, you know, ah...it can be a happy thing, I mean it can be a positive thing, where you're really looking forward to kind of mind which no longer hates anybody, and which is only happy with other people and, and the kind of body that doesn't have that kind of stuff anymore.

[student: Somebody asked the Dalai Lama what the first thought, what first, the first thought that came into his mind upon waking every morning, he said, happy day.]

[laughs] Yeah, if you really...we'll get into boddhichitta next, by the way, next class, and, and that's the, I mean that's that vision of really wanting everyone around you to be happy, and it's really nice, it's really a nice state of mind. Okay.

[student: Michael, the way you a, you say it it seems to negate the life period. Don't you mean to negate impure life?]

That's what I said, yeah.

[student: No, you said life oh, life this, and life is [unclear].]

Life is as you know it right now.

[student: Yeah, but I mean...]

Right?

[student: If you don't make that distinction, a lot of people have misinterpreted buddhism over the years to mean something that negates life altogether, you know...]

No, of course not.

[student: Nothingness and so on.]

That's why we did the lectures [unclear].

[student: Oh no holes again!]

So, so if somebody would volunteer to make the holes before class...no, I asked, actually, I'm trying to buy this paper that has holes in it already so we [unclear] and I asked somebody to get that kind of paper and she said, no, I'll just punch 'em for you, and I said, nurrrrrrrr.

[student, John Stilwell: So renunciation is the kind of a downer you go through until you develop boddhichitta.]

Which is a real high. I mean to really wish well of everyone around you, that's pretty nice.

[student, John Stilwell: So it just is, I mean just as a downer where you develop renunciation [unclear].]

Okay, Nitia's doing the chairs...

[silence]

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ACI Course I, Class Seven: Bodhichitta and its Benefits

July 29, 1993

transcribed by: Louise Rosenthal

[unclear] That is the same thing as {sem kye}...{chang sem}[repeat], {sem kye}[repeat], {chang sem}[repeat], {sem kye}[repeat]. Okay. {Chang} stands for... {changchub}...so half of that stands for {changchub}. {Changchub} means Buddhahood. The {chang} part means "to clean out, to clean away", and the Buddha has {chang}ed his two obstacles, what are those?

[student: Bad deeds.]

Yeah. One is an ob...one is a, what do you call it, obstacle to knowledge and one is an obstacle consisting of bad thoughts, and he has removed both, he's the only being who has removed both. Once you remove both you are Buddha. The word 'buddh' means to like wake up...but the Tibetans translated it as {changchub}. {Chang} means "to clean", {chub} means "to understand, to comprehend". So the word for buddha in a...one of the words for Buddha, or Buddhahood, in tibetan, is the person who has cleaned out those two obstacles, and who has spread, or who comprehends all objects of knowledge. Simultaneously, in one instant, the Buddha knows everything. He's omniscient. Is he omnipotent? Can he do anything he wants?

[students: No.]

No. Okay. Cannot. If he could there would not be cancer, there would not be horrible car accidents, okay? Those sufferings would not exist, if he, if he had the power to, you know, say, oh it shouldn't be like that, he would absolutely, definitely do it.

[student: Because of his compassion.]

Yeah, of course, and his knowledge...he knows about it, he cares about it...so he'd definitely do something, but he can't, it's our own karma, right? Okay, {sem} means "mind".

[student, Fran Dayan: I'm sorry, he has no...he has omniscience but not what?]

Omnipotence. He is not omnipotent. The christian god or the, the western god, the jewish god or the christian god is supposed to be omniscient, he knows all things, he's supposed to be also omnipotent, which means that he...

[student: He couldn't be compassionate, right?]

Apparently not. [laughs] [laughter] I mean that's pretty bad. It's a, I mean I, I a, I don't debate christianity much 'cause it's not, I mean it's better to concentrate on your own practice. But, yeah, that one point is pretty insurmountable. [laughs] [laughter] All right, {sem} means "mind". So this is a...the sanskrit word for this is what? The sanskrit word for {chang} alone is...is 'bodhi'.

[student: [unclear] {chang} or {changchub}?]

Both let's say.

[student: They're both?]

Yeah. Together.

[student: Bodhi is {changchub}?]

Yeah.

[student: Michael, is there an expression, {changchub kyi sang}?]

Yeah.

[student: Is that the same as {chang sem}?]

Same, yeah, it's common to make a tibetan two syllable word out of a four syllable word, they love two syllable words.

[student: 'Cause they love to what?]

They love two syllable words. Okay? So this is the tibetan word for bodhi-chitta. You sometimes see chitta spelled this way...it's because in...they mean to differentiate between two chow sounds, so they use like the italian, 'chu', yeah, okay? But, a, I don't think they sh...you know, that's only for scholars, so they

know which sanskrit letter they use and it's...I think it's incorrect to use it in a book, because people will say 'boddhikitta'. It's, it's only to differentiate between two letters that we don't have in english anyway. Okay? Boddhichitta. The first thing to notice about this...I, I'll give you its definition, the rough definition, okay? The wish to achieve enlightenment...for all beings. And it grows out of renunciation because renunciation is fed up with the suffering of this life, for yourself, and a lot of people didn't get that quite straight on that last homework, and {chang sem}, boddhichitta, looks at other peoples, "Oh, they have the same problem I have, they have the same suffering I have." Renunci...the, the state of mind, Kyabje Pabongkha says, is the same state of mind...renunciation and boddhichitta, the wish to achieve enlightenment, are the same thing. Same feeling. It's just that one is focused at just me, and the other is focused at all sentient beings. But it's the same state of mind, to want to get out of suffering.

[student: Did you say it grows out of renunciation or goes out, what did you say?]

Aahh, you have to have renunciation first because, you can only have compassion by truly understanding...it's not compassion for someone who doesn't have a house, or someone who's got cancer, or someone who's got AIDS or something like that, it's compassion for anyone who has samsara, or who is {samsama}, which means what? Those five impure heaps, that they can't stop, okay?

[student, John Stilwell: So, so what you're saying then, that boddhichitta is really feeling for the root of their suffering not the external manifestations of their sufferings.]

Yeah, no, no. It, it's concerned for their samsara. [unclear] I mean of course that will be a natural outcome of having boddhichitta, is that, you know, you would try to help homeless people and things like that. It's, it's kind of...be suspicious of people who talk about boddhichitta but not helping the guy next to them, you know? It seems so...probably a little strange, you know.

[student, Vilma Staiano: So then you would feel the same toward everyone.]

Yeah, 'cause everyone has these five parts. Everybody has the same problem. I like to think of it as a...I was on a plane one time, going to Chicago and, they made us...they circled for a long time, they started to go like that. Then they said, we think we're going to crash now and ah, please take your shoes off and

take off all jewelry, 'cause as the plane burns, it'll burn through your fingers and, you'll be able to run faster if you don't have shoes on, and, you know, and then they said, now get down like this and, and, you know, then they started to crack up, you know...

[student: Then they say April fools? Or a.]

No, it was like a...and the, the emotion in the plane was a few people cracked up and then at most people got this most incredible feeling of brotherhood, like, okay, I might die right now so, you know...

[student: Here's my watch friend.]

[laughter] No...we felt this love between people because you're all in the same situation, like you're all gonna die in the next ten minutes or not, you know? And you felt this real incredible love for each other, and at, at that point, as the plane's coming down, you, you don't get this thing of, oh, I don't like this guy's face or this guy, his elbow hit me when he put his seatbelt on. [laughter] It, it...the time is gone, you know, all you're thinking is, well, I might die with all these people, let's be, you know, let's be warm to each other, we were really warm to each other, it was incredible, you know and then...we didn't die, so. [laughter] We were, we were exactly in the same situation. I mean, if you think about it, you are in...we are currently, you know all of us suffering, it's the same situation. In, in Kyabje, I mean Je Tsongkhapa says, if you fell off a cliff with somebody else, would you argue on the way down, you know, I don't like your breath, you know, I don't like your face. [laughter] We're all in the same situation, I mean, we all have fallen off the cliff already, the plane is going down, I mean, so be nice to each other, what else do you have to, to do, you know? You're all gonna die shortly, so why fight? I think...who was it, some Perry, or something like that...he went to the north pole, he didn't make it, he's in a small house, it's like nineteen twenty, for hundreds of miles it, it snows like twenty feet deep. He knows he's gonna die, but he has like five days to think about it...and, and his journal is very beautiful and towards the end he seems to get like this feeling, he said, he said you know, his last entry said like, my god, please take care of other hu...please take care of humanity, or something like that, his, his reaction was some kind of love for everyone, you know, 'cause he had nothing else...he knows he's gonna die, and he got this very mellow sweet feeling, you know...and that's what it is, simply. Okay, {chang sem}. {Sem kye} means the same thing. Normally you'll hear it referred to in tibetan as {sem kya}. When we talk about the three principle paths we use {chang sem}. It

means the same thing...okay?

[student: What's {kye}??]

{Kye} means "to develop" or "grow".

[student, Paul: {Samsem} still means mind in both cases.]

Yeah. So I ask you, is boddhimind...if you have boddhimind, are you necessarily a buddha? Can you get boddhimind before you become a buddha?

[student: You have to get it before, much before.]

[student, John Stilwell: That's not all the aggregates, that's part of the aggregates being cleaned.]

But isn't boddhimind the mind of a buddha?

[student, John Stilwell: Yeah, [unclear]]

Yeah, it is not the mind of a buddha, so people translate it sometimes as boddhimind it's a very dangerous translation. Makes people think that this is the mind of a buddha, it's not. It's the mind which would like to become a buddha, okay? It's the state of mind in which you would like to be a buddha, okay, but boddhimind does not mean buddhamind...different thing, okay? {Chang sem}, boddhichitta, doesn't refer to the mind of a buddha. Yeah.

[student, Paul: So unlike boddhisattva then, buddhas wouldn't have boddhichitta anymore.]

Why?

[student, Paul: Because if you're wishing for something that you already are, I mean, it makes no sense.]

There's a big debate about it in the monastery.

[student, Paul: No, I mean I know that the debate about whether buddhas are still boddhisattvas or not I can understand that, but, on the other hand...]

Well they still have desire to be a buddha. In fact, buddhas still go for refuge.

[student, Paul: So while not all beings who have boddhichitta are buddhas, all buddhas have boddhichitta.]

Yeah, so I want to go through the combination, okay? Just so you know, I mean these are technical things. You become a boddhisattva...when you get {chang sem}. {Chang sem}, when the first moment of {chang sem} arises in your mind, you are a boddhisattva. They are simultaneous. What makes you a boddhisattva is having {chang sem}.

[student, John Stilwell: Just the aspiration? Just the thought of aspiration [unclear]?]

It has to be really, really powerful and deep. We distinguish between preliminary boddhichitta and real boddhichitta. There is a boddhichitta that you can get before that, they call it sugarcane boddhichitta because it's really sweet but it's hollow on the inside [laughter] meaning it's not really powerful yet, it's not really the real thing.

[student: So this is the real...]

Yeah this is the real thing, [unclear] yeah, yeah, yeah, and very difficult. There's a joke in tibetan, when you do the {sangye chudang tsokyi choknam la}, the second part of that is, is the wish. It's called, 'the wish'. And people say, well I got the wish 'cause I recited that before class...look, it's not that easy, y'know, it's one of the hardest things in the world to do. This wish means...it's not just a wish that you were a buddha, it's like some incredibly strong state of mind which we will get into next week, next class.

[student: I thought that they were only boddhisattva until you perceived emptiness directly.]

Now I'm about to talk about that.

[student: Okay.]

Alright?

[student: Michael? One final question. Is one of the characteristics of true

boddhichitta that it is irreversible or could you have it and lose it? Real boddhichitta.]

It's, it's, it's...you will study in [b: Amisamancara], which is the perfection of wisdom, which is your next course. It takes us twelve years in the monastery, you may do it in like in one year...there are certain subjects which are set aside, they're taken...in fact, this is the textbook, I, I helped edit it. These, these texts were missing until about five years ago, a lot of them, and we recovered them, in fact, there's still some pages missing and we had to write, you know, a note that says, one page gone, can't find in Tibet for thirty years.

[student, John Stilwell: What do you mean they were, were recovered?]

There were just no copies available, they were burned by the Chinese.

[student, John Stilwell: How did you...where'd you find them?]

We found like one piece of it over there, one piece of it over there, one piece...collected pieces from all over and we reconst...we got it all back together but in here there's a separate subject on...it, it is a separate subject called, {sam an top su}, which means there's fifteen combinations of paths, if you reach boddhisattva can you, can you go down? If you perceive emptiness can you reverse? If you reach nirvana are you automatically a boddhisattva? Like that. It's a whole subject, it takes a long time to study. Basically speaking, I'll give you the guts of it right, right now. You're a boddhisattva, yeah?

[student: I'm sorry. Is that commentaries on the perfection of wisdom sutra?]

Yeah, yeah, commentary on commentary on commentary t' commentary t' commentary.

[student: Plus the, the text from the original.]

No. They never redid it. They memorize a few lines of it sometimes, but, but, these are more clear because the originals are like...code word, you can't understand it unless you studied it for years...okay. Where were we? So you get, you get, you become a boddhisattva by getting boddhichitta, when you get boddhichitta you are a boddhisattva. How does that relate to seeing emptiness? You can be a boddhisattva long before you ever see emptiness directly...and even long before you even understand it intellectually, you can become a

boddhisattva.

[student: But isn't that the first {boomi}, to see emptiness directly?]

We'll get there. [laughs] Now, I'll cover that, don't worry.

[student: Right now, okay.]

If you like I'll cover it now...I wasn't going to, okay. So, so achieving the wish to help all other beings can occur long before you understand emptiness even intellectually. Much less directly. Now what if you...excuse me.

[student: You also said without being aware that you've achieved [unclear]]

No, not that [unclear] definitely not. Even before you directly perceive emptiness, long before you directly perceive emptiness you can achieve boddhichitta.

[student, Vilma Staiano: And even intellectually.]

And even before you intellectually understand emptiness, you do achieve boddhichitta. Now what happens if you have boddhichitta in your mind...once you get it in your mind it's like water and a sponge, okay, it's all over your mind...and then you perceive emptiness directly? This is like dynamite, nitroglycerine and dynamite, you know? Then you, you've reached the first, what we call {boomi}, or the first level...there's ten levels of boddhisattva levels, okay? So you can be a boddhisattva long before you reach the first boddhisattva level. The first boddhisattva level, and perceiving emptiness directly, with boddhichitta in your heart, is, is to achieve the first {boomi}. But you...I wasn't going to get into that, you don't have to worry about it.

[students: [unclear]]

[unclear] third try.

[student: Can you repeat that? The first boddhisat...]

I didn't want to really get into that but, what we call, boomi, or the first boddhisattva level, occurs when a person who already has boddhichitta in his mind, who's already got boddhichitta, perceives emptiness directly...that

moment, of perceiving emptiness directly and reaching the first boddhisattva {boomi}, are simultaneous.

[student: Is {boomi} the...is that translated as level or is that something different?]

Yeah, they call it earth, level...in the tib...literally, it means "earth".

[student: Ground.]

Ground, in some places it's called ground. It means "level". Sometimes they mistr...they mangle it as ground, I mean it's one of those...it means literally ground, it means level.

[student: So the first boddhisattva level and the first {boomi} are the same thing.]

Yeah, {boomi} is, means "boddhisattva level". {Boomi} is the sanskrit word for boddhisattva.

[student: So wait a minute, but you're saying you can't, you can't reach the first boddhisattva ground until you also perceived...]

Emptiness directly. With boddhichitta in your heart. You have to have boddhichitta in your heart, and then see emptiness directly, at that, that is the first {boomi}. Simultaneous, but you don't need to know these things.

[student, John Stilwell: Do you make a distinction between having it in your mind and having it in your heart?]

No, I mean the same thing.

[student: Well isn't there a distinction made between...seems to me it's actually in this book...between actually having the wish, strongly and, acting?]

Yeah, once you already have boddhichitta, there's two levels inside. We'll get there. Okay, so that's boddhichitta, alright? The wish to achieve Buddhahood. Sometimes they call it {sem kye} which means...which means {changchub du semkye}, to generate or to develop the wish to achieve Buddhahood, alright? So {sem kye} is a, is an idiom, {sem kye} is a synonym for {chang sem}. We're

gonna call it {chang sem} in this class, but you, you will probably hear it more often referred to as {sem kye}.

[student: What was the word you put in between {changchub}]

{Changchub du}, {du} means "to".

[student: I know, but, what, how is it translated?]

{Du}, {du} looks like this...to get the desir...to, to, to develop the wish to, which is {du}, become a buddha, to get to Buddhahood.

[student: Well I never know if it's gonna be t or d, it depends on the system.]

It a, there is no english equivalent, it is between a t and a d and that's why people fight about it and it's a silly fight because there is no english letter, okay. As you will learn one day, when I trick you into studying tibetan. [laughs] {Changchub gyi sem} is the long form of this. Not {sempa}. {Sempa} can mean something [unclear]

[silence]

And it makes sense right? Because {chang chub}...{chang sem} is a kind of a renunciation, right? It's just renunciation focused at other people, you can have it a long time before you understand the true nature of reality. Is it hot?

[students: Yes, yeah.]

I, I don't know what's happening with the air conditioning. It's usually pretty good. Is it on the right thing? Is it cool, is it coming out? If you want to crack the door, it's alright.

[students: No, no,no,no,no.]

Probably just as hot outside. Just continue in India. They make you wear your full robe. The first year no one told me you didn't have to wear a wool robe, you know? [laughs] {Chang chub}[repeat], say {chang chub} [repeat], {sempa} [repeat], {chang chub}[repeat], {sempa}[repeat]. {Chang chub} means "boddhi", right? "Buddhahood". {Sem} means "mind", right? And I love the word {pa}. {Pa} means "warrior".

[students: Warrior?]

[student: They say that on the other [unclear] thing [unclear].]

[student: Couldn't it be a people also? A people?]

No, warrior. In mongolian it's [unclear]

[student: Is that why it's complex?]

Huh?

[student: That why it's complex?]

No, no, no, no. That's a different [unclear].

[student, Nitia: So I've just develop boddhichitta Michael, but [unclear] again, how do you develop boddhichitta?]

That's what we're gonna to do this class and next. Actually next class.

[student: 'Cause somehow I, they, you explain it already, partly...to develop renunciation in other [unclear]]

It really is renunciation and it's, and it's...you know, no one really got it clearly and I guess I didn't explain it clearly, but it's, it's just renunciation focused on other people. All other people. Okay, {chang chub sempa} means, you know, "bodhi-mind warrior", which is boddhisattva. This is the tibetan word for boddhisattva. Okay person who has...what? Person who has what? Boddhichitta. Anyone who has the real true wish to achieve enlightenment to, in order to help all other beings, is automatically a boddhisattva, a warrior [unclear].

[student: Is that the same {pa} that they put on the end of like {gelukpa}?]

No, no, not at all, that's a simple p, p, {pa} It only occurs like at the end of Vajrasattva, that's the -sattva in boddhisattva.

[student: In what?]

Vajrasattva.

[student: There's a {pa} in there?]

Yeah, there's a warrior there too. He's a warrior of the diamond.

[student, Paul: Dorje Sempa, in Tibet, Dorje Sempa. So the {va} is the warrior part of the sanskrit.]

Yeah, no, the -sattva. Sattva means "warrior".

[student: Oh {sempa} together means warrior?]

No, {pa}...but sometimes {sempa} also, yeah.

[student: Why is {sempa} together though, is that the mind of the warrior? Mind of a warrior courageous or something?]

[unclear] It is. I've never seen it really explained like that. I mean satt-va is...
[unclear] satt means "truth"...I dunno...okay.

[silence]

[student, Paul: So what does that fit into the understanding of the word? I mean, it seems like you mentioned it but haven't connected it to anything.]

I think...

[student: Some sort of lion heart or something?]

Yeah. I, I think most basically...we'll get into it, it's right here. Okay?

[silence]

[student: Michael, what page is that on?]

It's not clearly, I mean, you won't be able to pick it out of the text. I can tell you it's on page forty-two. But, but it's spread out throughout those two pages so I'm just gonna sort of collate it for you. It's line four if you're interested, line three.

I'm gonna start giving you a long list, of which on your quiz, I can tell you in advance you're only responsible for...

[student, Nitia: Six!]

Of, of just what boddhichitta can do for you, [unclear] boddhichitta. This, this part of the book is supposed to get you excited about getting boddhichitta. Before they tell you how to do it, how to get it...in all buddhism you're supposed to understand what it's gonna do for you. You're not supposed to start it until you're really hot on it, okay? And they're supposed to give you a long list of benefits before you...it's supposed to get you excited about wanting to get it and then they say, "Oh, by the way, you can also get it and here's the way" and you're, by that time you're [unclear]. [laughter] Okay, so say {gewa}[repeat], {nam kyen gi}[repeat], {gu}[repeat], {gewa}[repeat], {nam kyen gi}[repeat], {gu}[repeat]. {Gewa} means what? {Gewa}? You had {gewa}, {aie ya}, [unclear] {gewa di, gewa gu}, {gewa} means "a virtue", "good deed", okay? "Good deed", I don't like the word virtue so much. Virtue refers to characteristics of a brain [unclear]. {Gewa} means "a good deed". {Gewa}. {Nam kyen}. {Nam kyen} means ahhh, "omniscience". It's short for {namatamgekimba} which means "to know everything, Mr. Know-it-all...knowing all things" you can see everything in the world in one moment. You can keep your mind on, on it all without getting confused. Okay? {Nam kyen gi}, of, {gi} means "of", o-f, of. {Gyu} means "cause", cause. So Stilwell, what do you guess? What's that mean?

[student, John Stilwell: The cause of omniscience good deeds.]

And in tibetan often times you have to supply the verb, if it's a verb 'is'.

[student: [unclear]]

No, what's the noun?

[students: The cause...boddhichitta is the cause...good deed is.]

Good deeds.

[students: [unclear]]

If...if, what? I mean you [unclear]

[student, Paul: If you have boddhichitta.]

Yeah, if you have boddha...and only if you have...this is the first benefit of boddhichitta, okay? The first benefit of, of wanting to help everybody, the first good thing about it, of wanting to become Buddha so you can help everybody...the first good thing is that it becomes a cause for...what, what good things you do, they bring you, they make you a buddha. Because usually if you do good things without this, without this desire in your mind, if you just do something good for somebody, you just get what?

[student, Fran Dayan: Good consequences.]

Is it still samsara? If you do something good for somebody?

[students: Yes.]

[student, Paul: Not necessarily.]

No, but does it lead...if you do something good for somebody, but you don't understand what you're doing, and you don't have these three principle paths, then a, is it a cause for samsara?

[student: Yes.]

Yeah, yeah.

[students: [unclear]]

Now, and, by the way, I just want to say one more thing about that. I mean, like, like right now you can have ice cream, right? Or you can have good friends...or you can hear good music, or things like that. Those are all result of... {gewa}, of good deeds. Is it samsara?

[students: Yeah.]

Yeah! It's, it's gonna change, it has to go away, the end of it is death. The end of it is teeth rotting out, ears going, eyes can't see anything, stinky, no friends, lose money, [laughter] it's always the end, I mean, going to...go to a nursing home, that's where you'll be. That's the best thing that can happen.

[student: But what about having the fortune of meeting the dharma?]

Now that's, that's a different thing.

[student: Does that mean, something else?]

We've said...that's a different thing.

[students: [unclear]]

[student: What if you do something good without knowing, without boddhichitta but you happen to do it for boddhisattva, like if somebody...]

For a boddhisattva? He's a boddhisattva? You don't know it and you do something good for him?

[student: Yeah.]

Yeah, tremendously virtuous deed, tremendous virtue. Incredible virtue, I mean to exponent, like a million times better than doing it to a non-boddhisattva.

[students: Why?]

He's just a very, very holy object. If you aid him, in doing good means, you know, you feed him he can go teach people this holy thing, which among all the words in the world being spoken today, which among all the words in the whole universe being spoken today are the only words that can really help you. So really, tremendous virtue.

[student: Even if you didn't know.]

And the opposite is very true too. And they say, "Be god-damned careful!", you know, anybody you meet on a bus, he might be a boddhisattva, he could very well be a boddhisattva, do not get angry at him, do not say something bad to him, you, you don't know. And the opposite is also true, if you say something bad to a boddhisattva, incredible bad karma. So they use it as a reason not to say anything bad to anybody 'cause you don't know, I don't know who you are, you could...

[student, John Stilwell: I thought the [unclear] was always essential in this, in the [unclear]]

Not, not with powerful objects. That's why...I have a lousy motivation but I...I, I help my teacher or I work on the things, and, and that's...you know, I mean just the power of those objects is...gets me some benefit, you know? Now I have...we all have lousy motivation, we all have a selfish motivation, at the basis of it usually, you know.

[student: But sometimes people commit non-virtuous deeds and their motivations really aren't...non-virtuous.]

No, right, and we talked about it, and we'll get into it, fourth chapter [b: Abhidharmakosha]

[student, Paul: [unclear] now Michael in between, in between somebody who is...]

Obviously less than a full karma, but still a karma.

[student, Paul: In between someone who is, is doing a virtuous deed a, that is a samsaric result, and someone who is doing a virtuous deed with boddhichitta and so forth, which is, is a, a, the result of buddhahood is someone who is doing a deed with renunciation but without boddhichitta which produces nirvana, right?]

Yeah. By the way, you can

[student: So that would be a virtuous deed that is not samsaric and not producing buddhahood right?]

Right. Directly.

[student: So, so it's in between.]

Yeah, yeah, you have that possibility. And he mentions it here, actually, okay? Now he starts listing...by the way, these benefits come from a book called [b: Boddhicharyavatara], and he, he's, he's pulling it out of [b: Boddhicharyavatara]...

[student, Fran Dayan: And Shantideva's...?]

Yeah, Shantideva's

[student: How do you spell, could you write that down on the board?]

Yeah. You...it's been translated as what, a, [b: Boddhisattva's Way of Life], it's a good translation, I like it. There's two ways to spell it, I'll give you the short one. You don't need it, okay? [laughs] Learning to act like a boddhisattva, okay? How to act like a boddhisattva. [b: A Boddhisattva's Way of Life], it's a good translation. Here's a short sanskrit name, this is along the way...but you don't need it, don't worry about that, I'm not gonna test you on it, it's just for your own interest. He's using that book, and he's using {Chandrakirti}'s basic book on emptiness. {Oomala qympa, matima [unclear]}

[student: {Chandrakirti}'s what?]

Root text on emptiness. Called {Madhyamika avatara}. He's using those two and he's using a third one.

[student, Nitia: Michael, is it easy to find these book? But I never found really [unclear]]

Yeah, yeah, I think...

[student, Nitia: Where, where can I, where can I find]

[unclear] That's fifty, that's fifty

[student, Paul: Guru devotion? Guru devotion?]

[student, Nitia: On guru devotion, yeah.]

[student, Paul: I think I have a copy [unclear]]

Yeah? Can you bring it in?

[silence]

Experience of the day...the day that you get it, by the way, you know it. You

know it incontrovertibly, it's an experience, and you have it and you have certain...almost physical sensations happen to you. Yeah. And...you know, cert...almost like a feeling of light coming out of your body and, and going out to other people and that your life is dedicated now to other people and that you will spend all your time to do that, and, it's actual a very...and you're sure of it, you know you've got it and, it's some kind of almost physical sensation. Okay. {Hla mi}[repeat], {chakchar}[repeat], {nurepa}[repeat], {hla mi}[repeat], {chakchar}[repeat], {nurepa}[repeat]. Okay, this is another benefit, okay? {Hla}, {hla}, do you know {hlasa}? What's {hlasa} mean? {Hlasa} means "land of the gods", Hlas Angeles. [laughter] Really. That's the capital of Tibet, the {hla} part means "gods".

[student: Wait a minute, Los Angeles is dakinis, isn't it?]

Same thing. {Hlasa}, the capital of Tibet, means "land of the gods". The name for the capital of Tibet, but that's...this is only half of that, this one means "gods".

[student: Plural.]

Yeah. Gods means...do we accept the hindu gods? You know, do we accept that there's this guy Ishvra, Vishnu or...we do.

[student: We do?]

I mean buddhism accepts that those beings exist, they accept that there's beings that you cannot see, and they agree that you cannot see them. And that they have incredible power...but their power is temporary condition, they will die, they do suffer...not, it's not worth it to try reach that, but they are much more powerful than we are, they do, they do exist.

[student, John Stilwell: How or what?]

I don't know exactly. [laughs] [laughter]

[student, Paul: And they are samsaric right? They are very high samsaric]

Yeah, yeah, yeah. They have huge kingdoms, up on planes that we can't see, they have millions of servants serving them, they, they are...they have incredible palaces, they have huge pleasure gardens, they have thousands of gold [unclear]

[student, John Stilwell: [unclear] interact with us on this, on this level [unclear]?]

They say that they have some interaction with us. There, there are kinds of beings that you can't see, that can cause you problems.

[student: And benefits?]

And, and buddhism says you can't see them. And buddhism says you should doubt that.

[student: Should doubt?]

Should doubt. If you're a logical person, you should doubt them, you cannot see them, it can only be established with some kind of logic.

[student, Fran Dayan: Is this why [unclear] one of the higher realms?]

[student: Are these the [unclear]]

Yeah, yeah. They, they're actually in all three realms. They're at the top of our realm also, we can't see them.

[student: Are these the gods that this refers to?]

Yeah. I mean...I'll describe it this way, incredibly powerful and happy beings that you and I can't see...and buddhism admits that you can't see them...so you know, I say, Buddha said, consider it, you don't have to accept it...in fact if you did accept it easily you'd be...wouldn't be a buddhist.

[student, Nitia: [unclear] not god, there's a creator in the universe [unclear]]

No, no and that's why the word god...I translate it as pleasure being. I translate it as pleasure being. There are beings who are in a state of incredible pleasure, because they did very good deeds in their past life. Especially because they did very good meditation in their past life, but on the wrong objects.

[student, Paul: So, so Michael, is that the greek gods?]

[student, Nitia: Universe was out of the [unclear] when did it start? Never? Endless?]

Maybe the third chapter in the [b: Abhidharmakosha]. How did our universe start?

[student, Nitia: Yeah, our universe.]

There's a...oh man, we'll go over it.

[students: [unclear]]

We do say that universes start, how they start, how the earth is formed, how the first beings are born on this earth, all that is in the [b: Abhidharmakosha] and we'll study it. Fourth year. In fact, there's a garden of eden accepted, it's accepted in buddhism. And, and it's described in the [b: Abhidharmakosha].

[student: I, we were reading, I was reading kind of about this in a, in a book on the Buddha but I was telling [unclear] it talks about the [unclear] as being the first kind of a being [unclear] beginning of a universe they might come and...]

We don't accept that.

[student: [unclear]]

Do we accept like Ishvar? Yes. Do the hindus believe that Ishvar made the world? Yes. But we debate them on that. We say he can't, he cannot make the world. Who made Ishvara?

[students: [unclear]]

[student, Nitia: Who created karma, as a law? Let's say if the karma is a law, right? So who create this law?]

Your karma created this law. [laughter]

[students: [unclear]]

[student, Vilma Staiano: Isn't, isn't a being, a pleasure being sort of a bad consequence because once you get into that, that state then it's very difficult to achieve Buddhahood because you don't have that suffering?]

It's like a kid who's born rich, you know, I, I, I mean our boss' kid, I hate to pick on my boss 'cause he's really a good person, and he is a good person, but, but he has a kid who was born a millionaire, or multimillionaire, okay? And they often get in worse trouble...he's had a psychiatrist before age ten, alright? Often times they have more trouble in life because they are not hardened by the hard things in life. Y'know, you almost prefer that a kid be...he should have a little bit of a hard life and then he'll grow up stronger...and it's like that, yeah, we believe that also, we believe that it's a disadvantage to be born as one of those beings.

[student, Vilma Staiano: But isn't, isn't being born that way supposedly from good deeds?]

Yeah, it is pleasant, isn't it?

[student, Vilma Staiano: [unclear] really, it's not really, it doesn't end up being [unclear]]

It's pleasant but not ultimately beneficial, there's a distinction. Virtue is defined as an action of body, speech or mind which creates you some pleasant result in the future. Not, one which might be good for you, that doesn't [unclear]. [laughs] Okay, yeah.

[student, Paul: Two points briefly. It's not, I mean, there's, there's in our culture we can think of the greek gods, that's somewhere in that direction, right? It's not exactly the same [unclear] we all think about them lounging around all day and fantastic robes and what-not, number one. And number two...I heard it explained also that the Ishvars and the Indras and the powerful gods like that are also, it's, it's more like an office, that there is always an Ishvrrar, okay, in fact, we've all been that before, it's like being the president, you know, and that, and that there's always some being passing through that but it is still samsara, so it's not permanent but there is at any given time always a king of the universe or a queen of the universe.]

Not always, but yeah, it does happen over and over again. Yeah. Okay. {Mi} means what? {Mi} means "not", but what, but some of the time it's a noun meaning what? Person, human. {Mi} also means "man, human". {Hara mi}... {char}, {char} means "hand", hand. You know {chaktsel lo}?

[student: To bow down.]

Yeah, {chaktsel} means "to seek something from the hand of your lama". {Tsel} means "to look for something". So, the word in tibetan for bowing down, means I'm looking for something from the person's hand that I'm bowing down to...please give me nirvana, please give me Buddhahood, you know? The word means that. So, {num mus}, right? {Num mus day}...so {chak cha} means, {chak cha uppa} means "you are..."...

[silence]

[student: [unclear]]

I'll get there. "You are worthy of the prostrations of, of all other high beings in the world." {Chak char}...{wupa} means "worthy", {char} means "to be bowed down to", okay. That doesn't seem like a big shakes to you, right? I mean you don't care if somebody you can't see is bowing down to you...but, but what it means is by...you are, you are automatically a big shot, okay, you, you are, if you get that state of mind, it would be quite proper for anyone who ever met you to get down on their hands and knees and kiss your feet.

[student: Including these gods and the [unclear]]

Yeah, even the highest beings in the suffering world.

[student, Nitia: A dangerous point Michael, when they say, on that yellow book here, that one of the more difficult things to overcome is fame, right? [unclear]]

Oh, yeah.

[students: [unclear]]

But he wouldn't have this if he didn't have renunciation, right? I mean renunciation doesn't care about fame.

[student: But it's someone who wouldn't be swayed by it is someone who's also worthy of it, and that...]

That's the way it usually works, yeah.

[student: And these are beings that we should doubt anyway.]

Yeah, the {hla}s, no, not the {mi}s, the {mi}s are humans. {Mi} means "human". It means gods and men. What it means is that you, you are, are automatically, the king of the world, people will recognize it or not, but you are the holiest people in the world, you become a different kind of person...you're, you're worth a lot more now, okay? You're, you're a hot property.

[student, John Stilwell: [unclear] stop trying to mug you.]

No.

[student: So, you're worthy of all men and gods? Bowing down to you?]

To you.

[student: [unclear] give me a translation of {char}.]

{Char} means "to be", and {chak} means "bow down to".

[student, Paul: {Chak} literally means hand but it's short...]

It's short for {chak sow} or {chowa}. [laughs] Alright?

[student: [unclear] {uppa}?]

{Uppa} means "you are worthy".

[student, John Stilwell: So would you say the whole sentence?]

Yeah. You are...you are a person who deserves to be bowed down to by every other being in the world, in the universe.

[student, Paul: You are worthy of the prostrations of gods and men.]

[silence]

[student: Also the Buddha is often referred to as the teacher of gods and men, right Michael?]

[silence]

Please say {nyen rang}[repeat], {sil ki}[repeat], {nimba}[repeat], {nyen rang}[repeat], {sil ki}[repeat], {nimba}[repeat]. {Nyen} means "listener"...it's a kind of buddhist, okay? A very high kind of buddhist, he has already reached nirvana in some cases. He's already reached nirvana. He's understood emptiness directly, he has true renunciation, he can even have reached nirvana already [cut] they can hear someone describe boddhichitta, and they can even pass it on to other people what they heard, but they can't practice it, they have some problems with it, okay? They're called listeners because they can learn about boddhichitta, from somebody, and they can go even ex...they can say, I heard today a lecture about boddhichitta, wait 'til you hear about this, but they can't practice it, they're not practicing.

[student, John Stilwell: Is that true of all things? They encounter?]

No, it's just specifically the, the classical etymology of why they're called listeners. They're hinyana. {Rang} means {rang sang gye}, "self made buddhas", self made buddhas. Are they real buddhas? No. Are they called buddhas? Yes.

[student, Vilma Staiano: This is {rang}?]

Yeah, {rang}. {Rang} stands for a word called {rang sang gye}, which means "self made buddha".

[student: Okay, so these are the solitary buddhas.]

Yeah, they call them solitary...[unclear] lousy [unclear] [laughs]

[student: All of you guys say that, every translator thinks everyone else's terms are lousy.]

Well, what would you think? Would you rather be a...which is more clear to you, solitary, a realizer or...in fact, it's even wrong, it's incorrect, it doesn't mean that. {Rang sang gye} or self made buddha.

[student, Paul: Why do they, why are they even called buddhas, I mean you're talking about people who achieved nirvana not, not Buddhahood?]

Right.

[student, Paul: So why is the...how did the term Buddhahood even get in there?]

Is that just a bad translation that stuck?]

[student: Even the hinyana tradition wouldn't call them buddhist.]

There is a Buddhahood which is not [unclear]. There's two hinyana buddhas.

[student, Paul: But I thought Buddhahood depended on boddhichitta?]

We're assuming full...total Buddhahood, total enlightenment. I don't want to get into it.

[student: Just because you achieve nirvana doesn't mean you're a buddha.]

No it does not, absolutely does not.

[student: I thought in the hinyana tradition you didn't achieve buddhahood at all, at any level, you achieve nirvana.]

Not mahayana Buddhahood. [laughter] Course they have buddhas in their books...of course they can achieve Buddhahood, lower [unclear]. Long story, I don't want to get into it. You should see me later.

[student: They understand renunciation but they don't understand correct view.]

[students: No, not, they understand correct view but not, not...]

But they don't have boddhichitta.

[students: [unclear]]

Big, big, big debate. The Dalai Lama debates it in [unclear]

[student: No you said, you told me one time, there's a, there's a, a, a, a hinyana emptiness and a mahayana.]

That's only according to the lower Madhyamika school. Okay, next!

[student: {Selmay} buddha, what do you mean that? By that, {selmay} buddha?]

[cut]

[student, Fran Dayan: That is what is a self made buddha is [unclear]]

Oh. Self made means he doesn't have any teacher in this life...he practices by himself, and he becomes a...he reaches a, a kind of nirvana, but we call self made because he does not have a direct teacher in this life. Now, does that mean he doesn't have a teacher? No. He had thousands, maybe millions of teachers before, in his past lives...they taught him, taught him, taught him, taught him, taught him, taught him, then he was born in this life, he had no teacher but suddenly he understands everything.

[student: And he, he doesn't have boddhichitta.]

No. That's why they're called self made buddhas. And then they say, well why they self made and you debate it in the monasteries...of course not, he had a million teachers in his past.

[student: Where is the Buddha? I mean in Tibet...]

It's in {rang sag gye}, this is only one syllable that stands for four things.

[student: Okay, so the word {sang gye} is in there, so in tibetan it actually refers to the Buddha. But what does it do in sanskrit?]

Mmmmm, {pratyeka}, simply means the single one, the lonely one. No, {pratyekabuddha}, I'm sorry. {Pratyekabuddha}, the one who is by himself and then becomes a buddha, but it's not [unclear]...that's why you have to say, {rang tab be sag gye} which means total...that's why you get that phrase, totally enlightened, because there is an un-totally enlightened also. Okay. So, now, {sokki numba} is a, is one word. It has no...you, you can't explain the parts, you have to explain the whole thing.

[silence-end side one of tape]

{Sokki numba}...{sokki numba} means "to outshine", "outshine". An example, my lama always says, when Queen Elizabeth goes to one of these royal weddings, and first out comes this little prince and then comes the duke, you know, and then the, the crown prince, who's pretty hot stuff, then comes Queen Elizabeth and she's got some...quality that when she comes out, all the eyes go to her, even though she's not very pretty now, you know, everyone, she's got some kind of

a...

[student, Nitia: Charisma.]

Some kind of a...

[students: Presence.]

Presence that outshines all the other people, so that's what, that's what {seukki numba} means.

[student: She's got a crown on her head.]

She is the queen. She is the only one who is the queen, in that group, so well your eye goes to her. I mean she outshines...when the...there can be a moon in the, in that sky, at low, down near the horizon, and then the sun comes up, {silki numba num num}. The sun, you know, bursts out its light and the moon disappears. That's {seukki numba}...{seukki numba} is a hard word. So if you what, Mister Kelly.

[student, Kelly: You have sign, listeners and self made buddhas.]

Yeah, I mean these guys are, are, are heavies, you know? They have achieved nirvana, they have perceived emptiness directly, they have true renunciat [cut]

[student, Fran Dayan: ...that is what is a self made buddha isn't it?]

Self made means he doesn't have any teacher in this life, he practices by himself, and he becomes a...he reaches a, a kind of a nirvana, but we call self made because he does not have a direct teacher in this life. Now, does that mean he doesn't have a teacher? No. He had thousands, maybe millions of teachers before, in his past lives. They taught him, taught him, taught him, taught him, taught him, taught him, then he was born in this life, he had no teacher, but suddenly he understands everything.

[student: And he, he doesn't have boddhichitta?]

[repeated section, see page 21 through this page for this material. I am resuming from two lines before the cut]

Yeah, I mean these guys are, are are heavies, you know? They have achieved nirvana, they have perceived emptiness directly, they have true renunciation, they got rid of all their bad thoughts, okay? But you're, but you are...you outshine them like Queen Elizabeth outshines all those others. And you, you don't even understand emptiness yet.

[student, John Stilwell: It seems a little out of balance there.]

No, but it's true. It's true. They can't become a buddha, you can.

[student: You can perceive emptiness without boddhichitta.]

Absolutely, absolutely. In fact, that's what these two have done.

[student: [unclear]]

Not at all, no, not at all. There's one school of buddhism that says they don't perceive pure emptiness, they perceive a virtual emptiness.

[student: Is that like, like [unclear]?]

It's a lower level [unclear], but the higher schools say they perceive it, they see it.

[student: Could you tell the whole meaning of this?]

Yeah. If you get that boddhichitta, if you really want to help all people, you, you are shining more than those arhats. Arhat, people who see emptiness directly. Big, big buddhists...but you are better, because you, you want to help all people. It's more important than all this other things...you shine, you shine stronger than them. They already understand emptiness, they already meditate perfect, they already stopped all their bad thoughts, they already reached nirvana, but you are better than them...because you want to help all people.

[student: So this is the meaning.]

Yeah. You're shining stronger than them.

[student, Nitia: Sometimes, Michael it that seems if you have the right attitude you don't need to go into, through the old intricacies...intricacies? Or the good deeds [unclear] because if you have a right attitude, like the Dalai Lama says,

right? And that's documented where [unclear] he said, forget about good deeds, the important thing is, is to develop loving kindness and for the other people that's the most important thing.]

Well what if you get both?

[student, Nitia: Oh.]

[laughs] That's always my answer to [unclear] but you see, what if you understand the part, the car perfectly and it's also running well? You know, I mean, isn't that the best? It's an atomic bomb.

[student, Paul: Besides which, wouldn't, if you develop boddhichitta, it would just force you to become a buddha so that you could act on it, right? I mean you just can't want to help everybody and then just sit there and look out the window feeling like that then it would motivate you to do the best you could do and the best you could is to achieve enlightenment and omniscience, so it would come from it, huh?]

No, I mean he's saying, you know, we, we're gonna spend five years studying the tiny details of it, isn't it just better to go meditate and to get boddhichitta?

[student, Paul: Yeah but if you did then you would stop meditating, go out and spend five years to learn the details of everything to become enlightened so that you could do boddhichitta.]

Yeah, yeah, I mean that's one answer, but...it is true, I can tell you one thing truly, we will spend, and in the monastery we spend, ah, we spend a total of fourteen or fifteen years on the madhyamika school, on all the, on all the arguments that were ever held between madhyamika schools...the day that you perceive emptiness, in, in, five minutes, you, you grasp entirely that fifteen years of study. I mean there's nothing in those fifteen years which you didn't just understand perfectly. And at that point you don't really need those books, it's true.

[student, Nitia: It seems also true then there are monks that are, that can work with the mind very well and other monks they work through their heart, they don't go into reading scriptures or books they just feel it, that's enough and then they are gardening maybe, different types.]

There are mechanics who can fix the car by instinct, and there's mechanics who understand every piece of the car, which would you rather take your car to?
[laughs]

[student, Paul: I think the question is, can, can you experience emptiness, for instance, without spending the fifteen years [cut]]

[cut] we answered that, okay? It has to be one or two or three hours...if you never, in your life, or on a regular basis meditate for one or two hours, then, then by definition you cannot reach these stages. You never will.

[student, Paul: So it could just be waiting to happen and it never does until you're born somewhere and you sit down for the first time for one hour and bang! And everyone says look at this guy, they didn't learn it from anybody.]

But it's a, yeah but normally, to be able to sit like that you have to be doing it almost every day. It's like weight lifting, it's like exercising.

[student, John Stilwell: Michael, I had a lama that said, you know, to really get it, to really make progress, it's like twenty-five percent listening and twenty-five percent debate, fifty percent meditation and if you don't have that basic combination you can't really progress.]

That sounds good. [laughs] That sounds good. We will debate...we are debating, right? Okay.

[student: No.]

Nitia wants to argue about...you want to debate about that [unclear]. What time is it?

[students: Ten, ten o'clock.]

[student: These two benefits [unclear] seem really very important, I mean, it doesn't seem very important to have people bow down to you, or outshine people.]

I don't think it's so much that they bow down to you, it's that you're worthy of it, you know. You are...it's not that, okay I'm king of the world okay, but what it's saying is that you become the most special person in the world, you are a special

person, you know. Yeah, it's not...I like the other benefits more myself, but we'll get there. But, but, but, I mean, it's, it's rather, if I tell you this, if you have this kind of love in your heart, you are further advanced than an arhat. You are further advanced than a person who has seen emptiness directly, who has true renunciation and who has reached nirvana, you are more advanced if you have this love in your heart. That's a big deal!

[student: Listen, even somebody who aspires to boddhichitta, is, is greater in some sense then, then]

Well yeah, one who, who even just has the wish, the strong wish, yeah...that seems, that's a pretty big deal, no? Have some tea, we will finish...there's not much to go. We have a few to go.

[student, Fran Dayan: It seems like ego [unclear]]

It's not for them, I mean, not by that point.

[student, Paul: That's the point, if you're worthy of it, then if you could be swayed by it then you're really not worthy of it.]

Because what is it, because what is it, what is it, Johnson? What is [unclear] it's renunciation aimed at everybody else...so if you don't have renunciation, it starts out aimed at yourself, and then you don't...if you alrea...if you're having a problem about being a boddhisattva then you didn't lose it because you have renunciation.

[student, Paul: There's, there's ironies involved, it's like when you don't want anything any more you get everything you have...when, when you don't care about people bowing to you any more then you really are worthy of it.]

[cut]

[unclear] {tsay chen}[repeat], {kyi}[repeat], {chu}[repeat], {gewa}[repeat], {chun tsay}[repeat], {tayk chen}[repeat], {kyi}[repeat], {chu}. {Gewa} you know.

[student: Good deeds.]

Right, good deeds. {Chung tsay}...{chung tsay} means "the tiniest, just a tiny, tiny tiny"...a tiny tiny good deed. And he says here, giving a little scrap of bread

to a bird, giving just some little crumb of bread to a bird...just to give a little food to a bird. {Tayk chen}, {tayk chen} means, do you know?

[student: [unclear]]

{Tayk chen} means "mahayana", mahayana, mahayana. {Chu} you know. {Chu}, "dharma". So people always talk about mahayana dharma, mahayana dharma, right?

[student: Mahayanists talk about it, but the hinyanas.]

[silence]

So the smallest action that you do, the smallest good deed that you do, even giving a piece of food to a bird becomes mahayana dharma. If, what?

[students: You have boddhichitta]

You have boddhichitta. There's a big debate in the monastery, ah, about what does it mean to have boddhichitta. What does it mean that you have boddhichitta? Like let's suppose you reach boddhichitta, you get real boddhichitta in your mind, ah, and suppose you start thinking about something else, you know, you get mad at work or something...you still have boddhichitta, or do you lose it?

[student, Paul: Well I guess there might be two kinds, no?]

'Cause you're not you know. Excuse me?

[student: What is your question?]

Let's say that you get boddhichitta, one day you sit down and you meditate and you have this true experience of wanting to help all beings, giving up your life, now dedicating your whole life, like a light you're just shining, you're only function is to shine on other people...you don't want anything, okay? And let's say you do that. Then let's say two hours later you get angry at somebody. Do you lo...did you lose the boddhichitta while you were getting angry?

[student, John Stilwell: Is it possible to hold two thoughts simultaneously?]

No, not directly to hold the two thoughts, impossible.

[students: [unclear]]

No, of course it's [unclear]. You didn't achieve nirvana, they didn't achieve cessation.

[student, Nitia: They say that the moment of anger burns fields of merit, years of merit.]

Yeah, so by the way, you, you, you get boddhichitta long before you get nirvana, before you eliminate your bad thoughts, you can have boddhichitta. That's on your quiz, I mean homework. Long before you get rid of all your bad thoughts, your six big bad thoughts for example, anger, jealousy, desire, ignorance, things like that, you can have boddhichitta. So let's say that you have boddhichitta and then you get angry later, do you lose the boddhichitta? Are you...by the way, if you do lose the boddhichitta, you're not a ...?

[students: Boddhisattva.]

Yeah, you became a un-boddhisattva. [laughter] Alright? Alright? Is that possible? What happens? The answer is, in buddhist scripture, the mind is...soaked with boddhichitta. There's, there's no good word for it in english, it's called {simba}. {Simba} means "[unclear]". Yeah, it's permeated by boddhichitta. And you, you may get angry, you may even think about some girl or something or whatever, but, but you have boddhichitta at that moment, you still have it. It becomes a very important question when you perceive emptiness directly...because at the moment you perceive emptiness directly, you cannot perceive a normal object...you can't perceive all sentient beings to be worried about them, it's impossible. So even at that moment, you have boddhichitta, in your mind you do have boddhichitta, okay? There, there's a famous text, when a boddhichitta...when a boddhisattva is sleeping, when a boddhisattva is angry or got his mind distracted on something else, when he's going to the bathroom...he's still working for all sentient beings. He's, he's, it's incredible the power of this attitude is that even when it's not present in your mind you have it in your mind and everything you do, every little thing you do is, is a boddhisattva's activity, it's mahayana dharma.

[student, John Stilwell: Even if it's not your primary conscious focus?]

Right, right. Any activity you do, and they say going to the bathroom, you know, cooking your dinner, it becomes mahayana dharma.

[student, John Stilwell: And that's once you have attained?]

Real boddhichitta.

[student, Nitia: But there seems Michael, that you need stabilizations or they [unclear] about this [unclear] being becoming stable, because otherwise you can become completely crazy for me not to love everybody and the next five minute [unclear]]

That's then it wouldn't have been real true [unclear] It would not have been real boddhichitta. Okay?

[student: Michael, wait a minute, you're, you're saying you can actually commit non- virtue.]

Absolutely. Sure. Yeah, boddhisattvas commit non-virtue.

[student, Paul: Because it can come...but boddhichitta can come before the correct view, right? Once you have the correct view you don't do non-virtue any more.]

Huh? [laughter] Sure you can. Why is there {go lam}? {Go lam} is to purify yourself, after {tong lam}, after the path of seeing, after you've perceived emptiness directly you absolutely can commit bad deeds, sure.

[student, Paul: But anything, anything you do with correct view couldn't be a bad deed.]

If you have correct a view, if your, you know, mind is on the emptiness of an object, you cannot, you cannot have a bad thought about it, it's impossible.

[student: Michael, at what point are you beyond the possibility, is that when you're an arhat? [unclear] an arhat [unclear] still capability of, of?]

Yeah, an arhat cannot have a bad thought anymore. That's what makes him as arhat, that's the fifth path, not the third path.

[student, John Stilwell: So would you say that sentence before you erase it?]

[students: Yeah...yeah...what's the english?]

{Gewa}[repeat], {tung tse}[repeat], {pay ching}[repeat], {chu}[repeat], the least, the very tiniest good deed that you do...very tiniest good deed is mahayana dharma.

[student: Where's [unclear]]

There is no 'is', in tibetan you don't need an 'is' all the time. {Aye mike, not ger eau}. {Aye mote}. That's why tibetans learn english bad, {aye mote}. They don't need an 'm'.

[student: Oh, that's interesting.]

[student, Paul: So, so then your non-virtuous actions, while being done with the, the permeation of boddhichitta would not produce the same kind of negative result, the same depth of negative result that a similar non-virtuous action would...that was caused by someone who was [unclear], right?]

Yeah.

[silence]

He adds two more things to that same sentence, okay? And you can, you can call them, more benefits, okay? I'm gonna put a dot, this is tibetan, way of saying...

[silence]

[student, Fran Dayan: So is this number four a or number five?]

Aaah, I would call it number five.

[student: [unclear] number five.]

We just had number four. Now we're doing number five. I'm going to give you more then six, you only have to number six, pick the easy ones. Pick the ones you like.

[student, Paul: This one is four still? The next one is five? The last one is four?]

This is...we're gonna call this number five.

[student, Paul: Means 'and' da-da-da-da-da?]

Yeah. Probably the same part here, {gewa chun tse}, I already gave it to you. The last, the first four syllables of the last one. In tibetan they do this and it means, I'm not going to write the whole thing over again, you know what I'm talking about.

[students: [unclear]]

[student, John Stilwell: The last, the last statement that you made, is, are the actions themselves permeated with boddhi...you know, somebody gets...]

No, the mind. {Sem gyi simba}

[student, John Stilwell: So the [unclear]...so the mind's permeated with boddhichitta, then what are the act...the actions, the actions are less...]

I'm motivated by my permeated [unclear]

[student, John Stilwell: So they're less detrimental or something [unclear]]

Yeah. Okay? So the...what is {gewa chun tse}? What was the blank part here?

[student: The tiniest virtue.]

Yeah, the very tiniest good deed that you do, is, a {gyu}, what does {gyu} mean?

[student: Cause.]

Cause...{gyi}?

[student: Of.]

{Sangye}?

[student: Buddhahood.]

Buddhahood. This is the other word for Buddhahood. So just you give a small...piece of bread to a bird, it can make you a buddha. If you have this

[student: [unclear]]

{Chang tsen}, {chang tsen}. Second path. Second path, first path was

[student: Boddhichitta.]

Renunciation. No, first path was renunciation. The second path is [unclear] if you have it, and little things, little tiny good things you do, can make you a buddha later.

[student, Paul: Are these, is that indirectly or I mean it seems like we spent a great deal of time earlier in this class saying that unless it had correct view, it couldn't be the cause of anything but sam...something samsaric.]

Right.

[student, Paul: Now you're making a second case here?]

Well by that time, [unclear]

[student, Paul: No! You said even you haven't experienced emptiness yet, even you, even you don't have an intellectual understanding of it yet, you've got boddhichitta and then your good deeds are now a cause for something other than a samsaric result! Whereas earlier in the class you gave the impression that unless it was correct view, it would produce a samsaric result.]

[students: No...no.]

[student, Paul: Yeah, that's what he was saying, merit, you know?]

Ultimately, even a boddhisattva's actions, if done with ignorance, won't bring him

[student: Can you say that again?]

That's, that's, that's not...they don't say that in the texts here, they are concentrating on the benefits, you know, I, it's, we can debate it, and we will, but the point here is that, the smallest good thing you do can make you a buddha, okay? So say, {gyel}[repeat], {se}[repeat], {gyi}[repeat], {chupa}[repeat]. [laughter] [unclear] I forget which class I'm in. {Gyel}...I'll rewrite it now. Say {gyelse}[repeat], {gyi}[repeat], {chupa}[repeat], {gyelse gyi}[repeat], {chupa}[repeat]. {Gyelse} is another word for boddhisattva, okay? {Gyelse} is another word for boddhisattva, I'm going to explain it shortly. {Gyi} means "of". {Chupa} means "the activity" ...the activity.

[student: Any activity?]

The activity of a boddhisattva. Y'know, if you want to act like a boddhisattva, this big boddhisattva, all you have to do is give a little piece of bread to a bird. It's {gyelse gyi chupa}. It is a world shaking activity. It is a universe moving activity...if you have that attitude. That's it, that's pretty powerful. [laughs] They say that the universe shakes when a person gets, gets this in his mind, when somebody on planet earth gets boddhichitta, finally gets it, then they say, like, you know, Pluto shifts a little bit, you know. Seriously.

[student: [unclear]?]

No, that the whole world will move, 'cause...we say the world jumps because it's happy. The whole planet, you know, the whole Earth...will move a little bit.

[student: Shaking.]

Yeah, yeah, yeah.

[student: They don't call that an earthquake?]

[laughs] No, they call that {sai-om}, yeah, earthquake. It's, it's often quoted in the sutras and it has happened, yeah. {Gyelse gyi chupa}, okay? The activity of...a boddhisattva. Just giving any small thing you do, any small thing good thing you do.

[student, John Stilwell: Is that a separate item? Or is that [unclear]?]

No, it also needs that first part, that first half. I'm treating it as a separate item, and you can...okay?

[student, Vilma Staiano: How is this different from before? [unclear]]

Technically it's the same in the end, okay?

[silence]

What's that?

[student: How is it different from the tiniest virtue is a cause for Buddhahood?]

Well, is it different to be the cause of a Buddhahood, of Buddhahood? And be bodhisattva activity? And be the activity...and be mahayana dharma? See, there's slightly different face, right? Well, he's doing mahayana dharma, or he's acting like a bodhisattva, or he's doing something that's gonna make him a buddha, yeah, ultimately they're all the same. But there's a different taste, isn't there, different flavor.

[silence]

[students: [unclear]]

[unclear] Seven. You only need six for next week. Please say {sangye}[repeat], {nam ki}[repeat], {sesu}[repeat], {gom}[repeat], {sangye}[repeat], {nam ki}[repeat], {sesu}[repeat], {gom}[repeat]. {Sangye} you know.

[student: Buddha.]

Buddha, {sangye} means "buddha". {Nam}? Makes it plural, buddhas, the buddhas, many, many buddhas...the buddhas. {Ki} means "by them", b-y. By them.

[student: Also means of, right sometimes?]

Yeah, it's a different spelling in tibetan, the same sound in english. {Se} means "son" or "daughter". {Sesu} means "as their son or daughter"...as, and {gom} means "consider". So Nitia, what does it mean?

[student, Nitia: That whoever develop bodhichitta will be considered the son of Buddha?]

Yeah, buddhas, all the buddhas in the universe, okay, you get boddhichitta tonight, at home. Then all the buddhas in the universe say, oh, we got a new daughter, okay? She's my daughter. He's my son. They, they treat you, they, they treat you, they look upon you, they protect you, they watch out for you, you now have a different kind of relationship it's possible with them, because of the boddhichitta. It was not possible before. Yeah?

[student, Paul: Rinpoche put it very wonderfully one time, he said that just like when a king and a queen has a child, that's the prince or the princess, that every...the, the whole, place is happy, this is gonna be a continuance, a furtherance and of the lineage and that person is, is treated very carefully and very specially, and, like that, and the same way he says when somebody achieves boddhichitta, all the buddhas look upon that person as a continuance of the race of the buddhas and therefore should be protected and taken care of.]

Now we have another...now we have a prince who can carry on the royal link or defend its

[student, Nitia: I don't know, [unclear] visualize a buddha [unclear] obscuration that's we are, I'm under or they are, I mean it seems that they]

That you can't do it you mean?

[student, Nitia: Yeah I mean that]

Cannot do it?

[student, Nitia: Where are these buddhas after all? They are in a, in a, in a plane that is difficult to reach for beginners or]

When you perceive emptiness directly...when you perceive emptiness directly, you perceive buddhas directly. That's the first time you see a buddha directly. That the emptiness that you see, is directly related to his dharmakaya. The next moment as you come out of that, out of that experience, you see buddhas. And, and, and from then on, there's only one bad thought, well of one of the bad thoughts, one of the two I believe, that you lose the day that you perceive emptiness directly, is that you can no longer ever, ever doubt buddhism. You know, you see a buddha directly. You know, then people can say anything to you, you know, there's no buddhas, there's no karma, there's...yeah, yeah, yeah,

I, I saw and I know I wasn't crazy. I know what I saw, I was not drinking, I wasn't...you know that you are right, there's two feelings going on at that moment, you know that you're not crazy and you know you saw a buddha.

[student, Paul: You know it's true, you know it's all true.]

Well you know you're not making some mistake, you know it's authentic experience, a, b, you see a buddha. So who can tell you anything after that? You see your future lives, you see how many lives it'll be until Michael becomes a buddha. So who can tell you anything after that? Who cares? You know, people can talk to you 'til the ...you won't doubt buddhism.

[student, Nitia: [unclear] try to get there, I mean.]

Yeah, minimum it would be seven lives, I saw it, I saw it, tell me anything I don't care, I don't need to know anything, what do you want to tell me? I don't doubt it anymore.

[student, Paul: Michael? Is that necessarily]

Leave it, leave it leave it, leave it...leave that one. Not that one, stay out of there.

Okay. No, it's [unclear] it's very important.

[silence]

You can yawn, I've just figured out that we only have like two homeworks left.

[students: You gotta make up some new ones? [unclear]]

No, I mean if you think about we're only going to have ten homeworks, right? Oh, this is number seven, we got three more to go after that, that's...then you're done with the homework, right?

[student, Fran Dayan: I think so.]

[student, Paul: But then what about the rest of the classes?]

The...you don't have a homework due on the last date because it's a final. And there was no, there was no twelfth homework because you don't have a class on

the twelfth time and you already have number [unclear]

[students: [unclear-verbal melee]]

Yeah, there won't be a class Monday night.

[student: This coming Monday?]

Right, it's monks confession and I've got a lot to confess. [laughter] Okay. You need this. We got two more to go then you're out of here, okay? Stick it out.

[student, Paul: Including this one?]

[students: [unclear] [laughter]]

No, I mean it's, it's hard, it's been...I mean for me it's exhausting and, and it's, and I know it's hard for you, it's been a lot of hours but you're, you're like over half way through and you're really doing good and you're learning a lot, I mean now you're learning accurate buddhism and you know people can tell you later blah-blah-blah and you say well the book actually says [laughs]. Okay, please say {changchub}[repeat], {sempa}[repeat], {namkyi}[repeat], {kundu}[repeat], {gom}[repeat], {changchub}[repeat], {sempa}[repeat], {namkyi}[repeat], {kundu}[repeat], {gom}[repeat]. Okay what's a {changchub sempa}?

[students: [unclear]]

Boddhisattva. This whole part here means boddhisattva, right? Boddhisattva.

[silence]

{Nam}? We had it just now. Yeah, the boddhisattvas in the universe, all of them. {Kyi}, by them. What does a {gom} means? Same as we had before.

[students: Consider]

Consider you as, {du}...{kun} means "brother or sister". It's a, it's a word that's used for both brother and sister. Every single boddhisattva in the universe says oh, now I have a new brother. I have a new sister.

[student: So the buddhas regard you as their children and the boddhisattvas

regard you as their siblings.]

You are in a new family actually, you are a different kind of person. Different...class of person, different level of person.

[silence]

[student: Michael, what's that one?]

[unclear]

[student: And then the {du}?

As a. Sorry. I'm at the end of the [unclear]

[students: Nine...we're on nine...we're on nine now.]

Got one more to go.

[student: Where does you come in there, y-o-u?]

Understood. Tibetan is very...it's a very brief language. It's a beautiful language for, for buddhism. And it's a, it's a farmers language, it's a herders language...it's, it's incredible that the deepest thoughts of humanity were best expressed in farmers language [laughter] or or nomads language, really.

[student, Paul: Best expressed, better than in sanskrit huh?]

Much better.

[student, Paul: No kidding. I thought sanskrit was the language of the buddhas.]

Someone else's buddha perhaps, okay, {tek chen}[repeat], {la}[repeat], {shuk}[repeat], {tek chen}[repeat], {la}[repeat], {shuk}[repeat], okay. {Tek chen} means "mahayana", mahayana, okay? Big capacity, {tek}, {tek} means, well this is the maha and this is the yana. {Chen} is the maha and {tek} is the yana. Mahayana means "big capacity"...they say big vehicle but vehicle is not really the right word, it's vehicular capacity. It really is...it's a little too long so it's in great vehicle. It's not that it's a vehicle so much, is it refers to how big a load you can,

you can take on your shoulders. Can you take all, all sentient beings on your shoulders, yes, you must have big capacity.

[student: Well that's a vehicle, it's usually is translated.]

Yeah, yeah. {Tek chen la, shuk}, {tek chen la} means "into", {la} means "into". {Shuk} means "entered", past tense. Entered. This is like, incredible, you know. It's the lore once a week, if you have boddhichitta.

[student: If you have boddhichitta, you entered into the great [unclear]]

Into the mahayana. Then you are a mahayana person. Before that...technically you're not. You can say I'm a tibetan buddhist, I'm a mahayana buddhist but you're not...I mean you're not a really, technically you're not a real mahayana. When, when you get {je tse tsemkay}, when you get...boddhichitta, then you are mahayana, you are mahayana person, and that's what makes you mahayana person.

[student: When we say take refuge in the buddha, the dharma and the sangha does the sangha mean boddhisattvas or does it mean pratyeka buddhas or]

This is going to be the subject, this is the exact subject that I want to do first in the second course. What is refuge? What are the objects of refuge, and it's extremely interesting and we'll start debating a little bit and that's incredible [unclear] The real sangha is people who have seen emptiness directly...not people who are wearing robes...not people who have taken monks vows.

[student: And not boddhisattvas.]

No. Anyone who has seen emptiness directly is sangha.

[student, Vilma Staiano: And, and what is a buddhist?]

Anyone who takes refuge...truly, is a buddhist. So there's a joke, I mean it's not a joke just a statement, but you can be an abbot of a buddhist monastery after studying for fifty years and not be a buddhist.

[student: 'Cause you're not truly taking refuge?]

Yeah. Okay, {tekshen la shuk}, so what's the ninth benefit and maybe a really

important one, you become mahayana person, you are then a mahayana buddhist.

[student, John Stilwell: In, in terms of, in terms of this thing you have to go through each of the paths, you know, lower, not, hinyana, etcetera, is that, that's like saying first you have to have renunciation, the lower path, right?]

Well there's a trick and it's a beautiful question because there's three tracks, there's five paths on each track, a total of fifteen, y'know, how do you...what's the flow chart, you know, can you jump from, from a track three to b track four, can you go up to c track one without going on b track, can you start at c track one? This is the whole subject, there's a whole book written about it. Basically, the advice of lamas is look, start at high track boddhisattva mind...don't...you don't even have to go to the lower ones.

[student, John Stilwell: You don't have to cultivate the lower scope, and then the middle scope and then the higher scope? I was told you have to [unclear]]

Oh, the three scopes you do. But not the three tracks, those are different.

[student, John Stilwell: When you say tracks, what do you mean?]

Long story, okay? No I mean, I, if you can stay here all night, I, I'll teach you.
[laughter]

[student: That's about it?]

Yeah!

[student: Maybe I'm not used to it.]

Maybe we'll get [unclear]. Maybe it's the question, this is the answer to your question, okay?

[student: (Long loud sigh and yawn)]

Oh, who's doing that? [laughter]

[student: Sorry Michael]

That's sadistic. [laughter]

[student: Uh-oh, you've started something.]

[students: [unclear]]

[silence]

Last benefit.

[student: I'll never yawn again.]

[student: You're fully awakened.]

Okay please repeat, {tse chik}[repeat], {la}[repeat], {tsang}[repeat], {gya}[repeat], {tse chik}[repeat], {la}[repeat], {tsang}[repeat], {gya}[repeat]. What does...{tse} mean? Do you know what {tsering} means?

[student: Immortal or?]

Long life. The tibetan name {Tsering} means "long life", {tse} means "life", life.

[silence]

{Chik} means?

[student: One?]

One. {Chikme, tsungshi, dakki, dunki}, tibetan one two three four five six, {chik} is number one. {La} means "in". {Tang gya} is the verb for {sangye}.

[students: [unclear]]

Bigger.

[students: Bigger than buddha? [unclear]]

Yeah, to become a buddha...become enlightened...become a buddha. What's it mean?

[students: To become a buddha in one life.]

If you have boddhichitta, you can become a buddha in this life, which means what Liana? What's, what just popped into your mind? It's true, what just popped into your mind is true.

[students: He's reading my [unclear] Uh-oh. [laughter]]

I'm taking a chance. [laughter] What can make you a buddha in [unclear]?

[student: In one life?]

[student: What can make you a buddha in one life?]

Yeah, that's the only...

[student: Nothing.]

[student: Vajrayana.]

Yeah, the tantric, the tantric practice, okay? This refers to tantric practice, okay? If you have boddhichitta, tantric practice will work...and, and you can become a buddha in this life, you can reach paradise in this one life before you die.

[student, John Stilwell: So it's, it's implied that you have to practice tantra and having boddhichitta is not enough.]

But it's a prerequisite. It, it makes you eligible, okay? It makes you eligible to achieve buddhahood in one life. And it makes sense. If, if tantric buddhahood is the experience of the world and all the beings in it as, as, as the reality of them being angels to you, would it make...karmically, wouldn't it make sense that you would have to first have to have a love for all of them? What else could create it? Some kind of great goodness done towards every being in the universe is necessary, karmically, for you to get that payback. What comes around...what goes around comes around? It will require you to love every single being that you meet, for you later to see the mahas, the tantric [unclear]. And, and, and without that it's impossible, karmically speaking, it would never make sense. So as long as you're irritated at one person at work...you know. That's rough.

[student, Nitia: [unclear] very fast and very dangerous too, right?]

Long story, I, we're not going to get into that, okay? But let me say one thing, I mean now, people were telling me that renunciation meditation was a little depressing...and it was. Concentrate now, when you meditate this week, okay, try to start to get some joy about this subject...what it means is, what if you truly wanted every person around you to be happy, and try to imagine it, you know...that's a fun meditation, that's a quite an inspiring and uplifting meditation, you know? Try to imagine what it would be like, if you truly wanted, everyone around you to be happy, 'cause right now you don't. You get jealous of someone around you get some success, especially if it impinges on your success, you know? Try to imagine what it would be like if you really, truly...took the joy of a mother, in her son's accomplishments, if everyone around you got exactly the nice thing that they want.

[student, John Stilwell: You, you know what a gift, a gift, in doing that, is like I only have the frame of reference as this suffering human, so when I look around me and helping all these people, it's work, it's hard, it hurts, it's pain.]

I don't think so. You know, I mean, get into it, I mean, just imagine...the book says, and Shanti...quotes Shantideva, he says, even if you all...even if the, the most broad scope you can do is wish that your neighbor could get rid of his migraine headaches, it's, it's a great virtue, you did a g...it's a great step on developing boddhichitta, good job, you know, just that, just, it's a fun meditation, if you imagine that...if you meditate and you imagine you went outside and you had the power that every person you see on the street you could give him his, his dearest wish and that's nice, that's a really nice way.

[student, John Stilwell: So you've got to let go of the fact that everything is suffering and you are coming...you are suffering yourself while you're helping other people.]

Well ultimately [unclear] your dearest wish is that, your dearest wish is that. I mean when you go out here tonight and you see these guys on the...on your gauntlet before you hit the [unclear][laughter] No just imagine suppose I had the power to, to remove all this guy's...they don't like being like that, you know, they'd like to be healthy and have a nice place to stay and, eat nice food and have good friends and, just wish that you could give it to them.

[student, Vilma Staiano: The selfish part of that is that they'd no longer be threatening to you.]

By the way they are threatening. You know?

[student, Vilma Staiano: If, if they, if they could not have that suffering.]

Oh yeah, yeah, yeah. Okay go.

[students: Homework.]

Aa aa eh eh oo oo ou ou. Crazy people. [laughter] Okay then, then ah, well we'll do that first.

[prayer: dedication]

Homework, you're right.

[student, Paul: Michael, could we add another [unclear] memorize?]

Yeah, it's there.

[student, Paul: Already? Where?]

Third verse.

[student, Fran Dayan: Oh, I like that one.]

Paul's asking if we could have a grace for food. Yeah, we could do that, we'll do that at some point. A grace to say before you eat something.

[end of tape]

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Course I, Class 8: How to Generate Bodhichitta

Aug 5, 1993

Transcribed by: Louise Rosenthal

I think the most exciting benefit is the last one which was what?

[student: [unclear]]

Yeah, {sig chig la sang gya}, in one life you can become a buddha. And it makes sense if, if karma is true, for you to achieve a place where everyone around you was holy, and all the world around you was something...paradise, then you would have to do some kind of a virtue that affected everyone. That's the only way it could happen, karmically, you would have to do some kind of virtue, you have to have some kind of state of mind that, that was virtuous towards everyone around, everyone in the world, for you to experience that karmic result, period. And if, so if you can't get bodhichitta, you can not become enlightened in this life, impossible, you can not live in a world which, in which everything in the world was paradise for you. It would be impossible. It is impossible.

[student, Paul: It's a without which nothing, I mean you can not have Buddhahood without bodhichitta period.]

But what I'm doing is explaining why, you see what I mean? I mean, even karmically speaking, if you don't have an attitude that affects all living beings, you can never live in a place where all living beings to you are, are angels, or whatever. It would be impossible, logically impossible. Yeah?

[student, John Stilwell: You say that if you have an attitude of...beneficial karma towards a select group of people that you could live in paradise with those select group of people [unclear]?]

No. No, you'd live in a world where, you know, some of the people were nice to you.

[student, John Stilwell: Where they were isolated?]

Yeah, no, isolating

[student: You're talking about full enlightenment, aren't you? You're not talking about]

Yeah sure, that's what we mean

[student: Arhats or not.]

No, right, that's nirvana. Right? I've [unclear] Buddhahood. For it to occur in this life, for...you have one door out of here before you die and that you have to go to tantra, you know, that's the only way, otherwise you will die. And you'll go through this again, and you won't be able to find a body like, like a, a diamond body, you, you...it'll never happen so you have one door to get into that door...logically, karmically you have to have some kind of virtue that affects everything around you. Otherwise it, it will never...it can't happen, it could not happen logically, from what you already know about karma and you will study it deeper. And you'll, then you'll really see why it can not occur if you don't have that state of mind, it will never occur. That's why it's silly to go to all these initiations and...I mean what will really trigger it is that virtue and not any...it's good to have a blessing from a lama but if you, obviously if you don't have that particular virtue, it's impossible. It will nev...it can not happen, so it doesn't matter, you know, you can run around to all these initiations but, if you don't have that particular virtue, it's, it's logically impossible for it to happen and it won't happen and you can see many people that it didn't happen to, apparently, okay?

[student, John Stilwell: So in terms of taking initiations, would you advise don't bother?]

No, no, they're great blessing, but if you don't go in, with the three principle paths, and particularly if you don't...flower, if you don't water those flowers with the three principle paths, it's impossible. It won't have any result, it'll be nice, you'll have a small blessing on you, maybe in twenty thousand lives you might meet, you know, whatever, but a, not much, cannot have much effect...it, it's like throwing a seed into a desert, you know, it's...yeah, it's possible something could grow, it won't last, it won't be strong, you know...it's, it's logically impossible, you already know that, it has...logically you have to do something which affects all beings around you, or, or it won't work, it can not, it can not work, so we're going to go through the methods of generating, or the methods of getting

boddhichitta, because now you know you need it. And it's in your texts. I, I'll give you the tibetan page if you want to follow...it's on, the whole thing that we're going to do today is on page forty-five, in the tibetan. And I'll draw that number forty-five for you. The five looks like a four, it screwed me up for years, so, be careful. And there are two methods for getting boddhichitta, two, two methods for achieving this state of mind. And it's a very special state of mind, it's the wish for Buddhahood but, the day you get it you'll know...it'll be like dynamite, you know, it's not easy thing, it's a very difficult thing...to, to get it, so the first step, the first of the two methods is called the...if you get too warm in here we'll turn it on high.

[student: Too warm?]

If you, if you get too warm. So please say {dak shen}[repeat], {nyam je}[repeat], {dak shen}[repeat], {nyam je}[repeat], okay, there are two ways to get boddhichitta in your heart, two ways to get the wish for enlightenment, this is the first one. {Dak} means, do you know Connie? {Dak}?

[student, Connie: {Dak ni}?]

Yeah.

[student, Connie: I, myself.]

Yeah, I, me, okay? {Shen} is the opposite.

[student, Connie: Self and others]

Others, all others. {Dak} means "self", {shen} means "others", other people, other beings. {Nyam} means "equal". And {je} means "exchange". This is a meditation, they, what they call exchanging self and others. And it was particularly strong, taught by Shantideva, and...it's, it's sort of putting yourself in someone else's shoes, it's pretty much that, it's a little more complicated but, it's that you...you pretend you are the other person, and you try to imagine what he wants, and not what you want, and you try to, I try to pretend I'm Rugero, and I'm sitting in the chair and Michael is talking, and I'm hoping he doesn't go too late this time and, I hope he speaks more slowly, and I hope he says something clear and so I, if I have {dak shen nyam je}, I pretend I'm you. I try to think what you're thinking, and I try to do things to, to serve you, to make you happy, not make me happy. I, I pretend, I put your happiness, it's...actually it's not exchanging self

and others, it's exchanging your happiness and my happiness. I put your happiness in as my number one job, okay? I'm worried about your happiness, yeah, so I trade, you give me your happiness I give you my happiness.

[student: So you expect mine too? To [unclear]]

No, I'm only worrying about, I'm only thinking what you would like, you know? I'm only thinking what , what would make you happy.

[student, Fran Dayan: Do you take on her suffering?]

No, not in this meditation like that...it's more that, I just...it's not that I change myself with her, which is what the words, you know, people translate it as exchanging self and others, it's exchanging my concern for myself with, with a concern for herself, so that I'm worried about what makes you happy. I'm thinking about what makes you happy, I trade my thinking about what makes me happy with thinking about what makes you happy and I'm, I'm worried about, I'm thinking, I'm trying to think what does Rugero need right now? What does she want right now, what will make her happy right now? And of course the worrying mostly about ultimate happiness, how, how can I stop Rugero from dying? You know, how can I stop Rugero from getting sick? How can I help her get away from her samsara? Then that...then I, I'm worrying about that, I'm thinking about...that's exchanging myself with others. Yeah?

[student, Paul: You just started to touch on my question. The emphasis should be on the ultimate happiness, right? If somebody for instance, got their way by lying all the time and then they were happy about that because they were putting themselves ahead, you don't mean to sit there and contemplate, jeeze, you know, how can I help this person lie even more, something like that.]

Yeah of course not, yeah, of course not. Yeah I want to make you happy in a real way. Not, not little happy...little happy is maybe I give you some money or I give you some food or something like that, it's I, I'm trying to think what will really help you, you know, what will get you out of your own samsara.

[student, Nitia: But Michael]

Yeah?

[student, Nitia: ...I don't know, because the, the wish to help other, has to be

together with the skillful means like what they say, right? To be skillful in that, otherwise it turn into disaster, even if it happens to me, you know, you try to taught dharma to some people and then a month later these...what, what you said about dharma, with good intention, maybe it turn into something awful that generates power trips, I don't know.]

I, I...what do you say to that? Think about karma, laws of karma, answer him according to the laws of karma.

[student: Um, well I think your motivation has a lot to do with it, I mean you generally try and help someone.]

No, somebody had a disaster, as a result of your teaching them dharma.

[student: Someone had a disaster because they misinterpreted what she said, or because you were saying that you taught it incorrectly?]

No, let's say you taught it correctly, they still had a bad result.

[student: I see, they still had a ...well the result is, the result isn't connected to his teaching of the dharma, it has nothing to do with it, has something to do with something much [unclear].]

Teaching the dharma is a, is a good deed, it must have a pleasant karmic result...the definition of good deed. And if they have a bad result from it, it cannot come from teaching the dharma. It's just like lying to make money in business, it's the same thing. So you're telling your wife the truth and she gets angry at you, you know? [laughs]

[student, Nitia: When they say to be skilled, it seems that you need some special skill, even in talking down like even trying to help people.]

Well they say, they say ultimately, you can't teach dharma unless you're a buddha. I mean ultimately, you don't know. You can't really help other people until you're a buddha, because a buddha can read the other person's mind, he can see their future lives, he can see their past lives, he knows exactly what will be the best thing to say. In fact, he doesn't even think like that, whatever he says is automatically the best thing to say because of his virtue. So ultimately yeah, you...the ultimate skillful means is to be a buddha and that's why you have to have boddhichitta. There's an argument in, in, in the debate ground, whether

you can even help anybody without being]

[student, Nitia: Sometime seems like, I don't know Jesus was saying, father forgive them because they don't know what they are doing]

Yeah, yeah, yeah.

[student, Nitia: So, talking about with people about dharma sometimes it seems like talking with drunkard and the, the next week maybe they switch around and they say, what did you tell me about that thing and you gave me as a secret, or something like this, and it turn into something nasty.]

But there's a thing, there's a thing that you'll study, when you reach debating, when we do, when we do logic, which should be done in the next course but I'm not gonna do it because I don't wanna lose everybody. [laughter] Logic is hard, I mean logic is dry. We have to do it first, before we're allowed to study scripture we're supposed to do logic. What's a good reason? But actually when you study that, maybe in the third or fourth course, you're not allowed to present an argument to a person, if he doesn't already accept every part of it, but he just didn't figure out the conclusion yet. It's very interesting...I'm not allowed to debate with you, if you don't already accept what I'm telling you but you just didn't see the connection, it's very interesting...I'm not allowed to teach you anything, that, that makes you have to jump or have faith or, or believe in me because then I can tell you anything, you'll go out and talk to the next guy who says that killing is a virtue and you'll do it.

[student: But you first have to discover whether or not somebody does accept it [unclear] many times they don't even know.]

So you have to go down, down, down, down until you reach his, what he believes, and then you have to build from that. You're not allowed to start a debate up here, if his beliefs are down there. You have to go down to his beliefs. Way, way down to his basic, something that he can accept himself, that he already accepts himself and then you have to build your argument up from there. And if, if you jump ahead, and you...if he's supposed to draw a conclusion, if he's supposed to agree with you, before he's reached the, the good reasons for it, it's a, it's my...I'm giving you bad logic, I'm not teaching you right...it's very interesting, I, I'm, I'm guilty, according to the rules of logic if I try to teach you

[student: Also that's teaching to capacity, in a way,]

Yeah that's teaching over capacity.

[student: I mean it's the same concept.]

So

[student: No, no, no, I mean, what, getting down to it]

Yeah yeah yeah right, right, right, and if I don't do that, the fallacy, the conclusion, is not true, according to buddhism, isn't that interesting? If I don't take the argument down to your beliefs, the argument is false. It's interesting...you know? Aah, trying to prove emptiness, logically, to Chandrakirti, is a, is, is an incorrect argument, for example...it's very interesting, it's one of the seven fallacies of logic, I can't try to prove something to someone who already believes it, if I try, I, I'm speaking a, a mistruth, my statement's not logical, it's very interesting.

[student, Nitia: There was...that's, that's a mundane thing that comes in my mind, I know, but Frederick Nietzsche, the philosopher, said that, thinking, people think then thinking is really, is a way of feeling more than ever, you know? So you're feeling a certain way, henceforth you start thinking a certain way it's not just [unclear] so it seems then to plug in to the dharma, you have to have some sort of sensitivity that nobody can beat on you, you know that they automatic you have to be ready in a certain way to absorb these teachings otherwise you don't get them, [unclear] people, especially if you have teachers that, that they don't have any skillful means like [unclear]]

There's a famous thing about the, the sun...the lotus doesn't open until the sun comes up, something like that, you know, I mean the Buddha...if the person's not ready, the Buddha will not come to that world...if no one's ready, that's one of the reasons given for why the Buddha pretended to die, 'cause there was nobody in the world that could, that could grasp what he was saying at that point, any longer...that's, that's one of the classical reasons. Yeah?

[student, John Stilwell: Isn't it said somewhere if, if you really try to teach or present dharma, and you're not a good teacher that it's really non-virtuous, non-virtue, because you're doing a disservice to the dharma and you're actually giving people incorrect views, incorrect information?]

I think only time I can remember anything like that is in the bodhisattva vows, like what if you teach, for example, emptiness, to a person who's not yet ready, and especially if you teach secret buddhism to someone who's not ready, that's, yeah, if you hurt them, that's]

[student, John Stilwell: Yeah I know that, but I thought it was just on a very general level]

I, I can't remember that.

[student, John Stilwell: If you try to teach and you misrepresent buddhism you're doing a disservice.]

Yeah, if, if you don't know what you're saying, yeah.

[student, Nitia: Tantric [unclear]]

Well, if it were, we couldn't talk about it. [laughs] Just kidding. Yeah. You're okay? Okay. Let's go.

[student, Paul: I, I'll be, briefly, on the meditation, on the exchanging self and others for their ultimate happiness]

You can start with small ones, and it's appropriate.

[student, Paul: Back to the, the business person who, who's very happy because they lie all the time and they think they're getting ahead.]

Yeah.

[student, Paul: That meditation might result in you, thinking about them in a way that will temporarily make them feel hurt rather than happy, which is to try to get them off the addiction of lying, and they don't see that right away so they might feel, oh my gosh, my lies are being uncovered, you know, ultimately that will help, that, that, that sorrow about that may help them, so.]

Yeah, right, this is skillful, yeah, okay, yeah, okay, so we go...this is presented in Shantideva, it is fantastic in that book, I mean, were you there when Rinpoche taught it, I don't know...but

[student: Which one?]

It's in, when he taught it in Shantideva.

[student, Paul: Yeah, last summer, a couple of summers ago he taught it.]

Yeah, like years ago he taught it...and he took like, he taught it for like eight years or something, I mean the whole book and, and you...you get, if you get good at this you get confused who you are. [laughs] You know, if you meditate on this well, you start to get, am I Fran or am I Michael, you know, you start to, because all I'm thinking about is what you want, and what's good for you, and I begin to forget about myself. Karma, that is funny, the karma of that is that I get whatever I want, it's funny, you know, really you're trying to help them, but the harder you try to help someone else, the karma of that is that you, you start to get pleasant results. Yeah?

[student, Nitia: They [unclear] is it correct or related to the fact that this, the sense of the [unclear] the sense for, you know, most of the time you might like I always thought me, is me, but is not me is anybody else, so the, the fact then, the identity is really a force, principle to start.]

It's, it's a start, you can start like that but the meaning of self, which we'll do next week, has a different meaning, it's not what you normally think. When buddhism says no self, it, it's very delicate question and we'll talk about it next week, but it's not what you think, and, you know, if we all survive 'til next week you'll find out. The idea...for example, the word for self, the table has that. I should say the table doesn't have that, you see? It's really the, the self nature of a thing, it's not the identity of a person, Nitio or Michael or something like that, it's not that. And we'll talk about it, we'll get to it next week. Okay, so {dak shen nyam je} we're not gonna talk about and you don't have to know it, okay?

[student: Not going to talk about it?]

No. This book concentrates on the second method, okay? This is the first method. I think western people find the first method easier and more attractive. But I found that, go, go work on a method that doesn't seem that it would be naturally good for you and sometimes you find very incredible results, so we're gonna work on the second method and the book, in the book he doesn't teach this, he says, he says you can get Buddhahood either way, and he says {nyepar kay}, {nyepar kay} means "you will", you will get boddhichitta if you use either

method, either method you want to use it's okay, you will definitely get boddhichitta, okay? We're not going to use that one so much, that's, again that's for Shantideva and, in this course, in this five year course we will, we will cover his book, it'll probably take two or three courses. We will cover the [b: Boddhicharyavatara], the [b: Boddhisattva's Way of Life], okay? We, we'll do the book, we'll do the whole book and we'll do it nice...yeah, it's reaaally nice and it...if you need one book in your life, that's...if you need one book for your office, right? [laughs] That's the one.

[student: Is, is this, is this method the same as loving gaze?]

No.

[student: That's a different means.]

And he doesn't get into it 'cause it's so secret, okay. Okay, here's the second method.

[student, John Stilwell: Michael, what you said before about when you go to help other people and benefit other people before yourself so you naturally have, whatever you need come back to you, even, is that even at the mundane level if you're, you know, working to help homeless people, say, you know.]

Yeah.

[student, John Stilwell: Even at that mundane level?]

Yeah, it's especially, I mean it takes time, right? At the quickest it can happen later in your life, you know, unless it's some incredibly powerful virtue, but normally, in fact you'll see that in, in...you know when you see that explanation, is in the tantric writings of {Chang Gyan Rupay Dorje} who was the lama to the emperor of China, and brought buddhism, helped bring buddhism to Mongolia, but who is...he is, by the way, {Pabonkh}. I mean he was a former life, so, it's very interesting, you know, his commentary on the secret teaching is he gives t...what I've seen is the most beautiful presentation of how that happens...so please say {gyun day}[repeat], {meng na}[repeat], {dun}[repeat], {gyun day}[repeat], {meng na}[repeat], {dun}[repeat]. {Gyu}, {gyu} which is without the {na} sound, the {na} sound comes from this but I don't...I'm not going to go into it much...{gyu} means "cause", "cause." {Je} means "result". {Meng na} means "advice, personal advice." So this meditation is called an advice.

[student: What's {dun}?)

{Dun} means "seven", number seven. But...so this way to get boddhichitta...and you can do it, if you try it you'll get it, if you don't try it you won't get it. [laughter] Right? {Le nyepa}, {le ma chepa dang ma chepa}, right? What's that mean, remember? {Ma chepa dang ma chepa} remember? {Ma che}? {Ma che}, if you don't do, you don't get the result, that's a principle of karma, you know that you learned it. Okay? If you don't, I promise if you don't do it you won't get it.

[student, Paul: What if you did it a long time ago you can sit now and just wait for the results.]

Yeah, yeah, okay, everybody have that?

[student, John Stilwell: {Meng na}, is that one person, one advice or not? [unclear]]

Oh no, nothing...not like that. {Nak} does mean speech but {meng nak} is an idiom, it does not have a real break, you can't really break it down.

[student: So, can you give us that in like a sentence, Michael?]

Yeah, it is this...it is the, the, the advice of seven steps for training yourself to boddhichitta, and those seven steps are, are cause and effect, each one causes the next one. That's the big meaning of cause and effect but we're gonna see, it's a little bit more complicated than that...the, the, I think I wrote in the, I don't know how we translated this, the seven step construction, the cause and effect...seven part cause and effect instruction. Okay? You'll be happy to know...oh, you guys don't care so much but, the tibetan track students are very thrilled that this whole thing has only two or three words in each step. [laughter] They almost died on these six, I lost a couple people on the...

[silence]

[student, John Stilwell: You mean they quit or, or they failed?]

No they [unclear], they came in last. And they sat down and they, they started writing and then they just looked at [unclear], one, one or two of 'em just fell

asleep, 'cause they spent like six, seven hours trying to memorize. I guess it was a little too long, it's the first time I ever taught this course so I, I don't, I have to learn how to judge, how much people can digest. Okay, please say {mar shay} [repeat], {mar shay}[repeat]. {Ma}, the {ma} without the {ra}, means "mama". Same in every language. Mother. {Ra}, the {ra} there means "as", as your mother. And {shay} means "recognize". {Shay} means "recognize". I'm going to spend a little time on this because if you don't...if I don't, the rest won't come. Because this is cause and effect, cause and effect cause and effect cause and effect...you have, this one has to be there before the rest can trigger, and it's very difficult. It's called recognizing that everyone has been your mother. Okay? It's very, very difficult, especially for people in western countries who...we, we grew up thinking, that you...you know, one life to live, Miller Lite, you know what I mean? [laughter] You know? I mean we see it in those a...yeah, I think that's how they say, or is it Bud, I don't know. Bud lite, one life to live.

[students: [unclear]]

There's...to accept this, you have to accept that you had a past life. Not only that, you have to accept that your past lives are countless, and there's no beginning to your past lives. To accept this first one, without the first one you can't have the other six, right? You must accept that you had a past life and you must accept that that one had a past life, and that that one had a past life, and that that one had a past life and that there's no beginning. And I, I've read a lot of scriptures about it and, the main one is the [b: Pramana Vartica] of Dharmakirti, second chapter...we debate it every winter, for months...and in there he says, and in the [b: Lam Rim Chenmo], he says there's only one proof of past lives. I mean, you can say I remember your past life, he says, you can't really accept that as proof, I mean some extraordinary people may remember, we can't accept it because we can't see that...as I said it's not, it's not a good argument for us because we don't believe in the parts of his statement. But there's no way for us to confirm what he's saying. There's only one way for a non-buddha or a non...a person without a good understanding of emptiness, a direct understanding of emptiness, to see his past lives and that's with logic. You cannot see your past lives directly at this point. And then if you say you believe in past lives, and you don't know this argument, according to buddhism you're, you're lying or you don't know what you're saying. Not lying but you, you really don't understand what you're saying, and it's a big thing in buddhism when, when you study logic, you'll see, as...if you're a buddhist scholar, if you're a buddhist thinker, you're not allowed to say something is true if you haven't seen it...with logic. At least with logic, at least with reasoning, if you haven't seen it you're not, you're not allowed to say I

believe in a buddha, you've never seen a buddha. You don't know he exists. You've never seen your past lives, you don't know if they exist. You have some feeling that you think is true, but it's no more than a feeling or, or a little bit of logic there. You might as well say you believe in god, you know, which according to buddhism doesn't exist, so, so, you have to be careful, so what's the proof of past lives? It's very, very simple and it's, and according to all the books it's very hard to believe, it's very hard to see. You have to think about it a lot. You won't believe it the first time I say it, okay? And, and buddhism says you won't, you shouldn't...and you won't. Aah, so don't feel bad if you don't, alright? But, but think about it, okay? It's true, and the reason you don't believe it is because you grew up in this country mostly, it's not because it's not logical or not true, but it sounds illogical, so!

[student, Paul: So everyone in a asian country believes it? And understands it?]

Many of them, many people, most people say, in tibetan culture, what, what my religion teachers in university used to call a, a gut pre...predisposition. They be...as, as you believe in god, you know, they may not understand it, they may not know anything about it, but they believe in it. And you believe in god. Probably the object which they believe in, doesn't exist anymore than god, I mean their concept of what a past life was, may not exist, but they do believe...because their parents used to talk about it a long time. And you believe it, you have certain beliefs which are crazy...that you just grew up with, you know, god, believing in god, and I have another few examples. I, I can think of like alcohol, that alcohol is in any way desirable or chic or fun or happy or can have any good result for you...pornography, like that, I can think of that, you know our culture accepts it, our culture almost worships it, on some level or another...it's just harmful, it's just wrong, it shouldn't be, but, but we grew up...we, we are, we grew up in a culture where we thought, well, it's okay, it's kind of nice in the movie, you know, when he has a [unclear] in a scene, it's, it's wrong, it's harmful. We have certain predispositions, we have certain beliefs, I mean a hundred years ago there was a debate, Thomas Jefferson...I mean two hundred...I saw the letters, Thomas Jefferson writing letters to Washington or something, are black people humans or not? You know, they were debating, are they animals or humans, you know? It was a serious argument at the time, you know, and, and now we just say, it's crazy, we don't believe it. You have certain beliefs that are just...don't make any sense at all, and you have them because you grew up here. And a hundred years from now they'll say, boy, those crazy people, they believed in...it's so silly...you know. Yeah?

[student, Nitia: [unclear] question maybe when you are the [unclear] of a student, right? You said something very beautiful to me you were saying the student has to be intelligent because he moves beyond all the beliefs of his group or his society or his country for which [unclear]]

He could [unclear] what's good and what's evil.

[student, Nitia: Yeah yeah so...it's so is not a matter of [unclear] reason for, a reason [unclear] your group they believe in reincarnation so you automatically believe it is more [unclear] like.]

So here we go, here is the argument okay? Boy, I built it up, man, it won't be so hot, okay. [laughter] And it comes in the book, he says, you...right now you are, I mean, you're watching me, you're aware of this class...you're thinking about this class and you're thinking about this room, and you're aware of this room, you have that consciousness, you have an awareness of this room. According to buddhism, that awareness has to come from a cause which was similar, similar stuff. Okay? That's very important, similar stuff we call {nyer ling gyi gu}. It must come, everything must come from a main cause, I'm talking main cause, that was made of the same kind of stuff. And, and physicists, western science people, they agree that matter has to come from matter, physical things have to come from physical things, they agree with that, they say that physical things are indestructible. They say that, that matter cannot be destroyed, it changes into different shapes...that's John Stilwell today, tomorrow it's dust, then it's worm food, then it's bird food, then it's human food, and then it's a human, right? Same dust, the same dirt. Okay? Matter is indestructible, matter cannot be destroyed, western science says that. So, so stuff of John Stilwell's body has to come from stuff which is physical, and according to buddhism that means it has color and shape, for example. What about the stuff of your consciousness, where does...where did, where did your, where did the...you now are aware of this room, so I ask Fran: You are aware of this room. You have an awareness. Where did that awareness come from?

[student, Fran Dayan: It came from my previous awareness.]

Yeah, I mean the awareness of coming in the door. Which came from awareness of being on this beautiful street [unclear]. Which came from awareness of a subway, right? It has to, it has to.

[student, Vilma Staiano: Well then how come it couldn't just start from when

you were born?]

This is a...again, we'll, we'll talk about it. We'll talk about it. The main, when I'm, when I'm presenting this argument, right, I have to bring it down to your...the closest belief you have that I can get to. It's very important to believe this argument, you have to separate mind and body. You have to realize that mind and body are completely separate. They are different stuff, forget it, you can't...you know you don't think about it, that's your problem. Your mind is invisible, you can't touch it, you can't smell it, you can't cut it, you can't burn it, nothing, okay? It...you could put a seed in it and you could get the result later which is why you're studying. And you believe that or you wouldn't be here. You, you believe that this invisible thing, that no one can see...I can't see your mind. You can't see your mind. It's even hard to say where it is, your mind extends to your arm because if, if you pinch yourself you have feeling which is a mental, a mental entity, it's mental stuff, feeling is mental. So my mind must stretch out to around...there's a debate in the [b: Abhidharma], does it go down to the end of my fingernails or not? Okay, I mean it...somehow it's right around here it stops, okay? Right? But I can also think of my office, that I was in a few hours ago...so my mind can reach there also, my mind is there too.

[student: Your personal space as it were.]

Yeah. So it's very weird, I mean it, you, the reason you, you don't...you just don't think about your mind, you take it for granted. You can't see it...it's aware, somehow it's lit up. Somehow it has some kind of energy to, to know. And how does that happen, how can it happen? You know, is it part of your body? You know, is it part of the skin or the bones or the eyes? Or is it something that r...that stays there for a while. You know, and if you think about it you'll start to see that, you know, well you just don't think much about your mind, that's the point, you know, people don't go into the subway and worry about where's their mind, right? [laughs] You worry about where's your wallet, you know. [laughs]

[student: Where you mind is.]

Okay?

[student: [unclear]]

So...hang on a second...so it's very, it's very subtle. First you have to realize that

your mind and your body are separate, they are different. Different stuff. Come on, body you can cut, body you can burn, body you can divide, body you can touch. You know? Stuff, matter you can...but not mind, mind is totally beyond your reach. You can set off an atom bomb it won't touch, touch the mind. You know? The mind is beyond matter, the mind is beyond physical stuff...it's free of physical stuff. But...wait...so...wait, wait, I'll, we'll do debating later. Let me present the argument, then you defeat it. And I don't say I, I don't believe I can convince you and the [b: Lam Rim Chenmo] and the logic texts say, this point is difficult and you can not perceive it on the first hearing, you have to think about it. At least give it some thought, right? Whatever your thought is, okay? So, the argument goes like that. The stuff of your body, and the stuff of the walls and the stuff of the bricks and the stuff of the dirt, and the earth is one thing. The stuff of the mind is a different thing. It's different stuff.

[student, John Stilwell: Can I ask you a question Michael?]

Wait. And it has to come, it has to come from mental stuff, and what she said. If, if you are thinking now, if you can see me now, if you can think about me now...that thinking came from the thinking you had when you came in the door. And if you meditate like this...it's a very beautiful meditation, if you get good at meditating, if you meditate like an hour a day, and you reaaally get good at shamata, you can follow your thoughts backwards...very far, very far. You know? It's, it's really interesting, because all your thoughts come from associations. Why does your mind jump to something next? What causes your mind to go to something next? What determines what your mind goes to next? It's very interesting and you can trace that back, if you get good at meditating and very quiet, you could follow your thoughts back a long way, like back to your early childhood. Even...very far.

[student: Even to your birth [unclear]?]

Maybe. So, you can, what I'm trying to say is that, whatever awareness you have now had to come...from awareness, it can't come from stuff, the stuff has to be mental. The stuff that mental stuff comes from has to be mental.

[student: There's nothing alien about these concepts in the west, I mean this is where soul and spirit come in.]

No, not really, this is why you come to school. This is why you trust, you believe that your mind is a stream. That's why you send your children to school.

If you didn't believe it, if you didn't believe that at something placed in that stream in the first grade will flow down to third grade, you know, you wouldn't send them to school. You don't say, I'm sending Johnny to, to school to get a seed put in his mind so it could stream down to third grade and come out...but that's exactly what you believe or you would not send Johnny to school, you believe that the mind streams out. You believe that, and you believe that you could put a seed in it now and have a result in three years or twenty years when he graduates from college. You believe that. We believe that or we wouldn't have education, we wouldn't send someone to school. We don't say it that way, we don't say, oh I'd like for Johnny to have some good seeds put in his mind stream so that, you know, twenty years downstream he gets some good results, but you believe it, that's why you, you put him in school. 'Cause you believe they could put some knowledge in his mind that will come out later. [cut] The odds, what's that, that's just one in a trillion odds, I'm talking countless. I'm talking countless trillions, of course everything has been here. Countless times, it's beginningless, think about it, you know when I say beginningless we tend to think a million years, you know, maybe around jurassic park or something. [laughter] I'm saying countless.

[students: [unclear verbal melee]]

The combinations are infinite. The combinations are infinite.

[student: [unclear]]

No, no. Okay, suppose there's a planet, we don't call it America but there's a Miss America, or there's a Miss, you know, Zonker contest. [laughter] Okay? But, but there's been trillions of those so one of them was called America, and there's been trillions of those, and it's everything, really...everything has happened. I have been everything. I've been everything countless times...and it didn't help me, I'm still here, I'm still in samsara...which is what, definition please?

[student: It's a bummer.]

No. All I have to prove to you, all I have to prove to you is that this moment of awareness had to come from a moment of awareness from which it turned into, and then the rest is easy, the rest is cake, a piece of cake.

[student, John Stilwell: Mind only comes from mind.]

[student, Paul: So then conversely, if you've never had an awareness of something, you can't perceive it. For instance, if we evoke the buddhas to come into this room, surely they will come, they will be here, we won't have an awareness of that because we've never had an awareness of seeing the Buddha face to face before?]

Aaah, that's a big argument, I don't want to...I mean, I'm, I'm not capable of

[student, Paul: I mean then but that's also then limiting as well, that you, you are limited to awarenesses like the kinds that you've had before. So, so how do you get new awarenesses if you haven't had them before?]

The fly lands on a piece of cowpie. [laughter] And a big flood comes. Cowpie goes around the stupa. [louder laughter] True story, this is a true story. This is a true story. And the fly gets enough virtue...because he circumambulated the stupa by sheer accident.

[student: Random circumstance.]

No, that's a true story. [laughs]

[students: [unclear]]

I know, I know, I know. Thank you. Alright.

[student, Vilma Staiano: So, so then how does that]

Now I'm open for debate, anyone can argue.

[student, Vilma Staiano: How, how does that explain the actual existence of anything then, so, or...you know.]

We'll get there, we'll get there...but I mean that's a big story, next week. See, I didn't say four years from now...that's my usual answer. [laughs] I'm just worried someone will ask me to be around four years, you know? [laughs]

[student, Nitia: Mind that you...the mind that you were talking before, is it part of the five skandas, the five heaps?]

Yeah, number five, consciousness.

[student, Nitia: So I've difficulties there because we say we are the aggregates of five heaps, right? Now when these things...these aggregates they go every one of them so on we are more I mean that's [unclear]]

But they don't go on more, we lose the physical parts but the mind continues, and the mind always has five functions with it. Five functions cannot be wiped out of the mind. One of them is feeling, if you, if you are thinking you have feeling. And if you thinking you are having discrimination.

[student, Nitia: And the senses? What of the senses [unclear]?]

Even without a physical body, you never, ever stop feeling. 'Cause you have mental [unclear] happiness, [unclear]

[student, Nitia: But one of the skanda is the senses?]

No, it's not the senses, it's feeling, the mental function of feeling. The skandas are what I call one of those mangled ideas, okay? I mean when you learn the skandas well, which is the subject of the first chapter of the [b: Abhidharma], you know, then you'll realize that half of what you ever heard about them was ridiculous.

[student: What are the other three? Feeling, discrimination...all of them.]

We'll get to them. [laughter]

[students: [unclear]]

Second chapter [b: Abhidharma]. And by the way, the other schools have a different presentation, they say there's like ten. But I can say, for example, {sempa}, which is movement in the mind, anytime the mind moves...the mind is always moving, period. That in fact is the definition of karma...yeah?

[student, John Stilwell: I wanted to go back to when you were talking about the physical body coming...physical stuff and the mind coming from mental stuff.]

And the mind coming from mental stuff. I call it stuff but, you know, it's not stuff...ya can't, you can't throw it out or anything like that.

[student, John Stilwell: Being distinct and separate from each other. My concept of physical stuff is that it is comprised of continually smaller and smaller particles down to a, a most subtle level, well, to a most subtle level, a most subtle level of energy or whatever you want to call it...and that subtle level of energy is permeating everything mind, physical body, whatever and it seems at coarser level that we identify it as physical stuff, and at the subtle level we identify it as mental stuff.]

{Da vie vajraka} school, which is the Abhidharma school, tries to say something like that, and we'll get to that. It, it, they do have that argument. Their definition of ultimate reality is something which can no longer be reduced by the mind. Which is kind of what you're saying, okay? You get down to some`atom, atom, atom, atom that has some universal energy down there, and that's actually their belief of what ultimate reality is, we'll get into it next week.

[student, John Stilwell: Not what you're saying, not what you are saying.]

[unclear] Yeah, actually the higher schools don't, don't accept that. But it, it's such a natural thought, that it is a buddhist position.

[student, John Stilwell: What is?]

That, that idea is a, is very similar to the Abhidharma position, so we don't say it's not useful, it's very useful and you build on it.

[student, John Stilwell: But they are not that is distinct separate [unclear]?]

Yeah. Yeah, I mean you can tell. I mean, physical stuff, for one thing is what we call {toe brick}. It's, it's blocks, of objects. Mind doesn't. We can all, you know, I say put...everyone think about this the top of this pen and all the minds are there, sitting there, in the...and I can sit...put up a needle, and all our minds can be on the tip of that needle, fits quite nicely, not like the subway, you know? The subway is physical...you know? You get a hundred people and you're all like that, and this guy is stepping on your feet, mind is not like that. Mind...think about how different mind is, I mean you don't think about it, that's, that's the whole thing...your mind can go to your childhood, your mind can immediately go to Alaska, you know, your mind...when we started meditating with this burmese teacher which the...the Dalai Lama sent him to teach us, and he, the first thing he says to us is we're going to be here ten days, you're going to meditate for all day, you cannot move, do not think about monkeys. [laughter] So

everyone, you know...the first thing you think about is monkeys, you can't get monkeys out of your mind. [laughter] Why he'd say that? It is so funny. So your mind can go anywhere.

[student, John Stilwell: So, so in terms of what you're saying though, this is physical stuff, you can touch it, you can [unclear]]

What we call {to bray}.

[student, John Stilwell: It's made of molecules, it's made of atoms, so are, so are radiowaves or whatever, but they don't block, you can't touch 'em, you can't]

They do block...interference. [unclear] Okay, one more argument then we got to go on.

[student, Paul: Well, I, I, I think it's a lot easier to contemplate if you, if you think about the other kinds of beings, the non-samsaric beings, the beings in nirvana and the buddhas, okay? They don't suddenly become eternal...they've always been eternal, we've always been eternal it's just that we have the ignorance of thinking that we're not, and thinking that we're going through these different, characters that we play over and over and over again, and in that sense it's the same thing it's just that they've shed that illusion and we just keep going around and around not realizing what we really are or who we really are in a sense.]

So don't, you know, go too far, try to, try to, as an exercise if you, if you want to...so you have like a month and a half off after we finish, which is shortly, so think about it...I mean just, just you can make a meditation of it, you know, if you meditate quietly you can follow your mind back, and then it becomes more believable to you because you actually can trace...you get very familiar with how your mind follows certain directions from your past thoughts, the past thoughts are put in your mind mental habits and then you tend, they tend to push your mind...you know, what makes you think of what you're going to think of next? Did you ever wonder? [laughs] You know, it's your past..it's your past awareness.

[student, Fran Dayan: Does, does the mind remember everything that's ever happened to you?]

Yeah, there is a stage in buddhism, in meditation where you can remember everything you ever experienced, and you can go all the way back. [cut] side

that your mind has been beginningless. After many, many hours of thinking about it, you just fix your mind on it and you keep it in your mind and you burn it into your awareness, that's {gom}. The word, tibetan word for meditation means that.

[student: But you're making concentration sound more like analytical meditation.]

It is, it is.

[student: So analytical meditation and concentration are the same thing.]

Contemplation. Yeah, yeah...and then {gom}...{gom} is...in the three steps, right? Meditation in the, in the three step process of learning, buddhist learning, is just burning it into your consciousness by focusing your mind on it over and over again, bringing it up to your mind over and over again, until it's just caught in your...it gets internalized. Okay. We'll do two more real fast, then we'll have

[student, Nitia: Michael, is it proper to think in this way [unclear] I don't know, that just the fact that nobody suppress your life, right? Means then that they are supporting you somehow.]

Who, who's that?

[student, Nitia: I mean in, in, in the same line if thinking that everybody is, has benefits your life as for they [unclear] whatever they can also think, I don't know if [unclear] I heard some place that since nobody, nobody suppress your life, nobody cause your [unclear] henceforth they are supporting you so]

This is the [b: Abhidharma], this is in the [b: Abhidharma].

[student, Nitia: The reason, the reason for love everybody because they support your life.]

That's in the [b: Abhidharma] that [cut]

[end side one of tape]

That's a real teaching, but we'll get into that, it's a little bit different from that but that is in there, and what I say is...what I do say is that if you get good at this, if

you walk...I mean, you walk into a store, you see a guy working and your reaction to him is, to think, he's working, isn't he kind, you know. Your reaction to him is very strange...you see a kid, you know, cleaning the floor and you think he's, he's ultimately he's working for me, isn't he kind, you know you don't see him as working for money, and you don't see him for any other reason. If you get good at this meditation, your, your world changes a little bit in a nice way and you go into a store, someone's working there and you think, boy he's so kind to be working for me, you know, you go into a bank and the guy...you go to the desk and he's writing up a new account for you and you...and your reaction is isn't he kind to be spending his precious life serving you right now. You don't think, oh I'm paying the money the bank the money he has to do it, you know...your, your perception begins to change in a very sweet way, and a, it's, it's true.

[student: Even if he's yelling at you?]

Yeah. I mean in a way he's giving his life for you. He's there in the bank...it's, it's, I'm saying this is a way of looking at it, and it's not incorrect. It's just that we don't tend to think that way...he's, he's giving up his precious lifetime, the time of his life, and you're one of the people he's serving and you, you begin to think that way and it's a very weird, it's a very nice sweet thing you know. It'll happen, and you'll see it.

[student, Paul: Michael, Michael is that like, actually you may have all kinds of thoughts as to why the person is in the bank they aren't true it's the karma that's true so, any thought that you have about why they're in the bank is a sort of a fantasy anyway so might as well make it a positive one or a healthy one right?]

Well I guess so but, but the fact is that it'll, it will happen to you, it will happen to you. I'm not saying go into a bank tomorrow and try to think that way, I'm not saying that. If you get good at this, and it will come, it'll naturally come, you'll go into a bank and you'll think...or some guy's tailgating you, you'll think, gee he wants to go somewhere, let me get out of his way, you know, please, y'know. It's a weird reaction, you know normally you'd get mad, this guy's trying to bump me, I'll get...I'll, I'll slow down, you know and if you get into this kind of thinking, you're like, oh please, you know, you want to go, please go, you know, it's so weird and it will happen. And it's very sweet, it's very happy, you get very happy. Okay {tin tin}...oh, I'm sorry. [laughter] I'm going to trick you guys into studying tibetan, you know. I mean, months from now this will be a tibetan course, you don't want it to be but.

[student: At least we'll, we'll be awake, you know, when it happens.]

[silence]

{Jin jin, jin chin}

[student, John Stilwell: Michael, can I just pick up on what you were, you were saying? You were saying you shouldn't pretend at work doing this [unclear]]

Oh no, but it's not bad to try.

[student, John Stilwell: Michael my question was is my natural tendency is just to try just to train myself to think that way without pretending.]

That's alright, that's alright.

[student, John Stilwell: Is there some other approach we should be taking [unclear]?]

No, no, that's fine, that's a good approach, boddhichitta...they...there is a pre-boddhichitta boddhichitta that they call...I don't know if I mentioned it, it's called sugarcane boddhichitta.

[students: Yes.]

It's empty inside, it's sweet on the outside. So it's just, it's called the {chu ma}... {chu ma}, {chu ma} in tibetan is the word they use for that stupid little...white powder milk substitute, in that little coffee things, coffeedream, you know? What do they call it?

[students: Coffeemate.]

Yeah, Coffeemate, in that...the word is {chu ma}, the word refers to that, it means artificial, fake, chemical, you know, all-made, not real milk...and there is that kind of boddhichitta, and it's, you have to get that one first, actually. You, you pretend that you're a boddhisattva, you know. [laughter] You know and, and then you get so good at it, you know you get good at pretending it, and then it really happens, it comes true.

[student, Paul: Then you can't be a bodddhisattva with {truppa} boddhichitta.]

Oh no. Okay so {dzun jun}. {Dzun} means "kindness" {jun} means "remember", remember her kindness. This is remembering your mother's kindness and it...I've had, I've seen classes, I've seen many classes, I've seen many people say, I don't like my mother, she wasn't kind to me at all. You know...yeah, yeah, no people have that problem. It doesn't refer to whether you like your mother or not, it means whether you like your mother or not, she carried you for nine months and it hurt, and it was uncomfortable and when you came out it ripped her apart, it hurt a lot, okay? She gave you that, for every moment of nine months she carried you, and her whole thought in, during that time is about you, you know, she's thinking what should I eat, what should I do, what shouldn't I do, you know, is she comfortable or not comfortable, I mean mostly she's thinking for you and then when you come out it hurts like hell. And then after that she's, she's a prisoner, you know whether she was a good mother or a bad mother, she was stuck with you, you know. Every, every moment she can't, she can't go anywhere, I mean if you have friends who have babies, you know you used to call them up and say let's go see a movie, you know, now they say forget it, forget it, I gotta watch the kid, you know, and sometimes you can't even finish the conversations, 'Mommy I need', 'I gotta go, I gotta go, bye.' Clank. You know. It's true, it's true, so whether your mother was good mother or bad mother, forget it, normally, a mother is stuck with you for what, five years, ten years sometimes fifty years you know? And, and she has no peace, you, you, you...she gives up her life for you, every moment for the first few years forget it, every...she can't let you alone and go out for half an hour. They, they arrested somebody yesterday or the day before for leaving a two year old, you know and they look like normal, you know, yuppies and they got arrested 'cause they left the kid and went out for a drink, and they arrested them you know. You know, that's

[student: [unclear]]

No, so, so however you feel about your present mother, I mean normally even animal mothers...it's tremendously painful to have and, and the...what they gave you was not...there's no one else in this world who will serve you like that, nobody. You know, there never will be anybody, you might get married or whatever or you might have a close friend, they're not gonna do that for you...they're not gonna give up every moment of their life and serve you, for years, you know, forget it. There's, there's only one, who does that and that's {dzin jen}. Okay. I'm putting these two together 'cause they're...they come

together, {jin sok}, okay? {Jin sok}. I remember the night my mother died and I...and I had the distinct feeling in my mind that, that the only person in this world who cares more about me than me, just died, you know? I, I had that distinct feeling. I, I, I had just lost the person who loves me more than I love them, you know? You learn more about my future than I ever know, and the only person, you know, and I remember that, that feeling. Okay, {jin sok} {jin sok}. Repay, repay kindness. {Jin} means "kindness", {sok} means "pay it back". Number three. It means this, she helped you like that...and she...there's this thing in buddhism called a fire pit, it's like a big barbecue pit. It's a huge hole, and underneath it has holes. Just red embers, coals, and you're standing there and your mother and you're looking down and she falls down. She falls in. Then, then would you, would you move or not? You know what I mean? I mean would you, would you, would you try to get her out or not she's, I mean the minute she lands on the coals she's no where to go...hot coals, burning coals, if she steps she can't, she can't get out, and you lose [unclear]

[student: [unclear]]

No, I mean would you, would you do something? You know, I mean if there were ten people there, who will jump first, who will try to help her first? If it's not you you're crazy. You know if you say, oh, oh, you know, could somebody come and help my mother, you know, I mean the responsibility is yours. You know...she, she served you, you have this relationship with her, you have to help her. You're the one who has to, has to try to jump down and try to help her, you know. It's not like you gonna wait, you know and say oh call the police, you know, I need someone to help. If you know, if you've been thinking about how kind she was, you will jump, you know, you will do something, and you won't wait for somebody else, you'll do it yourself. That's {jin sok}.

[student, Nitia: So in our, in our western country where, the talk of the say, you know the psychology they were saying a lot of weird things about their mother and their father and we absorb, you know, these things.]

Yeah I know, I know, it's unfortunate. It, it doesn't weigh one pound against the tons of times she gave you, you know what I mean? The...all these little psychotraumas you have or whatever, forget it, I mean think about someone serving you day and night, moment by moment for years and years, you know. That's the fact of it, and it's obvious. So anyway, she's down there...she's burning...is...are, are, are your other mothers in that situation now or not? Are...like is the guy you meet on the street, let's say my boss...he's quite

comfortable. I mean he bought a crane to put his jacuzzi up to the penthouse that he bought. You know I remember the, the debates we had in the office, you know, like, how we gonna, which crane should we rent, you know? It's got to get the jacuzzi up to the, up to the penthouse you know, it's a big problem and a [laughter] we had that argument, we had that talk, you know. So he's comfortable. He's been my mother, he is my mother, okay? Is he in fire? He's worse, I mean he's much worse, much worse than fire.

[student: [unclear]]

No, he's in samsara, he is samsara. He is his own samsara...you know? He, he must die, he must reach a point where he can no longer make any contact with anything he knew before. It's, it's interesting idea...he'll go across a certain line, and everything he knew before, his wife, his kids, the building we bought, his business, his money, his car, his jacuzzi...when he crosses that line which he must, when he just crosses that line, it's all black. He can't see anything, it's just black. He loses his face, he loses his body, he loses his name, you know, he's in some kind of [unclear]

[student, Paul: [unclear] loses his concept of himself as what he was?]

Yeah, it's totally [unclear]

[student, Paul: [unclear]]

He just crosses that line, like that and he's gone. And he, the sad thing is he can't turn around and see any of it, you know, he can't even remember very clearly 'cause the death wipes out your, your, it wipes out the, the surface consciousnesses so, so he can't even, he's in some blackness, he's very scared, at that point your, your energy of your body is mixed, is short-circuiting [unclear], ssh-ssh-ssh-ssh, and you're hallucinating. Everyone normally hallucinates at that point. So he's confused, he's frightened, everything's black, he can't remember anything, he doesn't remember who he is, and he can't turn around and...he can't even remember or see what he was, and he's just gone. And a...he's in that fire, he, he is in that fire now. And if he was my mother then I should try to help him. You know if you try...at the [unclear] of my life I should try to help him, you know, and that's {jin sok}. Yeah?

[student, Paul: Michael, on...I think this is a good time to mention, real help doesn't mean throwing yourself in there and burning too, right? It means

intelligently figuring a way of getting them out number one, and number two can't we, can't we translate this third meditation as developing the wish to repay the kindness of all the mothers that you've had?]

Sure, why not?

[student, Paul: Is that the way to translate this?]

Yeah, sure.

[student, Paul: Okay.]

Okay? So those are...now I'll ask you a question, are those three cause and effect? Does number one cause number two? Yeah! If you don't think he's your mother you're not going to think about what he did for you. So number one causes number two. To think about what he did for you, my boss, what he did for me, I have to think about, I have to believe he was my mother. And to...and to want to pay back what he did for me, what do I have to think?

[student: [unclear]]

No, I have to think what he did for me, okay? If I don't think he did anything for me I won't think, oh look a...he took care of me every moment for years, you know, I should take of, I should do something for him, I have a responsibility to help him, he was my mother. I...it's my job, to help him. So those are cause and effect, the first three are cause and effect. We'll see next, after tea, how those three cause number four.

[student, Paul: Also in the literature quite often, sentient beings are referred to as all the mother beings for this reason, yeah, mother beings.]

Have some, have some cookies. Good [cut] {Jampa} means "love", {jampa} means "love". Sanskrit is {maitra}, that's word Maitreya comes from. In fact Maitreya is called Jampa. His name means love. Maitreya is the next buddha, didn't come yet. Shakyamuni was the last one, Maitreya is number four. {Jampa}.

[student, Fran Dayan: I had read a, an outside question, the [unclear] buddha? How is it we don't know anything about him and what he taught?]

We have it, it's in the commentary, we have his books, we have some of his books...you know. And actually, there's a million before that, I mean, just in this era...okay? [unclear] {you om}, {you om} means "pretty" or "lovely".

[silence]

There's two kinds of {jampa}, {jampa} means, the definition of {jampa}, the definition of {jampa}, the definition of love in tibetan is the emotion where you, you're obsessed that this person should get what makes him happy.

[student, Paul: The obsession to make another happy.]

The obsession to give a person, what will make him happy.

[student, Paul: So therefore th...in this sense obsession is...doesn't have a negative connotation.]

No. It's a very positive, like an obsession that you, you, you must give him what he wants, you must give him what makes him happy. You want to give him all the good things. This is what the definition of love, and you will study that in ah, [b: Prajna Paramita].

[student: This gets back to what Tom was talking about before, which is something that troubles me is that very often what people want is not what they need.]

Oh yeah, yeah, no that's true, that's true, I mean people might want a gun or shoot [unclear]

[student: Well I mean you could get less extreme than that, I mean.]

Yeah. Well, in, in buddhist scriptures, it is stated that, I mean...all the lower types of charity, giving, are, are actually harmful. I mean if I give you a cookie for the break, I mean, it, it doesn't help you, it's no benefit for you, it's actually...

[student: Loaded with cholesterol.]

It's more, it's not just that, it's just more samsara. You know, it's not really helping you. But, but at the beginning you give people that because it attracts them and then you draw them in.

[student: No, but I mean what if, if somebody's standing on the street and they, they're addicts or they just don't want to work or whatever and you give them money and they go off and they do whatever with it, and you know that, that that's what happens.]

It's a difficult question, I've [unclear] seen many people ask my lama that question. You're not allowed as a buddhist

[student: You give them clothes in the cold weather and they go off and sell them, I've had this happen.]

But as a buddhist you're not allowed to, give them anything that they could hurt themselves with, like if someone'll ask for a gun, or ask for poison and they want to commit suicide, you're not allowed to give them. That's true. But you have to use wisdom, you know, you have to see how much of that is just your laziness that you don't want to give them something, you know what I mean? You've got to balance it well, I know you're to tell your little [unclear], no time, no time. Later. Okay, {you om} {you om} means "lovely". This is...there are several kinds of {jampa}. This kind of {jampa} means, where you look at people and they seem as attractive to you as if you were a mother and they were your only son, or their only...your...oh that's a...if you wait like an hour and fifteen minutes...no, thanks, ah it's good that you came anyway, so here's a chair here, you want to sit here?

[student, Paul: This kind of {jampa} or this kind of {you}?]

This kind of {jampa}. {Jampa} means "love" {nyor} means, when you look at a person, you automatically like him as much as if he was your son or your daughter, your only son or your only daughter. Your immediate reaction to anybody you meet, when you look at them you feel like, you feel like you love this person, he's very, very...you see these ugly murderers on tv, you know, every night almost, this guy, you know, uuuuggghhh, and he just shot thirty people and the police are leading him away and they interview the mother and they say, tell us about your son, he's a good boy [unclear] [laughter] you know, it really...you see it almost every night, it's funny, you know, I mean they have this insane, love for their children, you know and that just

[student, Nitia: Michael, I c...I can, this Eric Burner right, the guy who loved the transaction [unclear] he said the scientist that found out the [unclear] brain, of

every human being, every time that you meet someone you have one of the six typical reaction, killing fighting, befriending, sex, I don't know, so [unclear] natural thing.]

Buddhism says the same thing, buddhism says a similar thing but I don't want to get into it, we'll, we'll get there. So {nyor jampa} is this, this kind of insane love that a mother has for her son and when you, it's just a reaction you have when you see somebody, they look pretty to you, they look lovely to you, they look very attractive to you, no matter how ugly they are, okay?

[student, Fran Dayan: So is that repaying the kindness?]

No, it's number four.

[student, Fran Dayan: No, but I meant, three causes four.]

Oh, the whole first three, it's, it's explained this way, okay? It's not so...and you gotta write that down, 'cause that's part of the question...the first three cause number four. The first three as a group, cause number four.

[student, Paul: So if everybody adopted this all the cosmetics companies would go out of business, right?]

[laughs] Definitely the gun companies would go out of business, the weapons makers.

[student: So, what's the whole meaning of number four?]

It means you love people like they were your son. If you, in the future, you have a son, your only son, you're not going to have any more children, it's your only son, you love him like that, when you look at him he looks so beautiful, you know. Then you have that [unclear] everywhere. That's, that's what this is.

[student: Mother.]

[student, John Stilwell: I thought you're seeing everybody as your mother? I mean [unclear]]

They'd be your son too, right? [laughs] Okay? {Nyor jampa}. Next one is...

[student, John Stilwell: Is this, is it should be your son or your mother?]

[student, Paul: No the way a mother looks upon their only...does it have to be son? Or is that some [unclear]]

[students: Child!]

[student, Paul: [unclear]]

[students: [verbal melee-unclear]]

[laughter] They asked me that in the last class. They asked me that in the last class, and I said look, if you've ever lived...Nitia's lived in India, right? You've lived in India. In India, a son is, is...you can't understand how important...it's not crazy, it's not sexism, it's money, it's economics, you sell the girl to her husband, you know you have to pay to have the girl taken by the husband...the, the boy can farm, he can carry stuff, he can, he can do all the dirty, heavy physical work, he is social security...there is no social security in India...if you do not have a son, it's almost certain that when you get older you'll be destitute. And that's the way it works in Asia. So it's not, it's not...it's that only a son can get a, a good paying job, that's sexist. Okay. But and if you get old and you don't have a son, you can just forget it, you're gonna be destitute. It's just normal in India, in, in...and you've got to go there to see it. There's all these old people you say oh my son died and I, I...the daughter-in-law is not supposed to take care of them, the parents so much.

[student, Paul: So the way a mother looks upon her social security.]

[laughs] Not like that. [laughter] [unclear] That's why, that's why sons, sons are precious and partly, partly it's social economics.

[student: What's behind that where I read that Buddha said that, if he accepted nuns, they would cut buddhism in half [unclear]]

Either it reduced, the length of the dharma...I don't know precise...I haven't studied that very well. You know you hear things that stick in your mind that are not, in the five great books.

[student: Is that not the [unclear]]

It is in, no it is in, it is in [unclear]

[student: [unclear] it's in that book that says what the Buddha taught.]

Yeah, it...I believe that is a buddhist teaching. Now why, exactly, I don't wanna, I don't wanna speculate right...I don't know exactly.

[student, Paul: 'Cause it wouldn't be enough social security in the future right?]

I believe it has to do with the proximity of monks and nuns, that if...that that would make it more difficult for monks to keep their vows. I assume that's what it means, you know, but I don't know for sure. Okay, {nying je chenmo}.

[student: Is this five?]

Yup.

[silence]

[student, Paul: We're going to paraphrase this here? It's in the book, right Mike?]

Yep. Oh, it's a little spread out in the book, you'll have to read a few pages. The whole section is like thirteen pages, don't complain. Say {nying je}[repeat], {chenmo}[repeat], {nying je chenmo}[repeat]. {Nying je} is a beautiful word, {nying} means "heart", {je} means "lord"..."lord of hearts". Lord of hearts, what does it mean? What's the, what's the highest emotion? It's, it's compassion. That's {kuruna}. {Nying je}. Compassion. And {chenmo} means "great, big", {mahakaruna}. What's the difference between {jampa} and {nying je}...Lynn had a...you had a reaction to the definition of love, what do you...which is the desire to give them everything good, what do you guess is the definition of compassion?

[student, Lynn: That you wish everything good for them.]

That's love. Love wants to give. Compassion wants to?

[students: Take away? Take away the suffering?]

Take away suffering, that's the definition of compassion, you'll get there when

you study the [b: Perfection of Wisdom], which is the next course so, selling point. Alright?

[student: So what is the meaning?]

Ah, great compassion. But what is compassion? Compassion wants to take away the problems of other people. Love wants to give them the nice things...but compassion wants to take away their problems. There's a big debate here in the [b: Lam Rim] texts, it says, this is the wrong order. You don't give somebody dinner and then take them out of the fire. [laughter] Right? You get them out of the fire and then you, then you give them dinner. And, and the reason for presenting it this way is that the lama says, well don't forget I said {youm}, {you}. {You} means what?

[student: Pretty.]

Pretty, beautiful, okay? If you don't see the person as beautiful, you won't stick...get them out of the fire. That's why love comes before compassion in this teaching. Sometimes it's reversed. Sometimes compassion has to come before love, because you've got to get somebody out of trouble before you give them good stuff. {Nying je chenmo}. Now {chenmo}, the big...there's, there is compassion and then there's big compassion. Okay? There's compassion, there's regular compassion, and then there's big compassion. And we'll study that in the [b: Abhidharmakosha], which is hinyana or mahayana? Abhidharma schools.

[student: Hinyana.]

[students: Hinyana.]

They have the best presentation of compassion you'll ever see. So, you know, be careful about this hinyana, mahayana stuff, I mean don't get too caught up with it. Western people get caught up into it. I mean they have wonderful teachings on, on compassion, the best ones you'll ever see are in the hinyana texts. Alright.

[silence]

[students: [chatter]]

[unclear]

[students: [unclear chatter] number six?]

Seven.

[students: Six]

I'm sorry, you're right.

[silence]

You'll see why I made the mistake shortly.

[student, Paul: And we all knew that that was number seven instead of six, by the way.]

Yeah yeah, maybe I should teach you numbers. Say {hlak sum}[repeat], {nam dak}[repeat], {hlak sum}[repeat], {nam dak}[repeat]. I love this word, I love this word. It means, {hlak sum} means "extraordinary thought", "extraordinary state of mind."

[student, Paul: Apart from the gods right?]

No, this is {hock}. {Hock} means "special" or "extraordinary", not related.

[student, Paul: No relation?]

No. Maybe ultimately, a million years ago, {hlak sum}.

[students: [unclear]]

{Sum} means "state of mind". {Nam dak} means "totally pure", totally pure. Totally pure extraordinary state of mind...is what?

[student, John Stilwell: Is {dak} pure?]

Yeah, {dak} means "pure" [unclear]. It's not boddhichitta yet, it's only number six, right? {Hlak sum nam dak} does not, the word does not explain what it means. What it means is this, it means I will...I will get boddhichitta and I will serve other people and I will work to help other people, and I don't care if no one else helps me. It's like this personal responsibility. I will save the people

around me and I don't care if nobody helps me, I'll do it myself.

[student, Paul: I'll take on the responsibility]

Myself

[student, Paul: Myself for, for all of it.]

Yeah.

[student, John Stilwell: So [unclear] agree to do the work before you get boddhichitta, is that?]

Yeah, it's some kind of emotion where you say, I, I just don't care if nobody helps me...I'm gonna do it.

[student, John Stilwell: It's before boddhichitta.]

Yeah, it's a cause for boddhichitta, it's the direct cause for boddhichitta, it's what turns into boddhichitta. I'll do it myself, you know. I, everyone around me...I, I won't wait for somebody else, I'll do it myself. I'll make them a buddha. Why? Why, why is it that, that boy at that firepit had to grab the mother?

[student, Paul: 'Cause it was their mother.]

It's his mother. It's his mother. You're not going to wait for the cousin or the, or the uncle or the, I mean the, he has the, he owes the debt. It's, it's he who benefited from her actions, she's the one who worked for him, they have this relationship now, this karma between them. It's his duty to help his mother. And how many mothers you have?

[student, Fran Dayan: Countless.]

[laughs] So every single person you meet, you are like the son at the edge of the fire, it's your responsibility. It's, it's, it's actually, karmically, your business to help them. It's, it's your, it's your debt, it's your responsibility, and if nobody even helps you. And I say one more thing, you know, even further...you will see that as you try, you'll even get...people even hurt you. You know what I mean?

[student: As you try...]

To help people. I mean you, you have that experience you know...mother cooks a good dinner and the husband comes home and says, this tastes like, you know, and she just spent three hours cooking it, you know, and all she wanted was to serve him, you know, and to make him happy and he comes home and he says, you know I didn't like this, I want something else, you know, so what I mean is, it's also tied up with not getting discouraged. Okay? It means not, not being discouraged even when the people, the very people you are trying to help, hurt you, try to hurt you for helping them. And...then somebody said in the other class, what about Jehovah's witnesses? Sounds like Jehovah's witnesses you know. They keep trying to help you and all you want to do [laughter][unclear] No, not like that, I mean help like...it's nice, you know I always say a bodhisattva will never go out of business. There's always somebody who needs them, there's always somebody who wants something, it's a very pleasant occupation. If you get into it. If all you want to do is give to other people, you'll never run out of customers. You know? It's great. Everybody'll take from you. You know? It's, it's a great occupation. Everyone you meet needs something, you know, so give them what they need, give them what they want, as far as you can.

[student, John Stilwell: It pays the bills too.]

Karmically. Yeah, sure.

[student, Paul: There's an extraordinary emphasis in mahayana dharma, you know, especially in, like, when people first start learning about boddhichitta and this is I think perhaps the epitome of it right here.]

It's not boddhichitta. It's a cause of boddhichitta.

[student, Paul: Yes, the development of boddhichitta, the epitome of, you know, wanting to take on the responsibility of helping everyone. It seems as if, in the higher states of existence, nirvana for instance, seem to be quite thoroughly devoid of this kind of compassion unless generated first while you're down on this level, I means like as if there's a danger of saving yourself and then just being quite content and not having the slightest thought for everybody else back here.]

We'll get to that. There's a whole teaching on it, and we'll get to it.

[student, Paul: Is that, is that, is that something that's a...]

It'll come. No, it'll come. Yeah, yeah [unclear] thought but it's not...it's gonna come. It will come, and, and it's the very interesting question of what is the mechanism that gets somebody out of nirvana onto a bodddhisattva track. What is it that triggers that? What could make you want to be a bodddhisattva if you are already in fat city, you know what I mean? And there's a very beautiful teaching on it. Okay, we'll get there. By the way, that's why I kind of don't like to see the translation universal responsibility for boddhichitta because really it's, it's the step before that which is really the, you know, it kinda would confuse you.

[student: Universal responsibility.]

Some people say that, for, for number seven. Actually number six is that feeling of responsibility...it's the cause of boddhichitta. Number seven is {chang sem}, you know it. {Lam} number...what?

[students: Two.]

Two. [laughter] [unclear] principle path number two. Principle path number two, alright? And obviously, that's a result...of this, of this kind of thought. I, I will save them myself and that's...then finally, you get this real wish that I...wha...how is this different from this?

[student, John Stilwell: One is thinking and one is engaging?]

Not really, I mean that's, that is a division that comes later in, inside of {chang sem}, but this is more thinking I'll take responsibility and at this point you understand, I must become a buddha.

[student: Conclusion.]

Yeah because only a buddha can really help you.

[student, Paul: It's the perfection of the ladder, no?]

Yeah. When I become a buddha...it's interesting, a definition of the buddha, one of the definitions of the buddha, is {je nyi phuntsok}, which means, the minute you become a buddha...this is very interesting philosophically and is presented in

the opening lines of the [b: Pramana Pratica]

[student, Paul: Year three's section four.]

Year four. That you, the minute you become a buddha, you have achieved everything that other people need. So there's horrible debate in the monastery, you know, wow man, there's no poor people? What are you talking about? You know? If, if when you become a buddha you automatically achieve everything that everyone else needs,

[student, John Stilwell: You don't achieve it for them though, is that the point?]

It's a difficult point, I mean I'm not gonna go into it.

[student, Paul: You have to go out and distribute it then, I think it [unclear]]

[laughter] It's very interesting. A buddha, a buddha, by becoming a buddha, has completely filled everything he needs, and he has completely filled everything anyone else needs, it's very interesting.

[student, Paul: It's the ultimate in philanthropy, it's the perfection of I mean it's like]

By becoming a buddha.

[student, John Stilwell: The distinction isn't clear between these two [unclear]]

This one you wanna...this one I, I, I also agree, I'm not clear on the distinction to be honest. But I believe in this one you, you haven't quite stressed that you have to become a buddha. At, by this one you understand that you have to become a buddha...you, you remember that definition of boddhichitta? What was it?

[student, John Stilwell: Buddhamind?]

No, definition. {[unclear]}

[student, Fran Dayan: The wish to achieve]

It's got two {dunba}'s, it's got two wishes. One is focused on other people, helping other people, and one is focused on becoming a buddha. I think this one

is obviously focused on helping other people...but it, I would say it kind of lacks that idea that, oh, I better become a buddha so I can really help other people...that's number seven.

[student, Vilma Staiano: Well because you don't know exactly how it is that you can help.]

Right, how to do it, yeah, yeah, so.

[student, Fran Dayan: Also I think six has more perseverance, I don't give up kind of thing.]

It has both of those ideas, not giving up, in the face of even resistance from other people, I mean you'll be...you can be disappointed, there's stories about bodhisattvas, there's a famous bodhisattva in India, I, I forgot his name. He was one of the greatest buddhist scholars of the time, he was like in the class of Nagarjuna, and he was walking down the road, and this demon appeared as a human being and he said give me your, if you are a bodhisattva, give me your eyeball. So he said okay and he reaches in...'ttkk'...you know, try it...he goes...he puts his fingers in, and takes out his eye and gives it to him. And then the guy takes the eye, says thank you very much and he goes like that and he stamps on it, he smashes it. You know? And then he turns into a demon and says ha-ha I fooled you, you know, and, at that moment, that, that bodhisattva, he, for a moment he lost his bodhichitta. There's that story that he, he got discouraged. You know he said, you know if people are so evil, and so crazy, as to ask me for my eye and then destroy it, because I'm a bodhisattva, it's too much, I, I can't take it, you know, I can't handle these people and he, he lost his bodhichitta for a second, and then he regained it later.

[student: Yeah isn't, didn't we learn last time that even...that you can't lose it, that the attitude is so powerful and]

[laughter] We'll get into it, we'll get into it.

[student, Paul: Is, is number six someone who's still capable of still being discouraged and number seven is beyond? Is that the distinction?]

Not necessarily. There's that story, we'll discuss it when we get to the, the

[student: Also six seems like you, you don't lose, you persevere, you wanna,

you wanna help everyone and seven you're it, you've gotten the wish, you are it, you are, you are]

You have the true wish, but it's...my point is that it's focused at Buddhahood, you understand what you have to do. And number six, at number six you're still, you've agreed to do it, but you're not quite sure of what to do, and number seven you're already focused on Buddhahood, it's oh yeah, the way I can really help people.

[student: [unclear] it's the effect of [unclear]]

By the way, number seven is...that effect. It is the last result in that seven. Yeah?

[student, John Stilwell: So number seven is you have boddhichitta and then you want to be [unclear]]

Which, by the way, is a cause, right? It still becomes a cause for something bigger, but that is the...if you drew a cause and effect it would be at the end of the foodchain, right? I mean that's the, the only result, pure result. Okay, we got one more thing to talk about and then you go.

[student, John Stilwell: Can you just say quickly the cause and effect of those seven now, [unclear] together?]

I knew you'd ask me that. Number three cause number four.

[students: [unclear]]

[student: You said the first three cause number four.]

Yeah I'm sorry, all...the first three cause number four. Number four causes number five. Number five six and number six seven. And you, you know it's obvious. You, you think about it. O-kay, you wanted more, do we have one more? We have one more?

[student, John Stilwell: One more what?]

We have one more to go.

[student, John Stilwell: One more what?]

[students: [unclear]...seven...number seven...[unclear]]

Aaah, and this is...number zero. [laughter]

[students: Unique system [unclear]]

[unclear] Okay. When they give this teaching they always say, to get number one, you, you gotta have a big preparation step, there's a preparation step that comes before all seven. You gotta have something else before you can have this, even number one of the step.

[student: Then how come it didn't come before one?]

Well, I kinda forgot to give it to you. [laughter]

[student: [unclear] keep you a little off balance.]

[unclear] should be honest, I mean. I have to tell the truth [unclear]. I can lie at work right I gotta tell the truth [unclear] [laughs] Okay, say

[student: Do you work here? I can't really forget, you did it on purpose, right?]

No, no I must say I forgot. {Tang nyong}...I remembered about number two and then I thought, silly to go to zero now. [laughter] Okay, say {tang nyong} [repeat]. {Tang nyong} is equanimity, equanimity. Equal mind. All the people you see you feel the same. If you see someone you like, or if you see someone you don't like, or if you see someone you don't care about, you don't like him you don't hate him you don't feel anything you know you meet him on a bus, you don't care. It's where you, you try to reach this state of mind where you're not biased, you don't like this person more than this person, you try to...make it equal. Equal feeling towards everybody. Does it mean equal bad feeling toward everybody? No, I mean, it means like try to make your feelings...if you see her, or if you see her, you pretty much feel the same, you don't feel, oh I like her better, you know? And, and, and the reason you can guess, tell me the reason.

[student: [unclear] if they're [unclear] equal you can't think they're [unclear] permanent.]

Well that's one thing but, but...because you, because you're whatever thought

you have now, had to come from a time before please. Why does that prove it?

[student, John Stilwell: Why does that prove equanimity?]

Yeah, why does it prove that you should be equal to everybody? Everything's been every...everybody's been everything, give me a break, you know? You've killed me a hundred times. You've killed me a million times. You've burned my fingers off a million times, you know, you did every nasty thing to me I can imagine...and you've also been my best friend millions of times, you've been my mother millions of times [cut] can't trust the idea, the concept of friend, or enemy is very...is very, almost silly, it's obvious that they shift all the time. It doesn't mean you should distrust everybody it means...keep a neutral feeling, feel the same for everybody because they can be anything to you, even in this life you can see it. You know, people that you thought were your great friends, you know...and I don't mean it in a bad way, I don't mean it in a bitter way, I mean it just happens, why, because of your karma not them actually.

[student: Why don't we all have the same karma [unclear], why don't we share the exact same karma and we've all been every[unclear]]

It's just whatever you've been recently, actually.

[student, John Stilwell: It's just the order in [unclear]]

Yeah, yeah, yeah it is, yeah.

[students: [unclear]]

[student: [unclear] so we do all share the same karma so we have to have all the same karma as every person.]

If you averaged it out, you know, calc' sum in paradise, right? I mean if you, if you averaged them all out, y'know, we've all, we all are the same. But at any given time, one of us is up and one of us is down, and one of us is pretty and one of us is ugly and

[student, Paul: [unclear]]

[student, Nitia: There is a meditation for developing equanimity [unclear] where you imagine..you visualize your best friend, your worst enemy and so on

indifferent. What is in there?]

You know I've tried to meditate on {tong nyom}, I think I did it for two years, and I tried to get {un nyo}, zero, I couldn't get to number one, right? I tried, really...I think it was about a year or two, I tried to get {tong nyom} I tried to start feeling the same about people...it's very hard, it's very hard.

[student, Paul: The subway's really good, you could just get on the subway and you just people you never saw before they walk on something about them looks funny [unclear]]

Yeah then you see a pretty girl, you know, I like her already, why, you know why?

[student: But those are people you don't really have to interact with, it's harder if the people you interact with on a daily basis]

Yeah, yeah.

[student, Paul: [unclear] if this is people who have no effect on you at all you're never gonna see again and [unclear] and you don't know them from Adam they could be saints and you're]

[student: Then why do you need to have strong feelings about them? [unclear]]

[student, Paul: I'm trying to get my mind into neutral [unclear] I don't think anything, let's, let's, let's bring it to [unclear]]

[student: [unclear]]

No, no, by the way, by the way...no, no, by the way, what he said about getting the mind in neutral is very important. What's the purpose of breathing meditation?

[students: To, to calm the mind...develop equanimity]

It's to put the mi...no, it's to put the mind in neutral, it's very interesting. People take breathing meditation as a goal, as an end, it's not. It is not, it is taught in the sixth chapter of the [b: Abhidharmakosha], it is not. Its only function is

[student: But it's physical equanimity, it's calm.]

No, that's a different point. By the way, there are other kinds of {tong nyom} and that's why [unclear] so that's true. But what it means is...breathing meditation, the only function is to get your mind, your mind...you come up, you get out from work, we know, you know, you come out of the office and you go grrrrrr-hru-hru, you know? [laughter] You go home and, if you, if you sit down right away, you know you're gonna have a disastrous meditation and you know, 'cause you've tried it, you know...it's just a disaster, you sit down and your mind go woo-ooo-ooo, you know, I hate this guy, I hate this...and breathing meditation is you come home and you, you eat, you rest, and then you go to meditate and you just try to get your mind into neutral. And that idea that, that the word neutral, think of a car, you know, if you drive, if you've ever grinded the gears, that's what it is the, the...it must go into neutral, and then into reverse, you know? If you've ever had...I remember my little brother did that once, and my mother, you know, grrrrrrrrrn, and he goes kkkkkkk, you can't...and your mind does that, if you try to go from your office to your, your altar, it doesn't work you need the breathing meditation in between, that's the function of breath...and it's explained in the [b: Abhidharma] and you will study it, you'll study the original text where it was taught...and then you know what it is. [unclear] was the first person to

[student: Is breathing meditation shamata practice?]

Different thing.

[student: Vipassana?]

Different, no. You'll learn.

[student, John Stilwell: You say you practiced two years [unclear] {tong len}]

I tried. No, {tong nyung} not {tong len}.

[student, John Stilwell: Oh, so, so what was...]

What was the result?

[student: What brought result, what was the thing that worked? If this didn't work.]

I called the guy garbage today, I'm sorry [laughs][laughter] [unclear] In my mind you know.

[student: [unclear] broken down or is it?]

Not, not really. {Nyong} means "even", it doesn't mean...there are two other kinds of {tang}, {tang} is...not enough meaning. It normally means "to stand".

[student: Can you give me an example you said you meditated on this for two years.]

Yeah, yeah, yeah. I tried, okay? [laughter] I tried...I'm not saying I got it or [unclear]. I tried.

[student: [unclear] when you, when you give us something to do in the meditation.]

By the way, there's two ways of teaching [b: Lam Rim]

[student: What we should really do, sitting there and thinking over and over and over]

Yeah, yeah, no. There's two ways of, of learning

[student: This, this concept?]

Yeah, go over the seven.

[student: And then like twisting it in our minds [unclear]]

Go over the seven until [unclear] makes sense.

[student: Say that again?]

Go over these seven. At least go over them in your meditation until you can run them through your brain easily, one-two-three-four-five-six-seven, [unclear]

[student: That's called memorizing.]

It is, but, but...there's this idea of mental, of even in language learning they have this idea of making...making links? You know? You, if you run it over in your mind, just think about it, in those seven steps in a quiet room once a day, it becomes part of your consciousness, it affects your consciousness. It does, just think about it...just go over the seven.

[student, Paul: It's a mental obstacle course, you keep running it over and over again you get agile.]

And I would say, you know, I, I think it'd be really good to go over that argument for past lives...'cause without that I say you can't do this anyway. Until you have a pretty firm intellectual understanding of past lives it's, not much [unclear]

[student: You can't do what?]

I don't think you can see other people as your mama. And someone said to me in the last class, and he said, he's the best student or he's one of the best students, he's, he's a very good thinker and he said to tell you the truth, the other one sounds easier to me...where I just try to put myself in Laura's shoes, you know? That just seems to me a lot more natural and a lot easier, I don't have to believe in past lives and blah-blah- blah, and I said I, I think there's a reason why he put it here, there's always a reason, you know? Struggle with it. You might find, often times the practice that seem to you least attractive turns out to be the most dynamite because it's what you didn't have naturally. It's what you lacked...so try it, try it. Okay, two more things to talk about. Fifteen [unclear]

[end of side two of tape]

The Asian Classics Institute

Geshe Michael Roach

Course 1: Principal Teachings of Buddhism

Class 9: What is the Correct View of Emptiness?

Transcribed by Angie Overy

Proofread – Su Lan Foo

[cut]

Kiley, What's it mean?

[student: the realization, laughter, realizing, unclear]

One other thing.

Last thing. Realiing the [unclear] [laughter]

Yeah, okay.

So {yang dak pa} means pure or correct. {tawa} means view; so correct view.

[student:[unclear]]

Excuse me? Yeah, that's what we're gonna talk about today. We reached path number three. Since you guys have already realized renunciation and you've already gained bodhicitta [laughter] we're gonna go straight on to path number three. [laughter]

By the way, I mean we're doing the whole of Buddhism in six weeks right. The idea is that for the next five years you will learn the details of what you learn in this subject, you know. You're gonna spend the next five years filling in this picture. We'll just sketch the picture and now you have to paint it, okay. {yang dak pa tawa}

Number three is understanding emptiness. If you don't understand emptiness you cannot reach nirvana, you cannot become a Buddha, okay.

Nirvana is what roughly? We should've had [student] roughly, in ten words or less.

[student: a state of pleasure with no suffering] [laughs] that's not too bad.

Removing all your mental afflictions; you know all your anger, your jealousy, desire. Removing them permanently. That's nirvana. If you did it tonight, you would, might not change. [student: sleep pretty well] [laughs] Yeah, yeah, you'd sleep very well. You might not sleep at all. But that's nirvana. You can't reach

that without {yang dak pay tawa}, okay. Impossible. And there's two ways of seeing {yang dak pay tawa}. One way is with reasoning and using mental images. We can do that pretty early. And then seeing it directly, that's the second way.

The second way, to see it directly, you must be in a deep state of meditation, okay. You have to be in a very deep state of meditation. In fact, your mind is on a different realm. It's on the form realm. It's in the first level of the form realm. Your body is still here in the desire realm but your mind has to be out of this world. It's on a different level.

[student: when you say you can see with your mind, you mean you can understand the concept?]

Yeah, meaning that you perceive directly. And it doesn't mean, at that moment you're not thinking [student] you're just perceiving it. Raw, pure awareness of emptiness [student: through intellect?] No. I'm talking about number two. [student: Yeah I was talking about number one]

Number one, yeah. You can perceive it, you are perceiving it right now, in a very rough way [student: two different ways] Yeah, all right.

[student: unclear]] Yeah, the first one is to perceive, you could perceive any object two ways, actually. You can perceive it with logic, reasoning, thinking, or you can perceive it directly. Every object can be perceived both ways. There are certain objects that you and I, if you are who you seem to be, can't be perceived, we can't perceive directly. For example, you and I can't perceive emptiness directly if we're in a room like this and talking to each other. It's impossible. And then there's other kind of objects, that we can see colors and shapes, that we can see directly. And then, there's objects that we have to use reasoning. Like you heard the phone ring. It only rang twice; it probably means that somebody picked it up. And in your mind if you saw somebody pick it up, you just used reasoning to perceive someone picking it up. You actually saw someone picking it up in your mind with reasoning. It could've been wrong, right. It could be that the person just hung up after two rings. Now you hear someone talking, so with all your reasoning, with logic, you assume that someone picked up the phone. You can't see it so you see it with logic, with reasoning. That's one way. Right now, we can only see emptiness that way, but it's valid. It's real seeing it. But seeing it directly is what gets you out of this kind of {korwa}, this kind of life, suffering.

[student: what is the relationship with the form realm, formless realm and the six realms?]

We'll study it in the Abhidharma [student: yeah all right.] Abhidharma, third chapter, we'll study it. Very interesting. And it's too long to... there's three realms. We live in the desire realm. It's the lowest realm. And the first Dalai

Lama says it's because our desire for food and sex keeps us here, and that's why they call it the desire realm. Mainly, our interests are centered around that kind of objects. And then, in the form realm, they have, they still have a physical body, but it's a very different kind of body. And they have very pure mental, they have a very pleasant mental state there. And that's because they meditated in this life, on the life before, they meditated on pleasant ideas that didn't have, they weren't religious necessarily [student: the pure lands?] No. There are two kinds of Pure Lands: one is a worldly pure land and one is an ultimate Pure Land. Yeah, there are worldly pure lands, okay. But that's not what we're talking about, okay.

So, {den-pa nyi} means, you've heard maybe the two truths, okay. {den-pa} means truth, {nyi} means two. {den pa} means truth, {nyi} means two. These are what you have to perceive to see emptiness. The first one is a preliminary to seeing emptiness and the second one is really seeing emptiness. {den-pa, den-pa} the word means truth. What does it mean, like [unclear] what does the word truth mean to you?

[student: I know there's conventional and ultimate] Yeah, but forget that. If I just said what does truth mean? I'm a foreigner and I say, what does truth mean?

[student: to me it's the essence of something, unclear] Yeah, Vilma, what

[student: something that you know to be absolutely so] Yeah. And it's opposed to what? Truth is opposed to what? [student: as opposed to incorrect] False. True and False. They say it all the time. True and false, okay.

The word {den-pa} that does mean truth, it's translated as truth, but it doesn't mean true or false, okay. It doesn't mean true or false. It's not the truth in true or false. And a lot of people when they read a book about Buddhism and hear about the two truths, if you're like me, I got very confused, because a truth is a fact, right? A truth is like, "the sky is blue" and "New York is a big city", and those are truths. But New York, itself, is not a truth. A truth is a fact about New York. New York is not a truth. The idea is here, that you have to understand that, the word truth is not meant to refer to something true. Truth here is a division of reality. You should call it the two realities.

[student:[unclear]

No, not like that. No. No. Truth is a misnomer here, okay. And in the monastery when you get to this subject, and you will, when we debate it, the first debate is, what are you dividing when you come up with two truths? What are you dividing? Are you dividing truth or are you dividing existence? And the second answer is true. You're not dividing truth into two truths. You're dividing everything in the universe into this thing or this thing. So really these are, the two truths are not the divisions of truth. They are divisions of existence.

And each of the two truths refers to the actual things. This is, this is truth number one, that lamp is truth number one. Meaning, reality number one, okay. The table is reality number one, my mind is reality number one, my body, myself, Michael, is reality number one. So reality means object, okay. Truth here means object. It doesn't mean something true. That's the point. And people who read Buddhist books will always be confused. I mean, I don't think if you talk to a hundred people who have read about the two truths, I don't know if any of them understand it. Truth doesn't mean true thing. It just means one of the two realities. Two kinds of reality.

Yeah?

[student: Mode of existence?] Yeah [student: true mode of existence] Actually, existence itself, reality itself. [student: the two modes that existence has, or...] [unclear] [student: reality itself] Like, you can divide all things in the world into permanent and impermanent. That's one way to do it. We do that. Permanent and impermanent. There's about a trillion impermanent things and there's only three or four permanent ones, okay. [laughs] Or you can divide them into pure or impure. All changing things are impure, except for Dharma, okay. Like that, you can divide them that way. And, you can divide them into the two truths; those things which are number one, and those things which are truth number two. Meaning, reality number one and reality number two. That's the only thing. Be aware of that. It's very tricky, and most people never get that far. [student: is there analogy with the dream? I mean, meaning living life is a dream so?] It's coming. It's coming right now. [student: is yang dak pay tawa, is that correct view of emptiness or just view of emptiness?] It's correct view and it doesn't have to be of emptiness. For example, you can have correct view about karma. But in this case it refers to emptiness, right. [laughs] But I would say, no it doesn't, no it refers to karma also, even in this case. It always has to refer to emptiness also, to understanding emptiness, the way things exist [student: including everything in that [unclear]]

Here's truth number one. Say {kun dzob} [repeat] {denpa} [repeat], {kun dzob} [repeat] {denpa} [repeat], {kun dzob denpa} [repeat] {kun dzob denpa} [repeat], okay. {kun dzob denpa} is what is mostly usually translated as conventional reality, conventional truth, relative truth. I don't like any of those words. [laughter] No, just so you know when you read a book, you know. [student: always comes up in translation] the word {kun dzob} is very clear, and it means bogus, deceptive. I prefer deceptive. [student: [unclear]] Ah, yeah [laughter] No, conventional is a synonym for {kun dzob}, but it's not {kun dzob}. And when you get to it as a synonym for {kun dzob} you're in trouble if you use it for {kun dzob} see. But that's another story. {kun dzob} means deceptive. {kun dzob} means bogus. I didn't invent the bogus word; someone in the last class

came up with it, which is actually very good. We'll call it deceptive. Deceptive truth, deceptive truth. [student:] I'm gonna debate you about it. We'll go through [student: unclear, would-be truth?] You can say that too. So, Kylie, let's do a debate, alright. I wanna debate in the next class. I'll start debating with you guys in the next class. We couldn't do it now because we're running late all the time. Okay {kun dzob denpa} How about this one? Let's debate this. [student: unclear] [laughter] {...} which means, you can't tell me what you are dividing when you divide something into the two truths. {denpa nyi... chir} What is the, what are you dividing when you get the two truths? {denpa nyichir}

[student: Perception]

Ah, In the monastery we'd say, Oh come on, [laughs] [laughter] Yeah, Perception {chir chin denpa} are you telling me perception is, this is a confirmation: I say, Are you telling me perception is a division of the two truths? Perception? Is perception what you're dividing when you get the two truths? When you get the two realities?

[student: well, there's two kinds of perceptions about it]

You're only allowed to say yes or no.

[student: no]

Is perception what you're dividing when you get two truths? Truths, think {...}

[student: perception's what you have when you have either of the two]

{...shok} I didn't ask you what you had, I asked you what you're dividing. {shok}

[student: perception]

Okay, so really the two truths is the two perceptions, {yin ba tar }

[student: yes]

Yeah? So each truth is a perception, {yin ba tar}

[student: yeah]

Truth number two, {chir chen} Let's take truth number two. Yeah Perception {yinbatar} Is it a perception? { yinbartar} Come on, let's go. [laughter] They would be hitting you in the head by now. [laughter]

Is truth number two a perception? Right? According to you

[student: no, I guess not] {...} [laughs] [laughter] [student] Aren't you ashamed of yourself? Okay, {shok} Now, can you come up with a better thing to divide into the two truths please. {shok}

What are you dividing when you get two truths?

[student: I don't think you can divide truth so all you can talk about is two different ways of perceiving it]

So you're saying truth number two is a perception? Are you dividing kinds of perceptions when you get the two truths?

[student: I think that there's one truth that's perceived two ways]
Aya...Oh, good, good, good. So, you're telling me that what you're dividing is the truth and it's divided into two types depending on how you see them, {yinbartar}

[student: No, I don't think you can divide the truth. It's, it's] [students] [laughter]
What are you dividing? I mean you got, [unclear] anytime you got two of the same thing, you're dividing something. I mean, like cars into Chevrolets and Fords. We got truth number one is here, truth number two is here, what are you dividing? {yeshe}

[student: I think it's called the two truths, but to me it means the one truth perceived two ways]

Good. Okay, so it's [student: so you're not dividing, you're talking about two different perceptions of the one thing]

What you...then, you're dividing one thing, right, into two?

[student: no, I think you're dividing perceptions of one thing into two perceptions. That's what I'm saying.]

When you're dividing, when you're dividing, when you say there's two kinds of people, what are you dividing? [students: people]

People. When you say there's two kinds of cars what are you dividing?

[students: cars]

Cars. Okay, when you're dividing two truths what are you dividing?

[students: unclear]

Truth. Right? Truth. Then in the monastery they'll say, {kun dzob denpa.....} If you say that what you are dividing when you get two truths, is the truth, okay, then {kun dzob denp chir chen...} Are you telling me it's truth? Are you telling me it's true? [student: the original thing or division] No, I'm now talking about division number one. According to you now if you filled in this thing, you said this is true [student: It's a kind of truth] Right, that's all I want. It's one of the two divisions of truth {yin ba tar} is it? Okay. So, {kun dzob denpa chir chin} Are you telling me it's truth, it's a kind of truth?

[student: Yeah]

Yeah, you have to say, right. Right. Then I say, {tsar kun dzob ma yin ba tar} [laughter] This is a real debate [laughter] It's a set-up. It's always a set-up. I mean in front of a thousand monks they set you up. [laughter] And then they sneer at you, you know. Okay. {kun dzob} means fake. {kun dzob} means fake. Fake truth {ya tar} Are you telling me that fake is true? That fakes are true? [student: It couldn't have come from truth if it wasn't true] [laughs] Right, right. So, this can't be true, because this is fake. This is deceptive reality. [students: [unclear]]

No, that's what the word means. It is that. [students] [laughter] No, this is

correct.

No, it's not true. Fake things are not true. That's the definition of false. Is a movie real? I mean it is a real movie, but is it, I mean when you kill some one in a movie, does the guy really die, except for [unclear] [laughs] [laughter]

No, it's fake. It's made up, right? [student: then you deny, you deny your conventional reality and then you're in trouble] We'll get there, we'll get there. What I'm saying, I'm trying to say why the translation, relative truth or conventional truth is wrong, it's not correct. Because otherwise that debate, which is the first debate in the two truths and you'll get there, that's the first debate. They say of course these are not divisions of truth, they are divisions of? [student: existence] Existence. Of all things. [student: aren't you presupposing that self [unclear] one is completely accurate and not...truth] Oh, they are accurate. I mean, Chandrakirti says it in the text. There's only two kinds of stuff, {kun dzob denpa} or the other {denpa}

So, these are divisions of existing things. And half the existing things in the world are deceptive. [student: So really you have to prove that they're the only possible divisions] They are. They are, but they're not divisions of truth they're divisions of reality. Half of the objects in your world are deceptive. What does deceptive mean? What does it mean to be fake? Yeah, it looks one way but it's really something different. And that's exactly the definition of {kun dzob denpa} [student: are you saying that technically some are fake and some real or are you saying that sentient beings perceive them in certain way and Buddhas see them other way]

We're getting there ,we're getting there. {kun dzob denpa} means {kun dzob denpa} means those objects in the world, which to us, okay that's what [unclear] Mr. Kylie, right, and it's true, you have to say that, which to normal people look different than the way they really are. They fake you out. They deceive you, okay. They seem to be one way but they are really a different way. And that's what {kun dzob denpa} means.

[student: incorrect perception]

No. That object, which to a certain state of mind, appears different to what it really is.

[student: Is perceived differently to the way it really is]

Yeah, to certain people. But it is not the perception. Perception is a mental event. This could be a chair, this could be a city, it could be an elephant, yeah, okay, all right.

[student: But it can't – a chair, an elephant a city is a perception] [student] Sure, sure, what makes it that way is a good question. But its nature is that, to the mind of a normal person, it seems different than it is.

[student: Are you saying its nature is not dependent on the quality of our

perception?] Oh, it is. That's what I just said. To, to a normal person, it looks one way, but it's really a different way. The way it looks and the way it is, is, doesn't fit. In Tibetan you say {Tibetan} The way it is and the way it seems to be are different. And that's {kun dzob denpa} and that's why I prefer the translation deceptive truth, because you gotta get that debate. That debate is in the monastery, it's the first debate we ever do. You have to say, 'truth which lies', the truth which lies. [student: then there are things which to sentient beings are look a certain way and in fact that way. So there's another category of things?]

I'm glad you asked. [student:[unclear] I want you to understand that. [student: but in that case isn't deceptive truth is misuse of the word truth then? Why are you're calling it deceptive truth?] No, I want you to ask that question. [student: I mean it's a deceptive description] No, I want you to ask that question. [student: it's not truth then] The word is a misnomer; military intelligence. I mean, what was the other one? What do you call those things? [student: jumbo shrimp] Yeah, jumbo shrimp [laughter] Yeah, really. It's a misnomer. It's an oxymoron. I want you to reach this idea, what you just had. Fake reality. Lying truth. Truth which lies. That's what it is. That's why {denpa} here doesn't refer to truth, it refers to reality.

[student: so why don't you call it would-be truth? I think that's an honest way of putting it...]

{kun dzob} by the way [student] {kun dzob} means completely, {dzok} means fake, okay. It's the word that's used, for example, for the worst lying you can do. The worst sin of lying you can do is to claim that you have certain spiritual realizations that you don't have. When you take your five vows for your lifetime, which you, which you all should all think about doing, and they say you can't lie anymore, this is the main lying that you have achieved some kind of level that you haven't. That's {tsok dzum} it's the same root. So it means to lie, to be fake. So, obviously truth can't lie, so this doesn't mean truth. It means reality. That kind of reality, that division of reality, [student: deceptive reality] I love that [student: that's much better than deceptive truth] [student: deceptive perception] but you have to say deceptive truth to catch the oxymoron, see. It is an oxymoron even in Tibetan, even in Sanskrit. It's a contradiction of terms, and it we supposed to, we want you to come, they want you to fight about it and worry about it and then you come up and say, well it can't be truth.

Well, you're right, it's not truth, it's reality, okay.

[student: is perception also accurate there? Deceptive perception?] No, it's the object, not the perceiver [student: but you say that there's something that's ...which is apparently able to be perceived differently by Buddhas and non Buddhas. And there's another class of objects which have some kind of inherent

quality which] I didn't say that. Who said inherent? [student: well when you say...] I never said it [unclear] Maybe you heard that. [student: is there some, is there some self existent object that...] [student: but if it's not something that's dependant of perception then it has to have an inherent quality of its own]

We'll get there. We'll get there. It's a very interesting sub... I mean don't worry, we're gonna debate it all tonight. We only have two classes to cover thirty thousand pages of scripture [laughs] [student: is that number two] Yeah, this is number two. [student: so then what you say is deceptive object there or is not accurate either?] You could say that, but also your mind of the subject is [unclear] is considered as an object. Object is a synonym in Buddhism for reality. [student: say that again] Object is a synonym for reality. But you don't have to worry about that. You'll get that in course number three.

Say, {dun-dam} [repeat] {denpa} [repeat], okay. Ultimate truth. {dun-dam} means ultimate, {denpa} means truth. It is not, it is not, Oh life is suffering. That is the ultimate truth, that's not what it means. What does it mean? [student: a reality as Buddha perceives it] Yeah, ultimate reality. Oh, reality as a Buddha perceived it {yin ba tar} Are you telling me this is reality as a Buddha sees it? {yin ba tar?} {sanghe....chir chen} How about deceptive reality which a Buddha perceives? {dun-dam yin ba tar} Are you telling me it's ultimate reality?

Lets talk about the deceptive reality which a Buddha perceives. Are you telling me it's ultimate reality? Because it's reality as a Buddha sees it? {Tibetan yin ba char?}

[student: He sees it as deceptive] Huh? [repeats] He sees it as deceptive {yin ba tar} [student: Yes] As deceptive? {sangye.....} Does he perceive ultimate reality when he perceives deceptive reality? [student: yes he understands it's deceptive] {..... ma yin} Is the way it appears and the way it really is, match or not? Does the way it appears and the way it really is, match or not? {..... ma yin} [student: no]

{tsak} So you're telling me what he perceives is deceptive reality and not ultimate reality?

[student: he perceives both simultaneously]

{Tibetan} So are the way they appear and the way they really are, do they match or not?

[student: they don't match, they] {Tibetan} Are you telling me then, that ultimate reality the way it seems, and the way it really is are completely the same? Not the same, sorry. Are you telling me they're not the same?

[student: ah] [laughs] [laughter] [student: not the same] {Tibetan} Not the same? [student: not the same] {...} Let's talk about ultimate reality, {Tibetan} are you telling me the way they appear and the way they are, they don't match?

[student: it doesn't match]

{Tibetan} Then it's not ultimate reality, because that's the definition of ultimate reality.

[student: what's the definition of ultimate reality?]

It's the way it appears, and the way it really is, are the same. [student: [unclear] samsara and nirvana are the same] [student: that's the definition]

Well, that's the description, it's not the technical definition. [student] Sure. It's the reality which is the way it seems. And the other one is reality which is not the way it seems. [student: so is number one part of number two then?]

{Tibetan} [student: two is ultimate reality and includes deceptive reality?] No it doesn't. Ultimate reality, the way it appears to you and the way it really is, match. And deceptive reality, the way it seems to be and the way it really is, don't match. [student: it sounded like what you were saying was, does deceptive reality and ultimate reality match? That's what it sounded like what you were saying]

No, not at all, that's not what I meant. No, no, I didn't mean that. [student: so what you're saying then is that ultimate reality is the perception of reality that is correct with the way it really is.] No, no, reality is not a perception. The perception of reality is one tiny little object in that giant bag. Perceptions are mental events [student: so in the first place is reality that doesn't...perceived the way it's really is?]

The reality which, to a normal person's mind, seems one way but is really a different way [student: but can that be anything other than the second? That same reality that you talked about] Sure, everything in this room is reality number one, that you can see right now. [students: it's not reality number two being perceived at a certain way?] No, not at all. Not at all. [student: it has no reality number two? Has no relationship to...]

All objects have both realities. All objects possess both realities. But all objects are not both realities. There's a difference between having a book and being a book, right? In Tibetan it's two different verbs, {yin} and {yer}. You can say, 'I have a book', it doesn't mean 'I am a book'. All objects in the world have their nature, their deceptive nature, and all, even emptiness has a deceptive nature. And all objects in the world have their own emptiness, which is truth number two, which is really reality. Every object in the world has its own emptiness, okay. How many kinds of emptiness are there? [student: is only one] As many as there are things in the universe, there's that many emptinesses. Each object has its own emptiness. [student: when we were talking about, when we were talking about the five heaps [unclear] samsara because we don't perceive correctly. It seems [unclear] misconception is on us, on the perceivers. [unclear]] No, the objects themselves, have a quality, yeah, it's, it's interdependent, right? They have a quality of appearing one way to our state of mind. You want to say is the object's fault or our fault? [student: so samsara is both in the five heaps that are contaminated and they're outside reality?] We'll get there. We'll get there.

[laughter] This is the key to the door of liberation, come on. [laughter] [student: so Michael if there's that many ultimate realities, when you finally do perceive ultimate reality I assume that the one you're perceiving is the ultimate reality of yourself, rather than the ultimate reality of the lamp over there?] We'll get there. We'll get there. [students : can you repeat...] [laughter]

I was gonna go onto the next subject. [laughter] I thought you already realized, you guys have got to get bodhicitta in one week [laughter] [students] All objects also have an emptiness. Each object in the universe has two truths. [student: all objects have both reality but, and all objects have emptiness.] No, not but. To possess the second reality is to possess emptiness, because the second reality, ultimate truth, ultimate reality, is another word for emptiness. The only kind of ultimate reality is emptiness. They are synonyms. [laughter] [student: so what about...] No the word ultimate, {don-dam denpa} and emptiness, are the same. [student: so all objects have both, both truths, so all objects have their own emptiness] No, I didn't say that. That isn't how I said it. What I said was [student: say the whole thing again] I'll say it again [students] though every object in the universe possesses both truths, every object in the universe has both modes of reality. [student: so when you're...][laughter] No but [students] Okay, right, right, right, right, I'll just say [unclear] [students] [laughter] You're right, you're right.

Every object in the universe has both realities but they are not, they are not both realities. What I mean to say is, Laura possesses emptiness but she is not emptiness. Emptiness is a negative, eternal thing. We wish she was an eternal, positive thing [laughs] actually, she is a positive, uneternal thing [laughs]. She's gonna die, probably, unless she does some good practice. So, that's not, what I mean to say is, you can have emptiness and not be emptiness.

John Stillwell has emptiness, but that doesn't mean to say he is emptiness. If you were emptiness you would be, well for one thing we couldn't see you. [laughs] [laughter] [student: what's the distinction? Why, why...] We'll talk about that. [student: to say that the chair [unclear]] Just what I said. I [student] I have a pen, that doesn't mean, Michael has a pen but Michael is not the pen. You have emptiness but you are not the emptiness. Emptiness is sitting on you. [students] Every object shares the quality of being empty. Every object in the universe is empty, but it's not true to say that every object in the universe is emptiness. [student: what there is then? What are you] I mean you're here, you're [unclear] [student: So you don't mean...][unclear] two different things. [unclear] are you talking about two different things or are you talking about two different side of a same thing or two different facets of the same thing? [laughter] [student] No, two different things. [student: can we say object has to...] Truths [student: two truths mean number one and number] Yeah. [student: okay] Why, why do I

have the first truth? Why does Michael have the first truth? Why do I have deceptive truth? Because to you it seems that I exist outside of your mind. When you look at Michael you think I'm out here and you're over there, and I'm not just something in your mind, to put it easily. That's the first truth. I'm deceiving you. I'm tricking you. I look like I'm out here, but really, I'm just an object in your mind. That's an easy way [student: that's not you. That's the mind], that's an easy way to explain the first way, okay. An easy way to explain the second one is, Michael is empty because he's not, not something in your mind. [students: he's what?] I'll put it easier [laughter] Michael is a double-negative. Emptiness is a double-negative, but I'll put it a little bit easier. Michael is empty because he's not what you thought, okay. He's not what you thought. Why is, why is Michael deceptive truth? Why does Michael have deceptive truth? Michael seems to be outside of your mind, but Michael is not outside of your mind. That is my deceptive truth. I have that deceptive truth. In fact, I am deceptive reality. [student: and emptiness what?] My emptiness is I'm not the way you thought I was. I'm not what you thought.[students] That's my emptiness. [students] The first thing is positive, the second thing is negative. [students] because, you don't even understand either truth about me. Right now, you don't even understand either one, okay. You don't even see my deceptive reality much less my emptiness. When you perceive my ultimate reality, you'll become an Arya, you'll perceive directly.

But right now, you don't even understand how I exist in a deceptive way, you don't understand that. When you perceive that, you're already on step number two, you're already on a very high state. You don't even know that I'm deceptive. You're, you're in this limbo where you don't perceive either truth. [laughter] And there's a big debate in the monastery, okay {kun dzob denpa ma ...} So is it true that you've, let's say you are who you seem to be okay, {kun dzob denpa ma ..} I don't know that you're not a Buddha so that's why I have to say that. Let's assume you are just a plain old student in this class, {kun dzob denpa ma ..} Is it true that you do not perceive deceptive reality? [unclear] We're not even, forget emptiness which is perceiving truth number two, we can't even see truth number one, {yin ba tar} Huh? {Tibetan}

You don't perceive yellow?

[student: I perceive it but it's deceptive]

{Tibetan} Then you have perceived truth number one? Are you on a very high stage like stage number two bhumi?

[student: No...]

[t Yes or no? Have you perceived the first reality?

[student: No, no]

{Tibetan} Are you telling me you have not perceived the first reality?

[student: yes]

{Tibetan} We don't see the yellow? What's the matter with you? [laughter]

{Tibetan} Do you see yellow or not?

[student: Yes]

Yes. {Tibetan} Then you perceive deceptive reality. It seems to be yellow out here and it's really just yellow in your mind. {Tibetan} So you do perceive deceptive reality.

[student: I perceive the yellow]

I didn't ask that. [laughter] Do you perceive [unclear] [student: how do I know it's deceptive? I don't know it is deceptive unless I know what the ultimate truth is of it]

Oh, I'll just tell you. It exists in your mind and not out here. {Tibetan} [laughter] [unclear]

No, the point is this [laughter] I mean think about, listen okay, carefully. This is {kun dzob denpa}. This yellow color is deceptive reality. It is a deceptive reality, one example of deceptive reality. And she does see the yellow but she answered correctly that doesn't mean I have perceived deceptive reality as deceptive reality. See in the monastery you have to say that { kun dzob denpa} I did perceive deceptive reality but I didn't perceive deceptive reality as deceptive reality. [students]

Very high state. [students] No, no, sometimes before that.[student: at least intellectually] Intellectually, for sure. [student: so you're making two divisions of deceptive reality, two kinds of separate reality, is that what you're saying?] Of deceptive reality? Yeah, in a way. You are seeing deceptive reality all the time, but you don't know it's deceptive reality. All you eyes, in fact, that's the only reality you've ever seen, if you are whom you seem to be. [student: [unclear] you're in that illusion if you attribute to yourself a reality because that perceiving....] [unclear] [students] If I hit you on the head is that reality? [laughter] You have to be careful, you have to be careful. We'll get there. We'll get there.

Okay. {ten-drel} [student: Michael going back to the two truths and the meaning of [unclear] the word truth, if you're saying that this is the way that ultimate reality exist, the two ways in which reality exist, isn't that essentially saying there's the truth about the way in which reality [unclear]] It is in a sense. It is in a sense. But what I'm trying to say is this is {kun dzob denpa}the shirt is {kun dzob denpa} and, and it's hard. I mean in the monastery if some one doesn't explain it to you clearly you can go six months and not catch it. This is {kun dzob denpa}. It's not truth, what I mean is it's not a fact, it's not a truth, it's not a statement 'this is this'. It's an object. And you're seeing {kun dzob denpa} all the time. [students] [unclear/ stop?] to think, the object is {kun dzob} [student: but

isn't it also ultimate truth? If I were a Buddha then wouldn't it be ultimate truth when I look?] No, it's not. No it's not true. It has, the Buddha will see its ultimate truth directly and the Buddha can see it at the same time. [student: oh I see, it has ultimate truth but it's not ultimate truth] This ain't, ultimate truth is not being the way you thought it was. That's what ultimate truth is. Ultimate truth is, I say again, not being the way you thought it was. That's a negative. Can you see a negative? Can you see the absence of an elephant in this room? [student: sure] Not with your eyeballs. No you cannot see an elephant [student] I mean it's a concept. It's, it's [student: it's an abstract] yeah, it's an abstract. What I'm saying is that emptiness is an abstract. You cannot perceive it the way you perceive a [unclear]. It's a negative. It's an absence of something. And there's a school, in Tibetan Buddhism, which is pretty strong, which does not state that, and it's wrong, and it's very bad.

[student: doesn't state what?]

It's called { janumba} and it's pretty prevalent sometimes. They say somehow emptiness, I mean even the word emptiness is listed in the Tibetan grammar books as a negative particle, along with not, un, in, and that's a different story. [student: what is it, what is it that they do, [unclear]] It's a long story. We'll get there in year number three. Very interesting.

{ten drel} this is the word they translate as 'dependent origination', that which occurs through dependence and relations, but I don't want to get into that [student: so is {ten} dependant? {drel} origination?] No not like that and I don't want to [unclear] literally, but meaning [unclear]

{ten-drel} is a way of explaining the deceptive reality of things. This is a way of explaining the deceptive reality of things, the positive nature of all things around you. {ten-drel} dependent origination, is a way to explain the deceptive reality that all things have. [student: are you, I'm sort of getting an implication that this is positive aspect of ...negative...] This is the positive stated negatively what?. It is deceptive; stated negatively what? I just stated it positively: it is deceptive. You state it negatively. It's not what you thought, okay. [laughs] That's it. That's all. The first thing is dependent origination, the second thing is emptiness. It's not what you thought, it's emptiness. Positively stated it's deceptive, it's dependent, and they're the same thing. You'll see why. [student: are you saying the first and second truths [unclear]] No, no. This refers to truth number one, this is how truth number one works. Truth number one and dependent origination are the same thing. That's why it's not so bad to call it conventional truth or relative truth, dependent truth. Dependent origination is very famous in Buddhism, okay. It's one of the most famous ideas in Buddhism. There are sutras called 'dependent origination'. There are sutras where all the Buddha says is, there's a long introduction, the Buddha came and sat down, he folded his

arms, put his leg here, he arranged his robe, every one bowed down, every one sat down, and they asked him a question: what is dependent origination? And he said, if this comes, that one occurs. If that comes, this occurs. Thank you. Goodbye. [laughter] And that's just a sutra that doesn't consist of anything more than that. He says, if this happens, that'll happen. If this occurs, it will trigger that. Dependant origination, bye that's all. Now we explain it, okay. Now, we explain it. [student: explain what?] dependent origination. What does it mean when he says, if this happens, that happens? It's the lowest way to explain it, is cause and effect, okay. [laughter] The lowest schools explain it as meaning cause and effect, okay. The lowest three schools, okay. How many schools are there? When we say school, by the way, don't think that I'm talking about the four traditions of Tibetan Buddhism. You know, Nyingma, Sakya, Gelugpa, kagyupa. Those are not, when I'm talking about schools, I'm not talking about the four traditions that have existed in Tibet for a mere twelve hundred years or so. I'm talking about the four schools that started in India with Nargajuna back in two hundred AD, okay. We're talking seventeen hundred years ago. We're talking about the four great schools of India. They are roughly, the lowest school, I'll use this word, Abhidharmists.

[Student: I would assume those four schools corresponded to the four lineages]
Not at all, No. No, no, no. No connection at all. It's just people get confused.
[student: how does this correspond...other words for them [unclear]]
Vaibashika. Vaibashika, Citta[unclear]
[student: cittamatra?]

No, no that's a different one Vaibashika means those that talk about different things and it comes from a book that they used to study called, 'The Different Things'. That's what the 'vaibash' means; 'bash' means, well, long story, okay. Basically, you can think of them as Abhidharmists. They follow the Abhidharma. We follow the Abhidharma too, but that's their main school.

Second school is, I'll call it the Logic school, okay. I'll call it the Logic school just for simplicity, okay. The real word is Sautrantika. Now, to understand the name of the second school is Sanskrit but you don't have to worry about it I'm just doing it for her. They believe in sutra, as we all do. I call them sutrists [student], but in Sanskrit, when you make an adjective, the 'u' changes to 'au', so it's Sautrantika. [student: oh okay.] And that's a good way to remember it because a lot of people mix it up with Svatantrika which comes later. Sautrantika. It's called [unclear] in Sanskrit when you strengthen a vowel. Sautrantika. You don't have to worry about it. I'll call it Logic school. These two schools are, anybody can guess? Kylie? Hinayana.

School number three. [student:Cittamatra] Yeah, Mind-Only. Cittamatra. Also called Yogachara. [student: oh there's [unclear]] Two words for the same

school, although that same word can be used to apply to certain lower Sautantrikas, and I won't get into it [laughs] okay. School number three.

School number four. [students] Madhyamika. Madhyamika. [student: and you have the two divisions of the Middle Ways] Yeah, we'll get there. Madhyamika. This is an 'h' okay, sorry. Madhya, means middle. It came into Latin and it came into English as medium. And middle, itself, comes from 'madhya'. Most English comes ultimately from Sanskrit and it's fun to study it. It's a lot of fun to study all the Sanskrit roots in English. We could do that some day if you want. I'd like to revive debating in Sanskrit. [laughter] [student: you will be a very popular guy] We know, we know. In fact, I'll tell you something, Tibetan's are closer to the correct pronunciation than modern scholars are. [student: Of Sanskrit?] Yeah. People make fun of it, I mean, my Sanskrit professors, you know, was the most brilliant....he was taught by [unclear] who wrote all the books, and he said, it's not 'raja', it's 'raza'. And he showed us why in poetry it had to be that way, how he had figured it out. And he didn't even know that the Tibetans pronounced it 'raza', you know. The Tibetans have a 'j', why did they choose 'z'? Why didn't they choose the 'j', they have a 'j'. Why didn't they say 'raja'. Because, it's not 'raja'. And even in Indian now, they don't say 'raja,' they say 'raza'. [student: [unclear]] They're correct. We don't know how Sanskrit was pronounced twelve hundred years ago in Bengal. Could be the Tibetan's are pronouncing it perfectly according to what, you know, I mean, hundred years from now, some scholar could say {ten-drel} is all wrong, it's read [unclear] and then he would be wrong [unclear] but that's another subject, okay. [laughter] [student] [laughter]

Svatantrika, okay. Svatantrika. A lot of people mix this up with Sautrantika. And our teacher pronounces them both pretty much the same [laughs], okay. Svatantrika. And the tantra here doesn't have anything to do with the secret teachings of the Buddha. It has nothing to do with tantra, it's a separate meaning of the word. It refers to a special kind of reasoning that they believe in and you don't need to get into it. You'll study it. It refers to a kind of logical statement that they use. By the way, this is not, well it's on your homework in a way. [laughs] I almost said it wasn't on your homework.

[student: What does Abhidharmist refer to?]

They study a category of literature called Abhidharma. And Abhidharma means knowledge. It means knowledge. Vaibashika. But Abhidharma, if you want to know what it means, it means knowledge. {Tibetan} Do they other schools believe in knowledge? Of course. Do the other schools believe in logic too? Of course. That's just the name of the school, okay.

Prasangika is the highest, yeah it's called Consequence or I like to call it Implication. When I said to Kylie, 'Oh then I guess fake reality is true? If he had

said, he didn't say clearly, if he had said, truth is what you divide into the two truths. And I say, Oh so I guess deceptive truth is true right? Just that sarcasm is a prasangika. That's what a prasangika is. It's a form of logic. It's a sarcastic rejoinder. If he says the sky, if he says everything in the world is blue and I say, oh I guess oranges are blue? That's a prasangika. That's a {tengyur}. Why are they called that? Because, they believe that if he says to me, Oh things aren't empty. All I have to say to him is, Oh well I guess they don't depend on anything. I'll repeat it. If he says to me, things aren't empty and I say, oh I guess they're not dependent on anything, it's supposed, according to the Prasangika, he can perceive emptiness on just that statement. I don't have to sit there and say, no, no, things are empty, look they have to be dependent you know [laughter] [unclear] sarcasm, [student]

Yeah, according to the Prasangikas, it's possible to generate in the opponents mind, the perception of emptiness through a prasangika statement, through a sarcastic rejoinder.

[student: so, are you saying that tone and attitude is part of the logic in a debate?]

Oh sure. There's a {Tibetan}, eight forms of logical statements, and not so much a sarcasm but a ridiculous implication of your position, which if you thought about it for twenty seconds you'd realize. When I say, Oh, then I guess nothing depends on anything else, they're not empty right. And they say, oh yeah, if it depends on something it's empty. [students] I just explained it. It doesn't mean sarcasm per se; it means a ridiculous implication of your position. And once I point out to you the ridiculousness of it, you will change. And it's just a form of logic. It's just a form [student: you're taking it to its logical extreme when it becomes absurd], right, it's, logical, absurd conclusion, right exactly. That's what prasangika means. It's not a very important point. I mean it's not that the whole schools hinge on this, it's just why they're named what they're named. It's nice to know why they're called prasangika. It's not a big thing that people spend years about. [student: does that mean that you just have a particular attitude of you [unclear]] [laughter] No, it's been accepted since the beginnings of Buddhism. This is the way we learn. And if I could get you out of books and into debating, you would learn ten times faster, and we'll get there. You'll never forget what you hear in a debate. You'll never forget what you screwed up in front of a thousand monks. [laughter] I can tell you all the ones I've done. I can tell you all the debates where the guy made a fool of me. It works.

Okay, now these three schools. Oh by the way, these two are, all these are Mahayana. I remember Jeffery Hopkins explaining this to us in 1973 or something. Jeffery Hopkins came to the library when I was a beginning student and he went through this in about ten minutes [unclear] [laughter]

All right, those two schools are, I mean, these two halves of the fourth school and the third school are both Mahayana. [student: [unclear]] Excuse me? [student]

No, these two are hinayana, and these two, and this is to, these are gonna be position number one. Think of these as group number one. These are schools, now I'm talking groups.

Group number one has three schools in it. Those three schools are all in one big group. [student: but no name] She asked for it; I wasn't gonna give it to you. [laughter] No, you have to know this by the way. I ask you a question: how many things in the world have a function? Everything. Everything does something. It's a synonym for 'thing', almost, except for certain objects like space. Space don't do nothing. Space just sits there; place. It's just there.

There's a debate in the Arbhidharma, okay. It's in the first, you hit it right on the head. Somebody says that in the Abhidharma Kosha; it's one of the bitterest debates in the Abhidharma. Of course it's based on something; where do you think this thing is sitting? This space is giving it a place to be. [laughter]

[cut]

Side B

[student: Michael if what you say is true about deceptive reality then would it mean that everything a function, everything appears to have a function?] Well, we'll get there. Lots of [unclear] all right.

So, Functionalists are these three schools, and what they believe, they're called Functionalists for a certain reason, and I'm not going to go into it. I'm not gonna go into it. It's too much to digest for now. It's not the point tonight. Anyway, those three schools believe, okay, why are they called Functionalists? They believe that anything in the world that performs a function, truly exists. Anything in the world that does something, truly exists. And they're wrong, but that's why they're called Functionalists, okay. [laughs] [student: what the meaning of...]

They mean, function means something that does something. Like, this pen functions to write, and nurses function to help people who are physically [student] handicapped. [unclear]

These people believe that if something does something, if something works to do something, it really exists. It truly exists. [student: so what according to them is empty] 'Cos they have a different idea.

No, no, it's different. The word 'truly' by definition, inherently, they all have different, grossly different meanings in different schools. And that's a big study, you have to learn that. [student: what do you mean truly exists?]

Ah, later. [laughs] What does it mean truly exists? Does this truly exist?

[student: truly exist? No.] Of course it truly exists. Yeah, truly, it's truly here isn't it? [student: so you mean how it looks and ...] That's a different story, yeah, yeah. But, according to them, these things truly exist. If it works, it truly exists. But that's not what I, it's not what I want to talk about. I didn't want to talk about it. [student:[unclear]] We'll get there. We're getting there, hang on. They're Functionalists. Those three schools. Why did I talk about these schools? Why do I even bring up this first group? Group number one says, that dependent origination means things depend on their causes. Things depend on their causes. Group number one all say things depend on their causes and that's what dependent origination means. [student: Can you give an example?]

Yeah, I mean, talk about the pen. Is it dependently originated? Is it dependent? [student: Yeah] Why? Now, suppose you're a functionalist, suppose I say, okay I come up and ask you, {pen chir chen} is a pen dependent? Does the pen depend on something? Yah, {shok} On what? [student: on materials that it's made out of] Yeah, fine. Or more, more...according to them, on the factory that made it, on the person who designed it, the things that came before. Be careful about parts, okay. They're not causes. On the things that came before it that brought the factory, the water, the coloring, the plastic, the people who designed it, the people who sold it. It depends on its causes. According to them, that is the dependence of this pen. According to them, then, what would its emptiness be? What's a negative way of saying it depends on its causes? [students] Yeah, it don't just happen by itself. It doesn't just happen by itself. According to them, that's a kind of emptiness, that's its emptiness. [student: But not the parts though] We're getting there, okay. But if I said, look this pen didn't just come here by itself. It didn't just happen by itself, it had causes. When I say it didn't come here by itself that's emptiness. It's emptiness, according to them. And when I say, look it had causes, that's its dependence. That's its dependence. It's an expression of its deceptive reality, okay. That's its positive nature. It came from something. Positive; dependent origination. [student:[unclear]] It didn't come from nothing. Well, when you get into causes, there's five kinds, and it's a long story. Chapter two, Abhidharma, okay. [laughs] Fourth year, right, actually, fifth. I am, in a sense, according to the Abhidharmists, because I'm not [unclear] its continued existence. They have a cute thing in the Abhidharma; it says the goddam [unclear] is helping me if it just leaves me alone. [laughs] [student:[unclear]]

It didn't come from, it is a position of Buddhism. It is a position of a Buddhist school, of actually, three Buddhist schools. Is it correct? Partially. [student: you're talking about different definition of dependant origination.]

Yeah, and the way Pabongka describes them, in the Tibetan, he says, here's the position of the first three schools, here's the position of the first Madhyamika

school which is a little better than the first one [laughs] That implies that the first one is not too hot. And then, when he gets to Prasangika, he says, and this one is even more subtle, which implies that the first two are not wrong, just less subtle. So, in the Tibetan, he's very subtle about it, okay.

Anyway, in general, don't ever think of yourself as denying the lower schools. They are hinayana for example, is a building block on which we grow, you know. If you could reach hinayana motivation, god bless, you know. It's like a million light years from [unclear] true renunciation, if we have that...you know thanks I will be an Abhidarmist, I will be quite happy. Okay group number two and then we'll take a break. Group number two is has how many schools in it? It's a trick question. Half. Who said half? Good. I asked that in the last class and it took them ten minutes to figure it out. [laughs] okay. It's half a school. Half of the Middle way school is group number two. In the book, I call them the Independents. [student: Are you saying that the Sautantrikas are part of group one?] No, they're not. That's where the line it stops. Here's group one. First three schools are group one. And group two only consist of half a school. Yeah, the lower half of the last school. The lower half of the fourth school is group number two, for purposes of what? Explaining how people explain dependent origination. They say, group number two, which is who? Independent part of the Middle Way school. The independent section of the Middle Way school. They say, you lower three schools, you got it wrong, okay. If you say something is dependent because it comes from its causes, then how do you establish the dependence of emptiness? How do you establish the dependence of space? Things which have no causes? Do you say they don't exist? Do you say they don't depend? Do you say they don't have their own deceptive reality, which we all say they have to have, right? [student: so then they say, well what about things with no causes? And what are things which has no causes?] Right, right, right. I just gave you the only two I can really think of [laughs] They're very, in the Arbhidharma in the first chapter, it says, look if you want the things with causes look around you: everything. If you want the things without causes, you're gonna have to sit down and meditate for a long time to find the only two or three or four that there are, okay. I'll give you a clue. I mean, things without causes exist, they exist. They are negatives. They're all negatives. The fact that New York is not Chicago, is permanent. The fact that New York is not Chicago is an uncaused thing. [student: what about the fact that New York is not New York?] [laughs]

[student: is it the same category as things that bare changing and unchanging?] Yes, you can say that too. The fact that New York is not Chicago will never change, it will never vary.

Will it end?

Yes.

Is permanent and impermanent a very good English word?

I don't think so. It's too late to change it. [laughs] [student: is that what's usually...?] Yeah, usually translated that [unclear] [student: unchanging and unchanging] I used to have the bitterest debates with people about that. I gave it up because it's all, you're not gonna change the books [student: so it's group number two...?] When Chicago and New York end, the fact that Chicago and New York will [unclear] [student:[unclear]] is what you translate. It is unchanging. It never varies up to the moment it stops existing.

All right. So, group number two says, we have a better way to explain dependence. [student: So, things without causes are permanent?] Right. Same thing. Same thing.

So, group number two says to group number one, the way to explain dependence is, John now you get your chance, what you guessed. [John: it's dependent on its parts] Yeah, dependence means, everything depends on its parts.. Dependence means things exist because they depend on their parts. [student: so what are they saying? They saying that things that are permanent and unchanging don't have any parts?] Oh, no, they say they do have parts. According to them, now I have people, people have trouble when they get to this point, but space has parts, emptiness has parts. All things have parts. Space, according to the Buddhist scriptures, has parts because it consists of the four directions. You can divide space into the four directions. [student: now is it something that all the schools believe or is just the Svatantrika school?] All schools believe that space has parts. [student: and emptiness has parts?] Sure. I don't think so. In fact, the lower schools don't even use the word emptiness, they use 'no self', and you'll get into it. The big difference between all these things and you don't know them yet, take a long time. okay.

So, they say that something, things exist because they depend, Kylie? [student: the second school says, things exist...] Group number two [student: because they depend on their parts] And what does the first group say? Things exist because they? [student: have a function] No. Because they depend on their causes. Things exist because they depend on their causes, according to the first group. Second group, things exist because they depend on their parts, [student: on their parts] [student: are you saying they exist because they depend on their parts or...] yes, through depending on their parts, by way of depending on their parts. You could say because. And, group number three, we'll do after the break because you need [student: a break] [laughter] a fresh mind for that one. [laughter] That's the highest one and that's a little hard. [laughter]

[student: Michael is there any correlation between the hinayana and Mahayana, [unclear] philosophical schools and hinayana and Mahayana, is there a

corresponding correlation between like motivation of a hinayanist and motivation of mahayanist is dependant of that philosophy?] Partly, partly. Like, according to them, the distinctions between hinayana and Mahayana, depend on how you perceive emptiness [unclear] According to them that's all wrong, [laughs] but that's another story.

This is the third group's position. Who is the third group? The higher part of the last school. The higher part of the Middle Way school, okay. This group here. We call them Implication in your homework, oops, I let it out. [laughter] Implication school. Implication means, 'oh are you telling me oranges are blue?' That's the implication of him saying, 'everything is blue'. Consequence is a good, is a good, it's a good translation. I like it also. Not bad. Yeah, all right, you can use this one. [student: Svatantrika, is that called the independent school? Is the name it is?]

Okay, {ming-de tak-tsam} {tsam} means 'just', just; {tak} means 'labeled'; {ming} means 'with a name and a thought'. [student: what does {de} mean?] That's what the {ming} means?

According to the highest school, things exist because they depend on you calling them what they are. They depend on you thinking of them as what they are. Let's put it into one sentence. They exist because they depend on you calling them and thinking of them as you do. They don't exist, what's their negative nature [unclear]? They don't exist, what's their emptiness really? [student: their emptiness is their lack of name or label] Good, good. The lack of existing without a name and a label. [student:[unclear]] Yeah. They do not exist outside of your mind, your calling them what you do, your thinking of them as you do. That's their emptiness. [student: you're saying that things do not exist outside of your mind?] Outside of the way you think of them. {student: but outside of the mind will be more [unclear]} Right, well [unclear] that's another story. [student: so your thought is the thing as opposed to some [unclear]entity out there?] We'll talk about it. [student: thinking [unclear]]

What it means is this: when you perceive a pen, okay, you are perceiving a long, red, roundish thing, okay. You are perceiving a red, long, roundish thing, all right. When you are concentrating on the length of it, the longness of it, you cannot be perceiving the pen. You're focussed on something long. You're focussed on longness. When you perceive the redness, you can't perceive the pen, it's impossible. When you perceive the pen, you cannot perceive its length. You cannot be concentrating on a single unit, a single part of it. It's impossible that you are seeing this pen. [student:[unclear]]

You are seeing some red, you are seeing some long, you are seeing some round, in fact, you're not even seeing all of it. You can't see behind here. You can't see the back. If I told you the back was green [student: is the inference based on

your ...perceptions as that something]

You're seeing a few parts, you're seeing a few clues, and you make a mental perfect pen and you call that 'pen'. In your whole life, you think there's this perfect pen out there and there's not. You're seeing parts and mentally you are unifying them and calling them 'pen'. But, they can't exist that way. There can't be a pen like that. [student: [unclear]] It's very similar and Jung and all that okay, I mean, very similar. You are perceiving, not a pen, you are perceiving your mental image of a pen. You can't be perceiving a pen. And that argument is difficult, okay. If you're looking at the length, you can't be perceiving the pen. If you don't look at the length you can't see the pen. If you're looking at the pen you can't be seeing the length. It's impossible what you're doing. Why? What's really going on, you're seeing a mental image. You don't know there's a back there. You don't know that this dot doesn't go on for infinity. And you don't know that this is not the rounded front of a thin wall that goes, you make assumptions. [student: so is there an argument that takes place it says, you can't perceive its length and it's pen-ness at the same time. So therefore since you must perceive its length, in order to perceive it being then you can't be perceiving its pen-ness] No, you cannot, right. [student] yeah, yeah, when you see its length. What you're doing is an impossibility. That's one of the proofs for emptiness. We'll get on, yeah. [student: aren't you doing something else at the same time? Aren't you segregating parts because we also see a hand that's holding up the round-ness and so forth] Yeah, right. [student: so we're taking all the parts that we consider not to be pen putting them one side; taking all the parts that we consider to be the pen put them on the other and then making assumptions based on that] This is a thing called {shing tsel} it's called the [unclear] and it's one of the greatest teachings in Buddhism and western philosophers are crazy about it. And you study that in the Pramanavartika. What you just described, it's a long story. It comes in the fourth year, okay. No, no. It's a long story. It's not appropriate here. The way in which you make a mental image is very closely tied to what you just said, and it's a beautiful subject and it's deep. You know, you debate it for fourteen, fifteen hours a day, one month out of a year and we have never reached the second chapter yet. It's an incredible book. [student: and [unclear] jumping around because the same object then becomes part of a desk then, as well if...] Yeah, long story. The whole thing is very deep and very interesting and we'll spend a lot of time on it if you get that far. Fifth year probably.

So you can't see the pen, the pen can't be as you think it is. The pen is really, {ming-de tak tsam} [student: so this position is more refined than the other two?] Yeah, in fact, that's exactly the way [unclear] Pabongka refers to it. He says, this idea of what dependent origination means, is the most subtle.. And it is the

correct one. I mean, this is the one that Nagarjuna had. This is the position of Shakyamuni Buddha, okay [laughs] that's good enough. Shakyamuni Buddha is what, which of the four schools? He taught all four, but what is he? He's a Prasangika, please. Anybody who perceives emptiness is automatically a Prasangika [student: according to the...?] according to the Prasangikas [laughs]. It's also true. It has to be true. [student: it has to be true, spoken by a true.... I thought it was just label [unclear]]

[John: so Michael this idea that [unclear] mentioned when you see the pen-ness of that you're not seeing its parts, what you're seeing parts you're not seeing it pen-ness?]

By the way, I want to talk one more thing, I'm sorry to interrupt there, but there will come a day in your Dharma practice, if you study well and if you meditate daily, that you'll be standing at a stove, for example, and you'll be looking at the pot, and you just got through studying some Buddhist perception theory, and you're staring at the pot, and you will see directly, you will see with absolute clearness, that you're not looking at a pot. That you are looking at your mental image of a pot. That there is no pot out there; that you are looking at a mental image. Your mind is focussed on itself in a sense and not on a pot out there. On that day you have, for the first time, understood deceptive reality, directly. You live in deceptive reality. Everything you see is deceptive reality. On that day, for the first time, you understood its nature. That comes a few hours before you perceive emptiness directly [student: it's like the world...] and things start popping. Things start booming. [student: [unclear]] You perceive that there is no conventional [student:[unclear]] for the first time, you see, no, the first time you see directly that it is only your name and your mental image of a few parts, put on a few parts, and at that moment you have achieved the highest levels of the second path of the five paths –{jor lam chu chok}. And then you go, you go to your room or you go to the temple, you sit down, you enter deep meditation and you see emptiness directly. That's what happens. And that whole process is called 'heat'. You know, levels are called {...chu chok} the four levels are, you know, you start to get hot. Your mind starts to 'pop' because it's the first time you've seen what deceptive reality is. And then suddenly, in maybe half an hour later, you perceive emptiness directly. That has to be done sitting down in deep meditation. And then you are, when you come out, you see Buddha; you see how many future lives you have to go, seven for example; you see your past lives directly; you see all these objects. And from that moment on you can't doubt anything anymore. In fact, the thing that you give up permanently when you see emptiness directly, is doubt about Buddhism. You will never doubt it again. And it doesn't matter what anybody tells you in your whole life after that, 'cos you saw Buddha directly. You also have one side realization, that

you're not crazy and you're not hallucinating and that this is reality. And it's unbelievable. Then you have nothing, you have no normal fears or, or worries after that. And you can't do certain bad deeds after that. For example, you can't commit sexual misconduct after that, adultery. There's certain things you cannot do after that, that's the [student: you're not able or you're not allowed?] no, you can't, you will never, because of your realizations. You see the Buddha. So people come and debate with you, Christianity, Judaism, blah, blah, blah. I have seen a Buddha directly, don't tell me about that. Future lives? I saw my future lives. I know I have seven lives to live and I know I will be a Buddha, and they won't call him Michael [laughs] so don't tell me, I don't care, you know. You can tell me anything. I don't have this doubt anymore. I don't have this, okay.

Next. [John: back to my question] One more point, okay [laughter] What was your question? [John: you said, that when you perceive the pen-ness, you cannot perceive the parts. When you perceive the parts you can't perceive the pen-ness] the pen [John: so is that saying that you have to be a Buddha to see both simultaneously?] No, not that. It's a different thing. What I'm trying to say is if you analyze how you think you see something, it's impossible. [john: what's impossible?] What you think you're doing. It's impossible. You can't be doing what you think you're doing. You can't be seeing a pen. [John: because you're not seeing its pen-ness] If you saw it's pen, if you saw 'pen', you couldn't see pen's length and if you're focussing on pen's length, you can't see pen. It's an impossibility what you're doing. What you think you are doing is impossible. {[John: So you're not perceiving its entirety, is that right?]} You're not seeing a pen, you're seeing a few parts. By the way, something very important, the parts, the roundness, the redness, the longness, the fact that you saw me writing with it, those data, those clues, they give you clues and you call them 'pen'. Fine, it's correct. It's a correct perception. It's a valid perception. It's reasonable. And Madhyamika says that. Madhyamika says, when you call a long, red, round, writing thing a 'pen', god bless, that's fine. You're right, it's the right label. Things are labeled, but things are labeled reasonably. [student: as long as you know that you're merely calling it that and it isn't that] No, but even before you realize that, obviously you could pick up a pen and use it. It works. Madhyamika says, I told people, remember that classic moment in Woodstock, everyone's of that age right, that farmer guy gets up, I'm next, I'm a farmer, and everybody goes whaaa [laughter]. Nagarjuna has the same line. He says, whatever Joe Schmo farmer believes, I believe [laughter] he says that. He says, I believe you can go take a seed, put it in the ground, cover it, water, the thing will come up, you know, you can eat it. And Madhyamika believes that. Everything works. How it works? It looks to be a certain way, you name it a certain way; fine. Laura exists. The self of Laura exists. Which brings me to the

next subject. [John: just to round up my point, so is your ultimate point then that prove that we can't see both of those things? That's proof that we're not perceiving it correctly? Is that the bottom line?] right, right. If you are doing something, if you think about what you think you're doing, it's impossible. And there's many other proofs, you know, there's dozens of proofs. [student: maybe it seems more refine instead of [unclear] because you can always imply some naming process in the other two groups but you're talking about causes of the parts] Right, yeah, yeah, yeah, not that. Okay

{dak} means 'self', {dak} means self. Who can I pick on? Who didn't talk much? [unclear] he got yelled at, he's been very quiet. {dak me pechir} a {dak} doesn't exist [repeats]

[student: true]

Huh?

Faith, {myeta} Faith doesn't exist, right? [laughter] So, I guess, Faith herself, doesn't exist? Faith {myeta}

So, Faith exists

[student: Faith exists in one half of the two kinds of existences]

Does Faith, herself, exist or not?

[student: Faith exists in one way]

Does Faith herself exist? [student: deceptive reality, Faith exist]

Does her self exist? [laughs] just say yes or no.

By the way, when you take your pre-Geshe exams and your Geshe exams, you're not allowed to say anything but yes or no. [student: you're not allowed to say anything but yes or no] but yes or no and you can defeat the other person by, by an intelligent yes or no. He can be screaming and yelling for two hours and just by giving the right yeas or no, like computers you know, binary, you come to the truth.

Faith herself, exists or not?

[student: yes]

Right, she does right. So Buddhism teaches that the self exists, right?

[student: yes] [laughter]

{dak} is a non-existent thing. It is the ultimate non-existent think, okay. {dak} don't exist. Self don't exist. Every Buddhist school believes that. There is no Buddhist school that believes the {dak} exists. [student: oh you mean the farmers who say, 'people don't exist'] [laughter] Self {..ta} I didn't say that, I didn't say that [laughter] {Tibetan} [unclear] I didn't say that. Come on, debate. I didn't say that {...} [student] I didn't say that. Nagarjuna didn't say that. [unclear] what are you talking about. [student: yes or no] No. Nagarjuna didn't say that. [student: Nagarjuna didn't say ...] Nagarjua said farmers exist, yes. Karmas, themselves, exist. Self of the karma exists. Right. That's all. But he doesn't

believe self exists, okay. [laughter] [student: pardon me?] He doesn't believe self exists. [laughter]

Okay, {dak} Obviously, there's a self which exists. Obviously exists. I mean, Fran exists, Tom exists, Faith exists, okay. The idea of self, meaning a person, Buddhism has no trouble with this. We are not fighting against that. That's not what self means. Atman, it's not what self means. Never think that. [student: the ego...] Doesn't mean ego, has nothing to do with ego, has nothing to do with person. The {dak} that we deny, by the way, and the word {dak} refers to all objects, okay. We deny the {dak} of the table; we deny the {dak} of a wall. In other words, the word that people translate as 'self' refers to things too, not just people. The table itself, the table itself. [student] Yeah, yeah, okay. We are denying, so self, the self that we're talking about, and you have to remember that, is a non-existent thing. It don't exist. It's not the Leanna that exists; she herself exists. [unclear] it's not what we mean by self. What are we denying? I think it's much easier if you think of self as self-nature or just nature.

What we deny is that anything has a nature of its own. I prefer the word 'blank'[unclear] I like the word blank. I love the word blank. I've never seen it in a book but I like it. Things are blank. They do not have any nature of their own. Things are there, but they're blank, you supply the nature. [student: that makes it sound like they're identity-less] They are. I'm trying to say that. They are. They are. A house is not a house, it's how you make it a house. [student: so they have...the identities are as many as there're people perceiving them] Ah, that's okay, but it's not their own.

[cut]

Yeah

When Buddhism says 'no-self', this is what we mean. Forget everything you ever heard before. I mean, it doesn't have anything to do with ego, nothing to do with pride, nothing to do with self-identity, nothing to do with person. It's all wrong. [Student: exist from its own side]

Each school has a different flavor of what it means. You now tell me. You tell me now. According to the first group, okay pretend you're an Abhidharmist, okay, what's no-self? This is how they have to say it in a debate ground. What's, is a self, existent? Is a self, existent? I can't say what's he self like, right 'cos it doesn't even exist. It's a no-no, it's a boo-boo in the debate ground to say, Oh what's the self like? That's like saying, you know, what's a rabbit that's twenty thousand feet high and pink like? It just doesn't exist, okay. So, I have to say it this way: Eric, is a self, existent? And if you were an Abhidharmist, what would it be like? [student: I would have a function]

No, no, no, that's [student] [unclear] it would not have dependent origination, which would mean what? It would come.... [student: from its own side] it

would occur without any cause. [student: say that again]

According to an Abhidharmist, one, one way of explaining self would be to say, 'anything that could happen without any causes. Just came by itself. This is what science took, you know, a couple of centuries to overcome this stupid idea [laughs] you know. Find the reasons for things, find what causes things. [student [unclear]] Yeah, I know. Things don't just happen by themselves, okay. If you're an Abhidharmist, and I say, what would the self be like if it existed? You'd say, well, it would be a tree that grew without a seed, without water, without earth, without anyone to tend it, without sunlight; that would be a self tree.

[student: before you said that...in the first group they said [unclear] when they have causes, not the reverse. Now you're saying the reverse] Yeah, 'cos I'm saying, what are they denying? What do they say doesn't exist? {dak} is a synonym for, [unclear] Kylie, [student: [unclear]] No [laughter] And that's the last thing you have to know tonight, okay. I'm sorry the class was long, but as you see it takes a little time to explain.

{gak-ja} say {gak-ja} [repeat] {gak-ja} [repeat]; literally, 'what we deny'. What we Buddhists deny. Another way you could say a self-existent thing. {gak} means 'deny', {ja} means 'what we'. [student: Michael according to the third group if we use...]

Wait, I'll debate you on the third group, okay. Hang on just a second.

The second group says, I'll give you a clue okay, the second group says that things exist because they have parts, because they depend on their parts. Now, tell me, what's the self? What's the self? What does Buddhism say is not true? [student: self doesn't exist] Yeah, it doesn't exist. A thing which exists without parts, doesn't exist. Okay, so that's the {dak} according to these people. Anything which can exist without its parts, without depending on parts, is it possible that a thing exists without parts? It's impossible, it's impossible. So, they say {dak} means anything which could exist without parts. It's impossible. We say no {dak}; {dak} doesn't exist. [John: is that {gak-ja} means?]

{gak-ja} means the thing that the Buddhist's are denying. I can give you another word for it: self-existent thing, self-existent thing, {gak-ja} Self-existent thing.

Now, this was [unclear] question. Now we got there, okay. If I'm in the third school, third group, if I belong to the highest school, if you belong, and I'm asking you a question okay: If the {dak} existed, if atman really did exist, which it doesn't right, what would it be like according to you guys? [student: would be something that has a name, so that it exist.] No, something that exists without [student: something in the third group was things exist when they have name. yeah, so if I'm asking you, describe to me something that doesn't exist. [student: Oh something that doesn't have a name.] Right. Anything that could exist

without depending on my thinking about it a certain way, anything that could exist without me giving it a name, that's what {dak} is according to the highest school. Laura Seagal doesn't depend on my perceptions, that Laura Seagal is {dak}; that Laura Seagal is {gak-ja}. Any Laura Seagals that could exist without my perceptions, making her who she is for me, is a {dak}. That's the {dak}. Does it exist? No. Does my imagination of it exist? Yes. And I grab onto it and I hold onto it and it causes all my suffering. Why? [students] No, it's real, once you give it a name and a thought it's real [student:[unclear]] So how is it, and I'll ask Kylie how is it, and I used to wonder about this for years until I found it in a certain Scripture, why is it that if I hold to a Laura Seagal that doesn't depend on my perceptions, why should that cause all my suffering? Why is it so important to see this? Supposedly, if I understand this idea now, I will no longer have anger, I will no longer have jealousy, I will no longer have desire, I'll no longer have any suffering.

[student: because you're not dependant on fiction; you're dependant on phantom objects. Your reality is, is based on, on that what's real rather than that which isn't real.] Partly that, yeah. If she exists outside of my perceptions, then she's really nice or she's really bad. The guy at work is really bad and I should get angry at him. If it's not just my perceptions [student: so you take responsibility] if it's just not my perceptions, but if he's really bad from his own side, okay I can have anger, I can have jealousy. If that pretty girl is really pretty from her own side, and not because I kept my morality in the past, I should desire her. But she's not, it's beautiful okay. And I'll say it the other way around. Anytime you have one of those emotions it's focussed on the {gak-ja}, very interesting. It's very, very interesting. You cannot have a negative emotion unless you believe the thing is self-existent. You cannot have hatred towards something, you cannot have desire towards something, you can't have jealousy towards something, unless you mistake it and think that it exists from its own side. [John: is that also be true for positive emotions then?] Positive harmful emotions, yeah. [student: beneficial emotions, love, joy] Oh, it's a beautiful question. It's a beautiful question. In the opening lines of the greatest Madhyamika book of all time, explain how compassion must ultimately get rid of this idea, your compassion must become blind to {gak-ja}. Your compassion must focus on what's really there. The John Stillwell who's really there and not the one that I thought was there. And, until then it's not real compassion. That's another story, okay.

I'll say it again. Any negative emotion you have is focussed on, is based on believing that that person is bad from his own side or beautiful from her own side, desirable from her own side, and not because of my past karma. {student: you mean any emotion that is not neutral?} I mean any emotion which, the

definition of a klesha [student: then you say, any impure feeling and then you knock out the whole thing]. Let's start with {nyo mongs}, let's start with the kleshas, let's start with what they call mental afflictions. I love that translation because klesha means, 'klish' means to disturb you, upset you. Any, any thought, what I can say is this, it's very interesting, very applicable, very applicable to getting to nirvana in this life, okay. Any thought you have which is unpleasant, which upsets you, whether it's desire, or anger, or jealousy, [student: stirs you up] any, any thought, anxiety, that disturbs your mind, is focussed at a thing –fill in the blank- a thing which? [student: doesn't exist] Doesn't even exist, okay, by definition. If you are understanding its blankness and if you're understanding who is filling in the blanks, which is your past karma, you cannot be angry. Why? Because you realize that his ugliness comes from you being angry before. [laughs] It would be, it would be schizophrenic to get angry now. It would be insane to get angry now. Why? You just look at this angry man and you say, oh this is because I was angry. He's blank. He's not angry on his own. His wife loves him even when he's yelling at me. [John: can you be angry at yourself though?] Oh, sure. [student: can you both be angry at the same time?] Yes you can. So, so, for me to be angry bat him, once I understand his blankness I understand his [unclear], his dependence. He exists because I'm labeling him that. Where did that labeling come from? Mental tendency. Where did the tendency come from? It was planted by a past bad deed. It was planted by my own bad karma. [student: what about, Michael, if you feel that someone attacks you with anger and you know that you're blank for him as he's blank for you, [unclear] because you see no reason for him to attack you because it's his own karma] You didn't understand, then you're not following what I just said. He's blank, he's angry and he's attacking you; he appears to be angry and he appears to be attacking you. Why? Why, how can you even see it? Why did you fill in the color that way? It's a sketch. You're filling in the color. Why did you choose that color? Who made you choose that color? It's your past karma. You're... and later we'll study the Mind Only school. The Mind Only school is wonderful for this reason. They explain, clearly and precisely, how the perception of me being angry at somebody in the past, plants a perception of somebody being angry at me in the future. [students] [laughs] [student: who may, by the way, also be having the perception of the self of being angry at the same time] Oh, sure it does, very well [unclear] put. And then I say, I wanna leave you with that. And I don't wanna say anything else tonight. I just gave you the key to nirvana, you know. You have it and that's why you must see emptiness, okay. What will happen if everyone in the world knows this thing? [John: everybody deals with their own stuff] No, you wouldn't be angry anymore. Because why? If you wanna meet this angry man again, what's the best way?

Plant yourself an angry seed, okay. It's the best way of meeting him again. If you want to live in a world which is paradise, stop being angry. That is how emptiness relates to this whole thing. It's not that if you see emptiness today, suddenly, the world is nirvana tomorrow. It's not true. It won't happen. It's that if you understand emptiness clearly you will be moral. You will keep your morality. And then, because of keeping your morality, you'll live in a paradise [unclear].

[john: is that where the bliss comes in? Is that how everything is bliss?] Sure. It's okay, I see emptiness tonight, what I see emptiness and everything's gonna be nice tomorrow? I still have to be in New York. [laughs] It's not like that and it never will be like that. [John: so the only place the bliss comes from is realizing everything is blank] {...} quotation from the Buddha: Wealth comes from giving; bliss comes from morality. If you want to be surrounded by beautiful girls, don't commit adultery. [laughs] It's funny. I mean, they won't be ugly, the angels around you be ugly [unclear] [laughter] they will, and you'll have the right thought about them too [unclear] better think nice or I won't be able to see 'em [John: so you're saying the inherent nature of things is not...it's create by your karmic deeds] Of course.

[student[unclear]] That's another [student:[unclear]] No, I am too. Yeah I'm talking about that too. But I don't wanna go on anymore. Just, just leave it with you with that. That is the road to nirvana. That's the ticket. That's how it happens. Now, what do you have to do it.

Tomorrow, when you have any negative emotion come up, and I'm talking also about, to me anger and strong desire are less frequent than small anxieties, worries about my life, you know, am I good enough, am I doing the right thing, you know, these small anxieties, they're also focussed at the {gak-ja}, okay. To me, they are more sickening and more disturbing to me and they ruin my happiness more than the rare outbreaks of anger at Tom Kylie [laughs] [student :rare?] or desire [laughter] okay. These are the things that ruin your day, right? So, the next time, think – what do you think? Think that the object is empty. And then everything else comes from there. The object is blank. When the guy is screaming at you and he's all red you say, just remember, what did they say in class, think he's blank. Just think he's blank and the rest will come. The rest meaning what? Oh, he's blank, but he does really seem to be angry [laughs] [laughter] Oh, oh, he is angry because I'm, I'm, I'm seeing him as angry. Because, if he's blank, he's not angry by himself. I'm seeing that blank thing, that blank white screen, looks like an angry guy because of my own past deeds, my own past anger. Oh, what should I do now,? Okay. Do not get angry. Why? Now, I ask you the question. If you follow the practice I just described, will he stop being angry? No, okay and you can see that. [laughs] [laughter]

that's the first thing I have to say. We're talking cause and effect and there's always a time gap. Life will start to get extremely pleasant but not tomorrow [laughs] [laughter] I tell you the truth and you know it's the truth. Let me say one more thing. I'll tell you one more thing. The practice of not being angry at him, immediately starts to make your life more pleasant. It's not the karmic result. It's simply that you stopped your own anger for five minutes, you know. You prohibited yourself from getting angry through your wisdom. That's by the function of wisdom. That is the function of wisdom. Through your wisdom, you chose not to be angry at this moment, so already, that result comes immediately. Your life will be quite nice. These bad reactions to bad people are not only karmically wrong, they louse up your day also [laughs] So, what I'm saying is, the karmic results take time to purify, but the anger which louses up your day, you can stop that tomorrow. And it will stop and it's quite nice.

[student: it's just like the Dalai Lama said, he said, 'I don't, you know, wake up in the morning and say, oh I feel so good, I got angry at somebody today'] Yeah. It just won't happen. And what's pleasant is, once you use the emptiness method, you don't have to struggle with all these bandaid methods which are true methods, which are Buddhist methods, but they're not ultimate methods. You know, like I shouldn't be angry at him because he can't help it he's under the control of his anger. That's a good meditation, that's a Shantideva meditation. It will not bring you nirvana. [student: so if you're getting upset with yourself is a bad thing?] It's harder. It's much harder. {student: those are holder to spot} As Tom said before, it's much harder to see the emptiness of Ariel to Ariel. You have to realize that the Ariel that you are worried about, is an Ariel who is very Ariel-able [laughs] because of your mind. Does it make it less painful? No. Does it make it less, do you have less anxieties as of tomorrow? No, I'm sorry, you won't. But if you don't get anxiety and you don't do the bad deeds like anger, which come from anxiety, you won't have anxiety in the future. And in fact, it's the only way to remove anxiety. [student: that also means that you don't stop seeing people who appear to be angry to themselves either, right?]

Well, every Buddhist Scripture and almost any religious book I've seen that's worth anything, says just concentrate on yourself, you know. God knows who you are, I don't know who you are. You could all be Buddhas a million years ago. I have no idea. I can't, I can't read your mind. I don't know who you are. I know what you look like, that's about all I know. You know, worry about your own [student] concentrate on your own [student: but the point is, the reason why we're going through this exercise is to help people who have anger appearing to themselves] Eventually, but work on, work on [[laughs] Yeah, really, truly [student: but I mean, you're not trying to save everything, if you see somebody who is angry or appears to be angry at you, that's not valid and that's

not true. It's just, yes that's the way you see them but they also see it in themselves at the same time. You don't have to buy what they're selling but they're try to sell and that's hurting them. [unclear] try to help them to learn not to sell it any more]. Yeah, eventually, eventually, but as you know, it's your own, what you can effect immediately is yourself. We have no idea why he's appearing angry. [student: right. I'm not saying that, that you know, see an angry person coming at you and deceive yourself that they're not angry with themselves] That, we don't know. {student: well, that they don't appear.]

We don't even know that. Many bodhisattvas, it's possible for a person to be a great bodhisattva, to choose a life, to choose to live on this planet their whole life, just to meet tom Kylie for five minutes and pretend to be angry with him. It's possible. People in our life who are doing that right now. It's possible, okay. They know, they come to live in a planet for seventy years, only to meet you for that time and show you anger. It's possible. We can't know. [Students] [laughter]

[prayer: dedication]

[John: so Michael on all this, we've got this infinite [unclear] of seeds to, to fix] Yeah, yeah, yeah. [laguther]

The cleaning, the cleaning must take extraordinary methods, that's why we're talking about bodhicitta. [John: it seems to un...it seems so difficult to have an infinite [unclear] of stuff to clean] No, you're doing pretty good right now. To be a human in a Dharma class, you must have been cruising pretty well in the past. [John: we're talking ten, twenty, thirty years versus eons.]

That's why you have to use bodhicitta. That's why your good deeds have to be so, at least try to imagine, your bodhicitta when you think about it, is for all living creatures. And also, another big method is rejoicing. They say that if you just sit down on your bed, before you go to sleep, and say, oh man, I'm so glad Buddha was around, you know, or the Dalai Lama, being glad the Dalai Lama is around in the world. By that simple act of being glad you collect ten percent of His virtue. You collect ten percent of His virtue. They say that. [student: you what?] You collect ten percent of His virtue. [student: ten percent of His virtue?] They say that. [student: so if you do that ten times you've got it made.] [laughter]

[cut]

The Asian Classics Institute

Geshe Michael Roach

Course One: Principal Teachings of Buddhism

Class Ten: Karma and Emptiness: The Nature of Wisdom and Liberation

Transcribed by Angie Overy

Proofread: Su Foo

[cut]

[laughter] [students: one...okay, most important one, Prasangika...that school says things exist because independence upon the way that you name them and think of them in your mind, right? And if you don't think of the name then they don't exist outside of your mind?]

There's a thing, the Tibetan word for 'existence' is {she ja}; {she ja} means that thing which is not. And so there's a big debate in the... you know you get into this if the tree falls down in the forest and nobody's there to see it, [students] does it exist?

[laughter]

They say, well it's {she ja}. [student: what's that?] It is a {she ja}. {she ja} is the Tibetan word for existence, it's the Buddhist word for existence, 'that which is perceived', okay. And, and, I finally saw it in one text one day. It said {nam ...she ja} The Buddha sees the trees in the forest. [student: so it does exist even if you don't...so it does exist] [laughter] [unclear]

So Pluto...when Pluto, something happens in Pluto, in the back of Pluto, it's a {she ja} Buddha see. [student: and the other thing is Savtantrika said their position wasn't completely correct because there're things which exist independent on their parts and not [unclear]]

Yeah, ah, No [student:[unclear]] He didn't say their position was wrong, if you read the text carefully, in Tibetan he uses the word {trowa}. He says, he says, the second position, is a little bit better than the first, is the words he uses. And the third position he says is more subtle than the others. [student: so whereas the first position is outright flaw, an outright flaw..] Has a flaw. The second, the second one, he doesn't, he doesn't say it has a flaw, he just says the third one is more subtle than that. [student: and the last question was you said that we can only see emptiness in deep meditation but I heard that..] Directly, directly. [student: I heard that a lot of people gain directly realization, emptiness during debate] Impossible. Impossible. Your mind has to be in, and we'll get to that,

it's stated in many scriptures especially the Abhidharma; your mind is on a level called {michok me} which is in the Form Realm, and you're not conscious of any sense objects. You can't be conscious of a sense object and see emptiness during that time. It's impossible. And you can't even have a decent Desire Realm meditation, you gotta have, your mind is actually in a different realm while your body's sitting here. You're not aware of your body. Your sense organs are... you're not watching through your sense organs. You couldn't be aware. If someone spoke to you, at that moment, you wouldn't hear them. Your mind is not [unclear]

Yeah, he says here, the way the last group decides what something.. that something is interdependent is subtler than all the rest. He doesn't say wrong. [student: so it is correct...what you said last week things, Implication School, things exist because they depend on your calling them and thinking of them as you do. That to me means if you don't call them or think of them then they don't exist] Right. [student: is there some other way to say it?] Ah, no that's okay. [laughs] they can't exist. Anything that... Chandrakirti's famous line you know, anything that didn't depend on your naming them or thinking of them in a certain way, if such a thing did exist, it would be self-existent. That's what the {dak} would be like if it existed. [student: that's why I've a problem because if I'm not thinking of it, naming on it, it still exist] Not for you. [student: not for me but it does exist] Oh yeah, for the Buddha [student: that's the thing, that's confusing] Yeah, yeah. [student: for me it doesn't it but it does exist] [student: you should say knowable rather than know] The word is 'knowable thing', but it means known. The verb is the present.. is the future participle, it's like knowable, but in the sense of known. Which is being known. [student: that would cover both the Buddha's perception and your own] Yeah, it's possible for you to know something [unclear]

Okay, let's go on. We're on page sixty-five. The number looks like that.

We are four lines from the bottom.

{nang-wa ten-drel lu-wa me-pa dang tong-pa ke-len drel-way go-wa nyi}
[repeats] Okay. {nang-wa} is a synonym for {kundzob denpa}, deceptive reality, okay. {nang-wa} is a synonym for that. How many things in this room are {kundzob denpa}, are {nang-wa}? How many things, in this room, are deceptive reality?

Everything. How about the emptinesses in this room? Are they also, are they also a reality or like...every object in this room is deceptive reality. Every object in this room has ultimate reality, as a characteristic of it. Are those ultimate realities, deceptive reality? [student: are ultimate reality of each object deceptive?] Yeah [student: no only part of it is reality]. How so? Isn't it ultimate reality, aren't they two different things? Aren't the emptinesses of each object in

this room, ultimate reality? [student: but the emptiness of each object is empty itself] So? So it's ultimate. You should have said the emptiness of each object is [unclear] [student: is dependent?] Yeah, I mean, are you perceiving the emptiness of the lamp? [student: no] I mean, if I ask you, is the lamp empty, you say what? [student: yes] Yes. So you just perceived its emptiness, right? Not directly, of course, but with your mind, with your {kundzob} mind [laughs]. At that moment, isn't that emptiness {kundzob denpa}? Aren't you misperceiving [student: [unclear]] Yeah, I mean [student: because you're conceiving that which you're putting your name on it you're...] Yeah, yeah, actually what you are perceiving is an image of that thing [student: it's a directly perception it's not real...]. There's a big debate in the monastery. Okay. anyway {nang-wa} means appearance, appearances. Appearances. It's a synonym for deceptive reality. {nang-wa} means appearances. Oftentimes, they'll just call it {nang-wa}. You don't know exactly what it means but it refers to deceptive reality, okay. {tendrel} you know: dependent origination. The fact, that things depend on other things, with which they are related, and that's why it's called dependent origination. Actually, in Tibetan, it's 'dependent relationship'.

[student: How about 'interdependent?'] I like it. [student: it's the same right?] Yeah. I try to avoid the word 'origination' because it, it, it gives the meaning of starting, and in two of the schools that's doesn't cover enough things, right? Starting can only imply [unclear].

{tendrel lu-wa mepa}, {lu-wa} means 'tricky' [laughs] okay. Tricky or fails, like never fails. {lu-wa mepa} means 'never fails' You can say, never fails. The word in Tibetan {lu-wa} means to cheat somebody, to trick somebody, or to fail in the sense of not work, not hold true, never fails, okay. {nang-wa ten drel} never fails. {mepa} means 'doesn't', {lu-wa} means 'fail' or 'trick', in this case it means fail. So, what it's saying is, the appearances around us, which is another word for deceptive reality, and they are dependent, they originating, which means what? They depend on my giving them... my perception of them. They are, they never fail. They never fail. You can interpret this line to mean: karma never fails. What was the first quality of karma? {nyepa} Some people missed what it meant to be definite [student: that the seed you planted definite to your similar result] Yeah, good, good, good. Definite doesn't mean it's certain to give a result, it means it's certain to give a similar result, okay. So you can think of that here. {nang-wa tendrel lu-wa me-pa} means karma is is...karma never fails, okay. Karma never fails. What you see around you, the appearance, everything that appears around you, whether it's pleasant or painful for you, comes from your past deeds. It never fails. Never fails, okay.

And, okay...it's like a big number one right, there's a big number one. And {tong-pa} what's {tong-pa} mean? [student: emptiness] Emptiness, okay. In

Sanskrit? [student: shunyaya] Shunyata. Did I go through that with you guys? Shu – you see how she pronounces it as ‘su’? ‘shu’ is the, is the form, is the root in Sanskrit. And, in Sanskrit, when you make a vowel stronger it’s called ‘verdi’, it changes to ‘showa’; and when it gets to Latin, and then Western languages, the ‘u’ changes to ‘v’. And, the initial ‘sha’ changes to a hard ‘k’, as in the word ‘century’ and [unclear], so, this word comes directly from shunyata. The word ‘cavity’ and ‘cave’ meaning, you know, an empty place, comes from the word for emptiness. Same is true of the word, this one, ‘guru’ coming from ‘guru’, changing to ‘grou’, and then, into English with a ‘v’ – heavy, your lama is a heavy [laughs] okay, these are interesting. I mean, most of our language comes from Sanskrit, ultimately. It took our scholars a long time to see it. Now they see it. [student: what does {dang} mean?] Excuse me? [student: what does {dang} mean in the previous line?] {dang} means ‘and’. So this whole first part here, starting here and ending here, is the law of karma, is the law of appearances; why things appear to be something. Why does the guy, why does the guy who’s otherwise blank appear to be nasty to you at work today? [student: is it correct to say deceptive reality and dependent origination don’t fail? Those sentence] Yeah, karma. John, meaning Mr Stilwell, never fails, I mean, equal, are positives.

Now, {tong-pa, tong-pa} means ‘emptiness’, {ke-len, drel-way, ke-len drel-way} means ‘beyond any position’, beyond any position. You can’t say it is and you can’t say it’s not.

Some one comes up to you and says does a {dak} exist? What? What’s your answer? Does the self exist? [student: no] [student: not the way you think [unclear]] Right, if you say ‘no’, you’re in trouble, ‘cos they’ll say well who are you? [laughter] You seem to be teaching this class [laughs] you seem to be Michael himself. And, if you say, yes the {dak} exists, they’ll say, well then everything I saw before was right and there’s no emptiness. So, it’s a grease-pig, right? It’s a fish hook, it’s trying to catch [student] Hard to catch. So, actually, there is a position. We can take a position, and it’s beautiful in the book. I’ll see if I can find it. Oh, this is nice: “Nothing exists naturally, but that’s not to say that nothing exists at all. Everything exists merely by convention, but everything exists without existing naturally”. So, there’s four, there’s two exist and two not exists. That’s a famous, that’s a famous line[student:[unclear]]. They exist, in a sense, by illusion. He appears to be angry by himself. The truth is that he’s a blank, he has no nature and I’m supplying an angry man there. In that case, in that sense it’s an illusion. That’s the only sense that’s an illusion. [student: the reason that I can’t forget, my or the concept of ultimate reality is [unclear] to time so whatever can last forever is truth. Whatever last only a certain amount of time is false in the sense that tomorrow will not be here] Different Buddhist

school's say similar things like that. Like the Mind Only School has an idea similar to that. It's actually the opposite, but we'll, we'll get to that. [laughs] That'll take many years. So, {tong-pa ke-len drel-way} means, that's that second idea: emptiness. Okay. Emptiness. Those two ideas. Which are what? Karma never fails. Where all this stuff is coming from. And then {tong-pa} the fact that it's not there by itself. If I hadn't collected bad karma, this blank note book, this blank blackboard, would've been much nicer. [student: your anger example [unclear] that person appears to be angry...] Right. [student: from their own side, that's what you said] to me. If you say, 'look Michael, where's that angry ...I used to have this with [unclear], we used to have long discussions about this you know. And she'd say, 'no, the guy at work he really doesn't like me. He's really an angry man.' And I'd say, 'well where's it coming from?' And she'd say, 'well, I don't know. Maybe his wife yelled at him, or he had a bad day, or he's just a bad person, or, I don't know.' I'd say, 'no, it's coming from you.' And the, yeah, the first idea is wrong. [student: right but if you see somebody at work screaming and yelling at you and you think that, that the person is angry with me from their side independent of..] yeah my perceptions and my naming it [student: yeah, that's right. That's incorrect] that's incorrect [student: however if you say, somebody appears to be angry on their side with me and that's why they're waving their arms and screaming and yelling, that's a correct perception?] Yeah. [student: to himself?] You keep asking me that and I, you don't know what he sees from his side. You just can't tell. He might be a bodhisattva. You have no idea how he perceives himself Can't [unclear]. [student: so, so then the only two choices would be either that person appears to themselves to be angry with me or is wishing to put on a display with an appearance of anger to me?] Right, that's true [student: one of those two things] oh no, he, by the way, how does he see himself at that moment? Not as an angry man necessarily. He might see him as a righteous man trying to help Tom Kylie, straighten him out, you know [laughter] I've been telling this guy a hundred times, I'm just trying to make him go away. He doesn't, maybe almost by definition he doesn't see himself as you do, you know. He sees himself as some... [student: or sometimes they say, 'you make angry'] [laughs] Yeah, who made him angry? Oh, yeah, yeah [student] Okay. So, those two concepts, okay, those those two concepts {go-wa nyi}, those two concepts, those two understandings. {go-wa} means 'understanding', {nyi} means 'two'. Okay. Those two understandings. {ji-si} means 'as long as', as long as; {so-sor} means 'unconnected', unconnected; {nang-wa} means 'appears', I should say 'appear', okay, appear. [student: so appears, is that a verb? Down there appears and up there is appearances?] Plural. Right. 'appears' a noun, here it's a verb, 'to appear'. [student: weird language] It's a beautiful, it's a very good language for

philosophy. It's maybe the best, I mean if you, you wouldn't expect it from a, it's a nomad's language. [student: is it because every word can have multiple meanings which you need, depending on what you need?] [laughs] I don't know why, 'cos Sanskrit, Sanskrit is precise [student:[unclear]] Sanskrit is really precise somehow this is more beautiful, I don't know. [student] We'll talk about it. [student: is there a different word for true appearances?] No. True appearance? [student: well in the sense that there're appearances, I mean if you're Buddha, for example..] Oh no, they're two different words, yeah, yeah.] Oh, no that's a different word, yeah it's a different word. [unclear] What appears to the mind of a Buddha and what appears to our mind is ...

{de-si-du} means 'for that long' [student: for that long?] for that long. In English you don't have to say, 'as long as you have this emotion, then for that long you'll be unhappy'. We don't have to have the second part anyway., We just say, 'as long as you have that emotion you're gonna be unhappy'. But in Tibetan, you have to say, 'as long as you have that emotion, for that long, you're gonna be unhappy'. In Tibetan you have to say both. So, as long as what appear to be unconnected? What's your guess? [student: appearance and emptiness] Good, yeah, as long as those two understandings: karma is infallible. Karma never fails, and emptiness. Which is some kind of... I can't say it 'is' and can't say it 'isn't', okay. And it's, you can't blame people for thing it's unconnected, okay. One is a very strange thing. One is saying I don't know if you exist or not [laughs] okay. And the other one is, your karma is sure: if you do something good you get something good. If you do something bad you get something bad. It seems like those two ideas are not connected much. It seems like that. But as long as it seems like that to you [student: the connection between them [unclear]] what's the connection between interdependence and emptiness [unclear] [student:[unclear]] That's not the point. I mean it is true, but the point is that [student: but they're not [unclear]] no, not at all. One is negative and one is positive. One is an absence [student: no, no, no. I mean between karma and [unclear]] Oh, in this case he's using it for [unclear]. What is karma? If, if, when I say karma you should be thinking, the fact that I'm being forced to have these perceptions. That's what I mean when I say karma. I mean, you have to think of karma that way. The fact that you are forced to have the perceptions that paint in the empty guy. He's a blank screen and, we were calling in the other class, Mr Karma comes along and turns on the projector. In your mind is this blank screen making you see this thing. [student]: but all karma...] I'm sorry, the mind is more like the projector. [student: all interdependent is karma?] No.

Okay, so {da-dung} means, I'm sorry, I missed that, I left out {da-dung} means 'still', s-t-i-l-l, {tu-pay} means Shakyamuni, the Buddha [student: it means Buddha

or does it Shayamuni] It means Muni, and it's plural really, the Buddhas'. {gong-pa} real idea, true idea. You guys have {tu-pay} {tu-pay} means Buddha, Buddhas', plural. {tok-pa} means 'to realize', 'understand'. It's a synonym for what? {lam} Path, okay. The three Principal Paths, it's the three principal realisations. That's why I can't stand when they say, 'aspects of the path', it doesn't refer to that. The three principal paths.

{tok-pa me} {tok-pa me}, {me} means what? What are all those 'm' words in Tibetan? [student: negatvie] Yeah, you haven't figured it out yet; you still don't understand what the Buddha meant. You still haven't realized the ultimate thought of the Buddhas as long as what? [student: [u] As long as those two understandings seem to be, yeah, unconnected. [student: still haven't realized the ultimate...]] Thought, or the true intention, of the Buddha, of the Buddhas'. As long as you think that the idea of karma and the idea of emptiness are somehow unconnected. If you think about karma and you lose emptiness, or if you think about emptiness and you lose karma, you still don't understand what the Buddha meant. [student: is that tenth verse?] Yeah, I think it is. [student: [unclear]] Ninth? [student: later. No...I think...I mean I don't know. I thought I had it memorized maybe I didn't [unclear]]

Oh, it's eleven. It's number eleven. [student] It's number eleven, page one twenty-seven.

So, you still haven't, you still don't understand what the Buddha meant as long as you think that karma, when you accept karma you have to give up accepting emptiness, or when you accept emptiness you have to give up accepting karma. This is that, this lady said in the other class that she had heard some teacher say that [cut] Emptiness means 'nothing' and therefore you can do what you want. That's very bad. That's poison. Everything is empty therefore you must follow morality. [student: maybe your karma cause you perceive...] [laughs] [laughter] [unclear] it is, it is. Disrespecting your Lama in the past, you will meet those lamas. [student: [unclear]] You will meet those lamas. [student: if you disrespect your lama then you'll meet ...] then you will meet these strange lamas [student: who say strange things?] who say poison. And then you do what they say and you're really in trouble, you know. [laughs] [students] Even that would be karma [laughs] [student: morality, I remember [unclear] years ago and you were talking about [unclear] by the mass, by the society [unclear] now you use the word morality. And then that person then after having worked on himself through meditation or [unclear] achieve some freedom so [unclear] in that sense he's free from the mass morality of the society. And of course it doesn't mean that become [unclear] but that by its own side [unclear]]

Yeah, I would say the opposite. I would say, I mean I would say what you're getting at is true. It's true that when you become, when you study morality, you

find out that a lot of the things which are acceptable in your society are just wrong: pornography, sex in the movies, abortion, alcohol, drugs. Those things are acceptable in our society and they're wrong. Why are they wrong? They hurt you. [student: can I ask you a question..] Yeah [student: about [unclear] is that often translated as beyond existing or non existence?] Ah, Nagarjuna said something like that but he did not mean, obviously things do exist 'cos if you doubt it I'll hit you on the head with this vase [laughter] [laughs] and obviously, they don't exist in the way you thought they did because if they do, there's no nirvana and you might as well go home now. [student: right but is that...is that because [unclear]..] Yeah they do say [unclear] [student] [unclear] I mean not really, I mean [student: but that's the same one they're referring to..] Not exactly the same words, no. But the same concept [student: but when they're saying that which sounds like something like really high, and hard to understand and what it really means is that you can't say that's something... you can't defend either position] that's what Nagarjuna [unclear] [student] Yeah, you can.. If you don't, if you go beyond, if you accept things as self-existent then you're in trouble. You can't say exist and you can't say [unclear] if you say they're interdependent then you can say they do exist or not. And that's what he meant by his four-fold: two exists and two not exists. They don't exist the way you thought but of course they exist. [student: so another to way this is [unclear], another way to say this that here understanding of emptiness is dependent upon the laws of karma, your karma] Well what it is, is very, very beautiful. I mean, I struggled with this for years. By the way, I saw it in some book and finally understood it. So, big deal I understand emptiness. How does that help me? What happens to me? You know, I've asked many Buddhist teachers, you know , okay, if I understood emptiness tomorrow, perfectly, what would happen to me, you know? Would the dentist's drill still hurt, or my boss still seem like a nasty guy, if he is? I mean would, would I still enjoy movies? You know, what would I be like if I understood emptiness? What's the connection between emptiness and, and me reaching beyond pain, you know? What's the point? I don't understand it. And they would explain to me emptiness means, oh John Stilwell is just atoms, and you're just making him up. So, I'd say, well, if I understood that perfectly then how would that help me tomorrow, you know, at work?

[laughs] I don't wanna have anymore pain. I don't wanna be upset anymore at work. How's that gonna help me? What it means is that the guy at work who's angry at you, you, you take me through it. I mean, the guy at work is angry at

you, he starts screaming at you, what should you do now that you understand emptiness? [John Stillwell: so you should...] The first thought you should have? The very first thought in like five words. Remember [student: remember you create the cause] go further back [student: Oh, oh] You know, you're down there with the first group [student: remember all beings is being equal] No, no, no, no I mean first group of the emptiness positions, dependent origination. First, remember that he is empty [student: he's a projection of my...] that's the second. The first one is that he's empty. He's not... he has no nature. He's not an angry man, he's not a happy man, he's nothing. He's nothing. He has no nature. He has no nature of his own. This is gonna help you at work, okay. [student: [unclear]] [laughs] Okay and then what do you think? [student: and you think that this is my mental concept and label of the situation] it's a perception. It's a perception.

So, this is the order: He's empty and he's just a perception. Then, what next? [student: after I understand he's a perception of my mind then I choose to not to create the causes to experience this again?] I think there should be a step called, you know, what is the nature of this perception? Is it voluntary or is it forced on you? [student: is forced on you] Yeah. Can I choose at the moment, you see so many people explain emptiness, in my opinion, wrong: Oh if you understood emptiness, he would seem pleasant to you at that moment, forget it [laughs] [student: you have to accept, accept the situation] No, not even, well in a sense, what I mean is the third thing is that this is not a voluntary perception. This perception is forced on you. I have no choice right now. [student: you say, okay that's the way it is..] He's empty. I understand he's empty. I understand his wife likes the way he looks, but he sure looks ugly to me [laughs]. I can't stop if you know, [unclear] he is. By the way, he is angry, he is ugly at that moment, okay. So the perception is forced on me. He's empty. It's just my perception. My perception is forced on me, [student: by karma?] Yeah, by my karma. Then what happens. What would think next? Now you [student: then you choose not to create the cause to have the perception force on you again in the future] Yeah, understanding his nature, which is wisdom, now, now, now, says you, okay, now you have a choice how to react to him [student: what if your perception is already reacting to it?] don't go [unclear] [students] [laughter] it's not a karma yet. [student: pardon me?] It's not a karma yet. [student: but I thought you said just thinking..] [student: the act of perceiving...] It's not a good karma or a bad karma. But for me now to, now how am I gonna react? That's the big deal. That's the big deal [student: so perceiving him as empty does not create any kind of karma. It's only the reaction to the perception?] In a sense. So now, what do you choose? [student: that's the choice?] I mean, no, if you are angry, you, you just gonna, you now realize, while you're...while he's

screaming, you're, you have wisdom. You have wisdom. And now wisdom says, look, he came from your past anger, [student: [unclear]] so what are you gonna do now? [laughs] At least be neutral, at best be virtuous. At least, the Dalai Lama always says, "If you can't help, just don't hurt people". I mean if you can't do anything good for them, okay but please don't hurt them [laughs] [laughter]

Okay, so, so that wisdom now is saying, oh, oh, wait, wait, wait, wait, wait. He came from, the reason that you are forced to see him as angry, by the way, he's not angry, he's blank- his wife likes him – is your past deeds, so please don't get angry now. As he's screaming at you, please don't get angry now. And then, at that moment, will he be pleasant? [student: no] It takes time for the karma to kick in, okay. It takes time. And that's the purification of your karma. And, and when it's complete, [student: those things won't happen] you won't meet him anymore. You'll never see him anymore. You'll never see anymore. [student: so when you say it's your karma to experience this...put another way it's saying to be that you have patterned your mind to interpret this experience as unpleasant?] I, I know what you mean [student: therefore your karma is to experience it as unpleasant] don't....there, there, what you're talking about, and we talked about it in the other class, is a distinction between tendencies that you get in this life, karmic, the word in Sanskrit is paccedi, the results of karmic cooking, okay [laughs] the word in paccedi...for a karmic result in Sanskrit means something that has cooked, a wine which has mellowed over a long time and now it's flowering, now it's coming out. Don't think of your seeing him as angry as a tendency which you have in the life because you've been lazy mentally. It's not that. It's much more, it's much more concrete than that. It's actually an event, which is flowering now, that could have been planted thousands of years ago. It's not a result of your mental tendencies in this life, so much. [student: so when I think of karma I think it's the way in which my mind is developed] Yeah, if it were just a mental tendency, then you could, you could clean it out pretty easily [students] by trying to be happy or [student: a therapist could...] yeah, a psychiatrist thing [student: and it would really work which doesn't] yeah [laughter] well it works in the sense that they get a hundred dollars whether you get cured or not. [laughs] Anyway [student: but you say your karma is more than your mental, emotional [unclear] predisposition, react in certain way] Yeah, yeah, right. It's much more... I'm searching for the word...it's much more [student: fatalistic than that] not fatalistic. It's much more evolutionary than that. It's much more, you know, universe thing than that. It's, it's a flowering or a cooking out [student: I thought you said before though there're you know...this is where confuse me because I thought you said that there aren't these concrete almost karmic things floating around...] Oh, right, oh

right, no the way they ripen is mental, is in your mental continuum [student: but there is some concrete thing that's planted....] Yeah, and they cook, cook, cook, cook, cook and then they come out like a.... like a ugly, terrible flower that pops out of the ground [student: so it's not really your...] it's not just your emotional tendencies of this life [student: it's not that reaction,] that make you see this man. [student: that composition of your mind right now?]] No, no. If it were, you could clean it out by, you know, sessions, therapy sessions, talking, you know, trying not to see things as bad. It doesn't matter how much you try not to see things as bad, they're gonna come [laughs] you know, it doesn't matter how [student: the only way of, of [unclear] experience, if you think that you're dealing with that forced experience and modifying it as it happens that's an illusion. Only that is also some sort of mix perception that was started a long time ago] that's exactly ...[student: there's no hope of dealing with it right now, the only thing you could do is to deal with the future] Right. [student: and then after the perception which is forced upon you comes the reaction to it which there's no hope [unclear] that either or that's free will?] That's why you're in the class. [student: things seems...] Wisdom [unclear] The debate, there's a horrible debate in the monastery {korwa}you know {korwa....} Does samsara have a beginning? {Tibetan} Does it have an end? {Tibetan} You say, of course it has an end, because there's wisdom. And that is a powerful antidote, {nyingpo tupten} means it's an explosive antidote [student: which can do nothing about the perception only the reaction to the perception at the present moment?] Yeah [student: when the Buddha said that the...you mean the reason...] But think of your purification; think of your nirvana as something that you now begin to create, by not reacting badly. And just be aware that anytime you have a negative feeling, even if it's just an anxiety, or some kind of fears or some kind of mild upset with the rain even, that's a bad karma, you know. And, and it's an ignorant reaction to, to, to the angry man, you know. You can have regret, and that's a virtue. To say, okay I now understand that this guy who has been screaming at me all these years and who's going to continue to scream at me for a while, is a result of what I did before, and I'm sorry and I will not do it, especially with him ever again. That sadness is a virtue. But any other kind of anger about him, or even anger about physical world is, is a bad karma. [student: the thing that seems funky to me is we're saying that we're creating... we're breaking the circle through wisdom by applying a mental predisposition. We to be wise you know, we're saying, I'm going to train my mind to react in this way to create virtue.] Train my mind in the sense, like, why? He just understands what's going on. [student: oh yeah, yeah] it's that neat? It's just, it's just...finally I understand what's going on, you know, [laughs] yeah, yeah, before, you're like, you didn't know what's going on [student: but it's still a

mental predisposition to behave this way, to create virtue] Yeah, and you have to pray for that to happen [student: and yet the past negative karma is not from a mental predisposition is what you're saying] Oh, yeah, yeah, yeah [student: they're not related so much] the wisdom is {sang chung} very flimsy, very fragile, very weak. It is only a mental disposition, mainly [student: but how is the main karma from the past not a mental disposition] Oh, no, karma that you're disposed to wisdom, is, yeah. [student: the negative karma that....] The fact that you're receptive, so receptive to what I say tonight, that's a good karma. That's the result of a good karma. But the [student] Oh no, that's not, it's mainly a karmic result. Your enjoying or your taking to what I say, is a, is a karmic result [student: I'm talking about the negative karma] But, but the... [student: I'm saying the virtue is wisdom, is a mental predisposition, if negative karma ...] It's not...no, it's mainly a karmic [unclear], [student: [unclear] not a mental disposition] You're, you're enjoying or you're taking to what I say, is a karma... [student: rather than just a mental disposition] Yeah, no, it's not a result of having heard it a lot in this life. I could say it a hundred times to someone else and he'd, every time I said it he'd say I was foolish. We invited some of our neighbors to the talk the other day and they, you know, they said, 'this is nice,' and then they left after five minutes 'cos nothing of value there for them. [student: so creating a virtue is not a mental predisposition. Apply the wisdom and...] Well, it becomes, it is both. It is both. And the, it is a mental tendency that you are trying to make become a karma. [student: so wouldn't that be the same as past negative karma also] Ah, not, no. The fact that you have wisdom is from karma. How, how you grow... how your wisdom, how your wisdom gets stronger through the next few months and years, is, is, is from education. [student: and how the wisdom got started...[unclear] floating around] [laughter] [student: will force all those negative stuff so wherever the wisdom [unclear] is by sheer luck] Oh, you're one in a, you're one in a million, literally. One in, one in thirty million. [student: so Michael the process that you're forced to have this perception, right, most people don't realize that. They think that's far from being forced perception to reality that they are in] Yeah, the guy is really angry [student: [unclear]] if my fellow workers could just realize it, you know. When someone goes off to lunch with you, they say, why did that guy look kind of angry today? You say, yeah did you notice, he really is a bad guy. You like the confirmation from other people, you know.[laughs] And when your friends say, oh he doesn't look that angry to me, you get real upset [laughter] [laughs] [student: yeah all right. So, so there's this forced perception. Then hopefully we get ourselves when we realize rather than the reality it's this forced perception. Now lets try to deal with the reaction to the forced perception] Yeah [student: to a neutral reaction] At best, at worst [student: at

worst] I mean, at worst, at minimum [student: virtuous reaction] or at [unclear] not virtuous [student: and once we get pretty good at that then, then what? I mean, now we're trying to generate what kind of perception is that? unforced perception or is there such a thing as unselective perception or even the...we just have to make our forced perceptions more pleasant ones, is that it?] Virtuous. [student: but they'll still be forced nonetheless] Sure. Buddha is forced to see himself in paradise. Poor guy. [laughs] His paradise is empty and he's forced to see it the way he does [student: and there's not..] [student: is it?] but he understands how to make himself, force himself more [student: right and there's...] and continue it. [student: so there's...in the moment while these perceptions are going on there's no absolutely no hope of, of, the forced means no matter how much you want you're not going to be able to [unclear]] Yeah, will power has almost nothing to do with it. Wanting, desire to please, I mean didn't you notice your whole life, when you don't want a pain to continue, it normally does. Not wanting it to continue has no effect on its continuing or not. [student: so in a moment you can have control over your response but you won't have control over your perception] No and I don't claim that and don't expect it and don't quit if it doesn't happen [laughs]. I'm telling you it won't. [student: the only way to do it is to throw [unclear] the cause is for better perceptions [unclear]] And doesn't it make sense? [student] yeah, doesn't it make sense? I mean, doesn't that correspond with what you've experienced in your life, you know? Isn't it your experience in your life when you're wanting something to change from bad, you know, wanting, wishing, what the Christians call praying, you know, it doesn't happen. And didn't you notice yet? Doesn't, it isn't a function of your wanting it to stop when you have a bad pain in your body, your hand or your back. You want it to stop, you pray for it to stop, you can't think about anything else but it doesn't make it stop. [student: [unclear] positive energy you generate helps [unclear]] get off, come on, I mean, you know, I mean give me the Zen master that says that and I'm gonna take a pin and stick him in the bottom and say, come on you know, let's see [laughs] It doesn't work. I, I, I lived with a Japanese monk who said my master is, he, he can sit in the snow and meditate, you know, he meditated for three days in the snow. And he said, we're gonna go to the airport and meet him. I said, well, let's do it, you know [laughter] and we went and [laughs] off the plane comes this [laughter] [laughs] old guy, you know [student: [unclear]]. He's an old decrepit man, you know. I'm sure if he sat on the snow for ten minutes he'd die, you know. And he died the next year, you know. And I thought, so what if he sat in the snow for three hours, you know, he died. He got old, it's not, you can't through will-power. It just doesn't happen. You can't do it. No one's ever done it. [student: can't you overcome disease like..] If you do, it's because of

your [student: past good karma] yeah, you're forced to see yourself. By the way, that's why a miracle can happen. That's why miracles...if things weren't empty miracles couldn't happen. Because things are empty, miracles are quite plausible. [students] They're not miracles. Everyone seeing the miracle has the karma to see the miracle and therefore, the miracle can happen. It does happen. [students] And there'll be guys who say, there's what's his name, [unclear: lakar] what's his name? Lakar, he lived with the Buddha for twelve years. He said, 'I don't see anything special. I don't know what you're all so hot about.' He was his servant for twelve years. 'He's got this glow coming out of his head, it's all I can see. I don't know what [unclear]' [laughter] They say that. It's very famous. It's a very depressing Sutra to read. My Lama, he didn't want me to read it. And I, I, so I wanted to read it [laughter] [student: of course you want to read it] It was very depressing [laughs] [student: before you said something that I didn't realize before that the...our mind... I mean our mental formation...] Oh excuse me, I want to interrupt now. Is there another step? After you decided not to be angry back, at least be neutral, at least control yourself and just, you know. At best, try to fix things, in a worldly way, you know what I mean; in a temporary way. But, but is there another step? Is there anything happens, does anything happen immediately? Does he change immediately? [student: I mean...coming back to you, finishing yelling at you and walk away] Yeah, but I'll tell you one thing that happens. You just missed five minutes of anger. You'll go home much more peaceful. Your mind will be happy. I'm talking short-term. I'm talking no Buddhism. Forget karma, it just happens to be a better way to act anyway. And it makes it happier, you know [laughs] You'll see if you get good at it and you keep missing these opportunities for anger and you keep missing these opportunities for desire then you start to eat this fudge upstairs which I'm thinking about [laughter] and you, you just let it go. If you do that often enough during the day, you go home feeling quite fresh, relaxed, clean [student: not abuse and beat by angry [unclear]] [laughs] Yeah I mean, even short term, it's a pleasant way to live. It's probably the right way to live even if Buddhism, even if there's no nirvana or Buddhahood, it's probably still a better way to spend your day. [student: I think in a short term too when people don't respond at you, being angry as much, I mean, they still may be strangers react that way but...] Yeah, yeah. You don't feed it [student: so there's no fun anymore, right?] They know you're not [unclear] [students] [laughter] [student] No, they're not normally, not normally. Normally, I mean, I'm talking about flippant non-anger that makes people angry. Instead of getting angry, you say, 'Oh yeah, [student: [unclear]] [laughter] [unclear] but if you're just respectful, and you say, 'yeah, I understand it and they [unclear] [laughter]

[cut]

Side B

[cut]

[laughter] [student: anger] [student: Michael, like you were saying [unclear] we've been a lot of other people before in the past, right? So since we....everybody else was other mother and us we were everybody's else too, I guess, right, so this karma... which kind of basis does he have in thinking that the karma is an individual result that you're paying off right now? I mean, I don't get it too much because you said then mental formation is not the result... is not all the result of the karma, much more is left behind. So which kind of opportunity do we have to work as individual [unclear] much better than being [unclear] but we have been everybody else. We have collected so much karma; we're a social result of masses of people and killing each other or help each other [unclear]. As an individual I don't see how much I can do against all this mass of actions that I have accumulated [unclear]] Oh yeah, the odds against you are, are, that's why he uses the example of the blind turtle. Do you remember it? I mean, a blind turtle [unclear] one every million years he pops his head out, and this thing is floating, this little inner tube is floating around not at a pond, it's floating around in the entire Atlantic ocean. And there's only one turtle sand he's pokes his head out every hundred years. What are the odds that he'll poke his head out through the inner tube? We are in that situation now. Yeah, we are like, Rinpoche says it's like winning the lottery. [laughs] [student: there was there...for saying that being born as human being is that miraculous and that'...] Yeah, much less someone who cares about Dharma [student: but about this karma thing right now you know, if I feel that I have been everybody else then my tendency is not to...the feeling of not wanting to pay the bill as an individual because [unclear] I have so much in the past and I have done millions of other forms you know, why me now that I have to collect this bad karma? And how...which kind of [unclear] that I have to work against these millions of reincarnation that we have before when I was everybody else.] No, then the debate is that. The answer is {Tibetan} means, just understanding what we just talked about, just understanding it finally and seeing what's really going on, is more powerful than all the bad karma you collected, yeah. It's {nyam} it's the proof in Buddhist Scripture for the end of samsara, for the end of {korwa} for the, proof of the end of suffering. It's not to say, oh, every one will collect good karma sooner or later and then we'll all be out. It's not that. It's understand what's happening when the guy gets angry at you. If you just understand what's happening, you, you're on your way out. The understanding is more powerful than the whole situation. That's wisdom. That's why the big deal about wisdom.

One more question then I gotta [unclear] [student] [laughter] I collected some karma there. [student: it seems [unclear] that sequence at all?] yourself? Yeah, eventually it's very important. [student: eventually but not now?] Not in that case. Eventually, you have to figure out why I have to see myself get old, why I have to see myself die. Is there anything I can do about it? Is there anything about that, is that perception gonna be forced on me or not? That's the question, you know. That's the fifty , sixty thousand dollar question, okay[laughs] [students] Try to avoid that forced perception. Okay bye. Go, go. [laughter] [students]

{nam-shik} means 'at some point', {nam-shik} means at some point; {ren-jok} means 'unrelated'; {me-pa} means 'not', not; {chik-char-du} means 'almost as one'. I should change that. You can say, 'at once', at once yeah [student: at once?] yeah; {ten-drel} means, you know, 'dependent origination'; { mi-lup} means 'never fails', that's the same thing again, never fails; {tong-wa} means 'to see': {tsam-nyi-ne} means 'just by [unclear]' [students] [dogs barking!!] [laughter] [students] [laughter]

[cut]

{nge-shey} is a very hard word to explain. Means, in this case, 'certainty', certainty; {yul} means 'object'; {dzin-tang} means 'the way it holds', the way it holds; {kun jik-na} means 'it dissolves', it dissolves.

So, what he's got so far is this: At some point, those two ideas will no longer be unrelated. They will appear to you at once. What does that mean? It means, the minute you think he's empty, you start to think what? If he's empty, then where did the anger come from? Where did his appearance come from? Yeah. And when you think of, yeah it's just the appearance, then what are you thinking? Emptiness. So, every time you have one thought, the other one pops up. Every time you have the other one the other one pops up. This is supposed to be a very desirable point. [laughs] The minute he starts screaming at you, you say, 'Oh he doesn't have any nature of being angry'. And then, the question comes in your mind, well then why does he seem to be angry? Oh, I'm, I'm supplying the angry look, it's coming from my mind. And then, and then later you say, 'Oh he's screaming at me. It's just because it appears to my mind to be that way, but it's really not that. That's emptiness.'

So, every time you have one idea, the other one kicks in. Every time you have one idea, the other idea comes. Those two ideas are so friendly, those two ideas are so close, that every time you get one idea the other one comes automatically. [student: till eventually they're not two ideas] They are two ideas. I mean they're separate ideas. [student: always?] Oh yeah, one is negative and one is positive [student: it's like in some psychedelic...] One is what it's not and one is what it is. He's not angry by himself [student: it's like some psychedelic

experience where you experience the projection of your own mind and you see [unclear] but you know that they're empty basically they can't exist but it's just projection of yourself] Those two ideas, I mean, when you first started studying Dharma and you heard about karma, you, you grasped onto it. This is easy to understand. If I hurt somebody I'm gonna get hurt back. If I'm good to somebody I'm gonna get good back. And then, later, you heard about this idea about emptiness, you know, nothing's this. And you have a lot of trouble with this and then somebody tells you, look, these two are married. These two are two sides of the same coin. And you say, well I don't really see much connection. I mean, this one tells me I have to be good and this one tells me nothing exist [laughs] I don't see any connection. You know, that's the first verse that he described, that he was talking about. When you, when they just seem to be totally no, no relation between these two ideas. Now, now you get to a point where the minute the guy's angry at you, you think 'empty'. What's empty mean? It means he doesn't have a nature. Why's he appearing? I'm supplying it. Then, the two ideas of karma and emptiness are just always coming together. The minute you get one, the reason you get one is when you're in trouble. When you're getting angry or you're having desire or you're having an emotional problem, you think well what's the emptiness going on here? And then that brings you to think, Oh, oh I'm supplying something because of my past karma. When you get to that point, you're, it's quite nice. Then you're getting close. [student: I see how the karma [unclear] emptiness and how we've...] When you think he's, if I come up to you and say this guy has no nature of being angry, well then you said, but he appears angry to me. And I say, where is it coming from? Oh, I'm supplying it. [student: that's what I'm saying. You see the emptiness first and then the karma is kind the explanation...] Oh, but sometimes he says, here he says {tendrel} okay. Just by seeing, the minute you understand that karma is infallible, that dependent origination – here we're using karma - is infallible, never fails, well then you know emptiness. What does that mean? What I mean to say is, I'll say this, very interesting. You can't understand karma unless you understand emptiness. The way, we call a baby understanding of karma, is where the Dalai Lama comes to one village in India, these resettlement villages and there's all these old Tibetans come with their rosaries, you know. Really sad, you know. There's one who circles our monastery. He can only go like this, his bones are all crushed by the Chinese from prison. And he walks around the monastery for months, like he can only go about this fast, and the Dalai Lama says, "don't do bad things, you'll get bad results'. And he goes yeah, yeah, I believe, I believe, you know. That's not enough. You can't, you won't change your behaviour based on that. It's not understanding. It's faith. It won't work. It'll break down. First time you get a

bad pain, first time you want something really bad, you'll break down, you know [laughing] [student] Yeah, yeah [unclear] it'll break down, it'll break down. Has to be with the understanding of emptiness. It's the only way that you can truly observe the laws of karma, because then you understand how they work. So, let me go on now.

He says, just seeing why things never fail, just realizing the dependent origination of something, then your old way of holding it will melt away. Your old way of perceiving that guy will melt away, okay. The {dzin-tang} the way of holding the object of your certainty, right, before you were certain he was angry and on his own. That kind of certainty, the way, the way that that holds its object, will melt away. There is no such thing. [students] I'll say it this way, something very interesting, something very interesting is does the self exist or not? [students] [laughter, laughs] No, let's say no. I mean a self meaning something that could exist independent of my perceptions, doesn't exist, okay. Now, I'll tell you something very interesting, anytime you have a bad emotion, any of those eight worldly dharmas – being happy about getting something, mad about not getting something; happy about feeling good, sad about not feeling good; happy about having people say, oh Michael Roach and having people say, who's Michael Roach?; and, being happy about having people say, Oh nice job Mr Stilwell and being sad when they say, Oh man you really screwed up didn't you. Those, those emotions are aimed at a {dak}, at a self. Those emotions are always aimed at a self. You have to be misunderstanding the object to have those emotions. If you understood the object, you would not have those emotions. Any, ergo, therefore, anytime you have an emotion like that, your ignorance is in control. You are perceiving a self. You are holding onto a self. Your {nge-shey} your certainty, has a way of holding that object. If you're angry about someone at work, during the height of your anger, you are grasping to an object which does not exist. If you understood that you could not be angry. It's just not possible. We call... there's a very beautiful phrase in the debating: the state of mind in which you understand his nature, and anger, can't be in the same mind at the same time. They are incompatible mental functions. No mind, no state of mind in the universe can have anger and also understand the object's nature at the same time. It's impossible. [student: is that because you can only fix on one object in your mind at a given time?] Not only that but just that they are {dzin-tang} the way they grasp onto their objects is contradictory. It's like you couldn't hold the object to be hot and cold at the same time. The state of mind that holds something as being hot, and the state of mind which holds something as being cold, are incompatible within one mind at one time towards one object. So, what I say is very interesting, when you get angry and when you get happy, when you get sad – we're talking attachment – the thing

that you're angry about does not exist. That object doesn't exist. When you understand where that object's coming from, my past anger, it melts away. That's what Tsongkapa's saying. It melts away. The way you used to hold it melts away. Once you understand that he's coming from your past anger, you can no longer hold him as existing from his own side. And the way you used to grab onto him, it just dissolves. It just dissipates. [student: would it be true happiness also?] Yeah, your old perceptions of happiness. The kind of a happiness you have that you get sad about when it goes away [laughs] yeah [student: temporary happiness] [student: so you're not responsible for his anger, are you?] No, ultimately not. Ultimately, if he had the right karma, you could try to punch him in the face, and he would have a wonderful sensation. That's the whole story of the Buddha at the foot of the tree, the Bodhi tree. He's...he's in the last moments before his enlightenment and these demons are really upset, and they come with these arrows and spears and rocks and everything and they throw them at him. So what does he perceive? [student: flowers] A rain of flowers. They, they perceive weapons. And he perceives this, how do you think it happened? It did happen. That's a beautiful story about emptiness. [student: so those demons get great karma for throwing flowers at the Buddha?] No [laughter] [student: which is my point, I mean, you know, this guy is at work he's screaming at me because I just said that he did something wrong and you know, I get no bad karma for making this guy scream because he's not really angry in the first place, you know, how does this work? It seems like [unclear] both ways. How can you get bad karma from this person having which seems to be an angry response [unclear], it's really.. it's not...it's really some karma that he's having that's ripening from the past seemingly unrelated just like when you made the profit or what seems to a profit, from the shady deal, right?] [student: in other words it's not a one way street, right? [student: well I don't know, now I thought that I'm not suppose make...quote unquote, make people suffer because that brings on bad karma but what I keep learning here is that we don't really don't make suffer.] You can't make person suffer. [student: each of us determine our...] [students] You cannot make a person suffer. You cannot make a person suffer. But you cannot make a person happy. It's impossible. [student: but you can get bad karma for, for appearing to have made someone suffer] From hoping to, wanting to. [student: so if you had good intentions and somebody because of their karma can't see those good intentions and can only interpret your intentions are being harmful and they get angry with you, you're not going to get the bad karma for that?] [student: it depends on your intentions though doesn't...] [students] [student: if, if you're going to pull [unclear] at somebody's finger and they're going to die if you don't you know, they think that you just hate them or something. You're causing

them all these pain] Yeah. No. Everything's the same way. Everything's the same way. [student: this is a way... what you saying makes a log of sense, I've been in a lot of situation...] And that's why [unclear] so upset if you try to do good and something bad happens. And then people say, well look, see that proves that doing good, doing good is useless. You can never know the ultimate results of your being good. Perhaps you've been good to childhood Adolf Hitler, and he would have died and now you've saved his life and now he's gonna go kill [laughter] therefore, you shouldn't try to be good. That's an argument. People say that. [unclear] Or, conversely, you do something with evil intent, things work out okay and you've just created a lot of bad stuff, you know, okay [student: for yourself but maybe...] yeah, something nice came but not connected to you doing something bad. Cannot be. Ultimately, you can't hurt anyone. [student: because I find myself, I mean ...] if they're hurt it's their karma. Does that mean you can go round hurting people? No. [student: no, no. I find myself right now in situations where I'm doing you know, maybe things that are difficult to do and because of the way people are seeing me they can't understand me doing it in any other way unless I was angry which I'm not. But they tell me that I am or reacting that way.] Yeah, it's a very strange thing. Very difficult for me to, you're trying to get me to do this [unclear] [student: trying to put it together that's all] Think of it like this. The minute you see that, that he is your karma, that you're seeing him this way because of your karma, at that moment you can no longer hold him as being angry from his own side. The way you used to grasp him melts. Those two states of mind are, are incompatible with each other. Understanding that he has come from your past anger, and holding him to be angry really, by his own nature, are incompatible. Which is to say that, once wisdom takes root in your mind, once wisdom is there, ignorance can't be there. It's a very weird thing. Wisdom and ignorance hold their objects in, in mutually exclusive manners. We call it {dzin-tang gelwa}. It's like, anger and love. They're {dzin-tang}, the way they hold their objects is contradictory. You can't have anger and love towards the same object at the same time. The manner of holding that object is contradictory. Same thing with understanding that he's coming from your past anger and holding him to be angry on his own. [student: can you simplify saying that everything is your own projection and you're so [unclear] everything is your projection] Sure, sure. So, all you can do is be sad about what you did. All, the only bad emotion, negative emotion you can have – it's not actually negative. The only unpleasant emotion you can have is, is regret that you did it, that you caused this. [student: now is this a...is he speaking of an intellectual understanding or is he speaking like a profound spontaneous [unclear]] No, no. We're talking straight, raw, understanding, intellectual, that's why it's so hard for wisdom to overcome your

past habits. Your, your, your natural human tendency is to fight back. Your natural tendency is to hurt back and, and wisdom has to, wisdom is a, wisdom is of such a pure nature, because it's based on truth, that it can overcome all those aeons of lousy emotions, lousy natural human reactions, because it's based on truth. [student; but he's talking about a kind of rational...] Yeah, yeah, [student: kind of reasoning] at the moment the guy is screaming at you. [student: if you just reason with yourself and say, look I know it's just...] Reasoning, this is the, all the books talk, all those Buddhist books talk about wisdom. You know, high knowledge, blah, blah, blah, {sherab, yeshe} whatever. This is it. This is all there is to it. And, and that's the function of wisdom. [student: thanks Michael] [laughter] No I'm not saying, no, doesn't it make sense that it's this that can free you from suffering? Use this rational moment at that, when the shit hits the fan, and you go, no, I, I, I can't be angry back. I must not be. Today my boss asked me, oh I shouldn't say, somebody asked me to do something slightly [student: irregular] yeah, asked me [student: non virtuous] to write an appraisal for a piece of jewellery that I never saw, actually, four pieces [laughter] [students] By the way, I did it [laughs] [laughter] But, I thought you know, it's my boss, you know any one else would do this. It's the right thing in business to do. He's, he's not lying to me. He checked and he knows they're a certain quality and I believe him. [student: why is he...why doesn't he write it?] He can't because he was involved in the sale, that's a conflict of interest. So, so I'm... as I was writing it I was thinking, god I'm teaching a class tonight on [unclear] relation to this stuff [laughs] [laughter] I'm going to a bad result from this. [student: what's the bad result? Are you lying? You're not lying?] I am lying, yeah. I'm saying that I saw it [student: he's lying] [student: oh you said you saw it] [student: he's testifying it] [student: but you totally trust this person's...] Oh, I do. And otherwise, in a sense I justified it to myself that way but it's still wrong. [student: it's not a justification] It's still wrong. I said I saw it and I didn't see it. [student: so Michael your natural reaction is to hurt back but the illusion is that you couldn't back if you had to] That's true too. That's true too but, but, leave it, don't go far [laughs]. What's practical is not hurting [student: but the intent causes further karma for you...] Absolutely, [student: to experience what appears to be hurting toward you.] yeah, yeah. That's true, absolutely true.

{detse} okay. The moment you think about oh, it's just my projection of my anger, then that old way of holding him – oh, he's a bad man, he's a bad, he's really a bad man. I wish everybody else in the office would see it. I don't know what's wrong with everybody else, okay [laughs] Isn't that common, right? That, that melts away and that, when those two thoughts are always coming one from another, you think he's empty. What's that mean? I'm supplying it. He's not really angry by himself. Or, you can think, I'm supplying it, well then what's

his real nature? Nothing, empty. And those two ideas keep, keep going like this. Every time you think of one you think of the other. Every time you think of the other you think of the one. When those two ideas are, like, married, {detse} means 'at that point in time', at that point in time; {taway} is the third path. What's that? View. Correct View. {taway} {chepa} means, 'examination'; {dzokpa lak} means 'totally complete', {dzokpa lak} {dzokpa} means complete and {lak} means 'boom', it is. [student: does the {lak} means totally?] {lak} means, {lak} is an ancient word for 'it is'. That's the {lak} when you call some {lak, geshe lak}, your 'isness', is, is, {lak} yeah {lak}

Okay, so when you have the one idea and it gives you the other idea and when you have the other you get the other idea, then you've got the third path. You're finished. Now you understand the third path. Finished. And that's the, that's the key to nirvana. What is nirvana? Definition of nirvana? [student: cessation of [unclear]] Cessation of bad emotions. And now you, now you see the, this is the only way to do it. There is no other way. [student: it's so strange that there's not some high mysterious concept that ...] Yeah, yeah, you were thinking what I was thinking you know. You thought, I'll perceive emptiness some day, and the next morning every thing will be different. I'll be different, my body will be different, the world will be different. It's not like that. You gotta work on it. You earn it. [laughs]

[cut] it's a little bit selfish]laughs] Isn't it funny? You, I, I always tell people, think of the most pleasant, single, I mean, take one minute and think of the most pleasant experience you ever had in your life. So, that's one object in your world on that day was that pleasant. Now, now imagine if every object in this world, all the time, could give you that same emotion or that same sensation, all the time. You know, that, that one feeling of pleasure towards one object in the world for one minute or five minutes or how ever long it was, occurred because you were extremely good for that long, or less time right, towards one object. So if you want every object in the world, and specifically, every person in your world, every living being in your world, to be an angel, say, okay, totally pure, beautiful, pleasant, good to you and around you, then how many objects do you have to collect your karma towards? [laughs] As many as there are people. It's why it's called {tseme} 'the four immeasurables', when they get to explaining them and they say why are they called immeasurable? They are called immeasurable because you focus them on every single living being. And that's why 'great compassion' is called 'great compassion'. There's regular compassion and there's great compassion. The Abhidharma says, great compassion is focussed towards every living thing. So, what's the karma of doing something nice for every living thing? [student: you receive the [unclear]] You live in a world where every living thing is pleasant. [student: so that's the compassion

aspect of wisdom and compassion leading to bliss?] Yeah, [student: you have to be compassionate to everyone?] what if you're selective, you know, you're compassionate to your friends and you're not compassionate to your boss [laughs] [student: and you have to have wisdom to know how to be compassionate.] yeah and oh by the way you'll get to it when you get to that in Madhyamika when you study – I don't have the book here – but when you study Middle Way, the first subject is how to have compassion without seeing things as self-existent. Very interesting. [student: [unclear] there's no compassion] Well it is but it's not [unclear] you still perceive those objects as not [student] [unclear] That's the whole first subject of Madhyamika. [student: it's trick] [student: apparently that's not coming from having done or having worked on this in the past. It has to start from something other than itself otherwise [unclear] right? So it's possible to say that you went around the stupa and this is the result of it or you offered something to somebody just because it seems like a good thing to do, everyone is doing it...] You know the principles of karma, you tell me. [student: but the results are like their causes. So...] Results are bigger than their causes. [student: so we're forced to uh...] be thinking about wisdom [student: forced to react a certain way] mainly you taught it to somebody. What little you knew, which was less, you taught to some one, you tried to help some one. Or, you respected it or you copied it. They say, the Diamond Cutter Sutra says, just reproducing the book is causing the physical Dharma to stay in the world. Breaking your morality is the opposite. It actually can cause you to not, to lose whatever understanding you have of those things. You can degenerate in this life for, it's interesting, by being bad morally your wisdom gets [student: but there would have been a choice to, to break your morality as...] [laughs] [laughter] [students] Good night. a self-existent question [laughter] [student: self existent question?] Yeah [unclear] give an answer to a self existent question. [student: oh I thought you said, such a stupid question] [laughter] [student: self existent question, what does that mean?] You're taking the question and you're anticipating my answer, whatever it is, you're gonna take it self-existent, so I refuse to answer. This is what the Buddha did. There are fourteen questions he wouldn't answer. [student: fourteen? Is that one of them?] {nge ma ten du shi} Like, some Hindus asked him, does the world have an end? Did the world have a beginning? He said, I can't answer. They said, well you don't know everything? Of course I know everything. But if I say yes you'll take it as a self-existent yes, if I say no you'll take it self-existent no, so I can't give you the [unclear]. Either way, you'll get the wrong answer. Nice way to cop out, right, okay. What's the next one? [cut]

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ACI Course I, Class Eleven: Course Review

8/19/93

transcribed by: Louise Rosenthal

[unclear] [repeat] {di}[repeat], {dru wa}[repeat], {de la} [repeat], {tam je}[repeat], {dru wa}[repeat], {gyur}[repeat]. {Kang la} means "for whatever...for whatever." Okay {la} means "for" and {kang} means "whatever". {Tompa} you know, {tompa ni}?

[student: Subdued?]

{Shu nyi ta}, okay? The {ni} is the {ta}, the {tompa} is the {shu nya}. Alright? {Shu nya ta}. {Dru wa} means "right" or "appropriate". Right or appropriate. {De la} means "for that thing...for that thing". {Tam je} means "everything". {Ru wa gyur} means "is right...is right".

[student: Is that the {gyur} that sort of like means becoming?]

Yeah.

[student: It's related to like 'is' and then becoming [unclear]]

Ah so look at it for a few seconds and then Bill Kelly's gonna translate it.

[student: You said {druwa gyur} is right?]

Is right, is appropriate.

[student: {Gyur} is 'is'?]

Yeah. In this case. What's that say?

[student, Bill Kelly: I'm lost [unclear]]

Come on really. Best spoken one of us all. For whatever

[student, Bill Kelly: For whatever is right]

For whatever thing emptiness is right

[student, Bill Kelly: Oh okay, everything [unclear] emptiness is right, everything is.]

Right yeah okay? This is a complaint, you know some people were complaining to Nagarjuna, "Well if things are empty then they can't work...or they don't exist." And Nagarjuna said, "No. It's actually the opposite. Anything...for anything which emptiness is right, well then for that thing any other quality is right." If it's empty you can do something. If it's not empty you can't do anything. Nagarjuna...this is a quote from Nagarjuna's most famous work [b: Lulamadhyamikakarmica], and he said...people complained to him and they said, "Well if everything's empty, then your [unclear] and the words are empty. And your book is empty. And it can't teach us anything. You can't teach us emptiness with words if your words are empty, so it's a waste of time. If, if words are, are...meaningless, if everything's empty then why, why bother writing your books?" And he said, "No, it's the opposite, because my words are empty then they can communicate." Okay? "Because my words are empty...because they have no nature you can understand something in there that comes from..."

[student: Your side.]

"Your own mind." [laughs] Okay?

[student: It's not like the beginning of the [b: Tao Te Ching] then whatever things is said is not the tao.]

Yeah.

[student: I mean those who will say whatever thing you can say is just false because it says [unclear] is not the reality.]

Oh not like that. No not at all...because if you have the good deeds, I can speak words and then you can understand them and then you can stop having bad thoughts and then you can achieve nirvana. So my words are understandable but who gives them meaning?

[student: The listener]

Yeah

[student: Perceiver]

They are also, also only labels...with thoughts. So, and the same for everything else...it's very interesting, if, if things aren't empty, if things have their own nature, they could never change. They could never change...the way the guy at work is going to go from being unpleasant to me to being pleasant to me to being some day a deity to me, is that he's empty. If he were really that guy, he could never become pleasant and then become ultimately pleasant to me. Because he's empty he can become pleasant to me. Because of my own projections and my own perceptions. If he weren't empty he would always remain the...like the...he is, today [laughs].

[students: [unclear]]

I try not to curse in class, I made a resolution. [laughs]

[student: What difference does it make?]

[student: It's sort of the ten non-virtues.]

[unclear] sound right to me.

[students: Yeah, harsh words.]

Yeah.

[student, Kylie: You keep bringing this example up.]

It's a good example, I think everyone has a...everyone has somebody at work that they have a problem with as far as I know. I, I managed a department for ten years and

[student, Kylie: [unclear]]

Everyone had problems with somebody. Huh?

[student, Kylie: The front end of that example is very appropriate I think, the

back end of it however. Everyone turning into deities...are we to cling to the appearance of people as suffering so that boddhichitta will function or you know, do we just a, at some point, don't need to have any boddhichitta because everyone's a deity?]

Aah the buddhas don't lose their boddhichitta.

[student, Kylie: Well no he's saying everyone's gonna turn into...is gonna appear to you to be a deity if that's the case what do you need boddhichitta for or is that the end all of boddhichitta?]

Do you lose your...do you lose your....do, do buddhas go for refuge? Are they afraid of hell and afraid of...that's the cause for refuge.

[student, Kylie: But to me a deity is somebody who...a, a true deity you know, with a]

There's a debate

[student, Kylie: [unclear] the way you mean it, okay, is somebody who's beyond suffering so what's the point in boddhichitta if everyone turns into that when you get to a certain point then a...does, does that mean that by you achieving enlightenment the whole world achieves it at the same time or does that mean that you're not gonna be able to perceive anybody suffering anymore so your boddhichitta won't have any function.]

You

[student, Kylie: Or you having an example here that isn't fully cooking [unclear]]

You're aware of...it's a long story, [laughs] we'll get there. It comes, it comes. Basically put, you obviously can't have any suffering, right? Yourself.

[student, Kylie: Right.]

Okay. And according to the meaning of Buddhahood you've achieved others benefit completely

[student, Kylie: Right.]

Even if there are still people suffering in the world you've achieved the ultimate good for other people by becoming a buddha.

[student, Kylie: So then you have to]

Are you're aware of them suffering? Can you interact with them? Yes, you can, you can be aware...you, you're aware of their suffering but you don't experience their suffering something.

[student: Kylie: Yeah but if they are appearing to you deceptively to be beings that aren't suffering]

They're not.

[student, Kylie: They're not.]

[laughs]

[student: [unclear]]

[student, Kylie: Well no, he's saying that everyone's gonna appear to you to be a being that isn't suffering and as a deity right? Is that a deceptive appearance or is that an actual appearance? I mean is it the truth or is that a deception?]

[student: I think...don't you mean that you experience the pleasurable kind of sensation not just that they're deities but that you don't see them as rotten, mean whatever, you don't see their ugly side you [unclear]]

Read the calendar. Read the calendar. I mean it says that the potholes in indian roads are caused by the collective bad karma of indians, all indians, all indians who ever bump on that road. You know...and from that you can draw your own conclusions you don't need me to tell you.

[student, Kylie: So the potholes in India will disappear when you reach enlightenment.]

[student: When everybody reaches enlightenment.]

For them. For any person who reaches that state there will be no potholes.

[student, Kylie: So if the equivalent, if the people equivalent of potholes ie samsaric beings will also disappear what do you need boddhichitta for?]

What do you need refuge for, what's your [unclear]? Do they stop taking refuge?

[students: I guess not...I don't know...Why do they [unclear]?]

[student, Kylie: How does boddhichitta function if the...there's nobody who's suffering?]

How does refuge work if there's no need to take refuge?

[student, Kylie: You keep saying that over and over again, that the guy from work is gonna, just like everybody else is gonna stop being a samsaric being.]

No it's a good question. It's actually the question I asked Pabongkha when debated him for his geshe exam. That's the question I, I [laughs]...that's what I asked him, when he took his geshe exam.

[student, Kylie: So this is a good question then this is not a frivolous pursuit.]

No it's an important question. Ah, I, it's an important question...that's the question I chose. I had to...I was the first, I was the first debater for his geshe exam.

[student, Vilma Staiano: What did you say?]

I asked him this question.

[student, Kylie: And he said? Big subject fourth year [laughter]]

I said...I said if it's unpleasant for a buddha...to perceive an...you know someone suffering, then he hasn't...then that unpleasant feeling, isn't that suffering for him, to have some sort of awareness of someone else's suffering, isn't that pain to be aware of someone else's suffering? I mean isn't it painful for a mother to watch her son suffer?

[student: But the Buddha is beyond the point where he [unclear] can experience

those things.]

I'm sure you...but doesn't the compassion

[student: Compassion, you can feel compassion but you don't have the
[unclear]]

Right.

[student: So]

But isn't it unpleasant for him to see us mess up our lives and suffer?

[student: No]

[student, Kylie: That's not what you...no that's a different...subject though you're
saying]

No I'm, I'm saying

[student, Kylie: People are gonna turn into beings that have no suffering, that's
different from]

So when

[student, Kylie: How do you perceive, is it painful to perceive things, you can't
perceive anybody who's suffering if everybody's a deity.]

That's what I'm trying to ask. Shakyamuni has achieved...the ultimate goal.
Then does he perceive suffering?

[student, Kylie: Well...ah if he does not then how is boddhichitta]

Then what is his occupation?

[student, Kylie: Affected I mean what's, what's the point?]

[laughs] What is his occupation? That's what Rinpoche said, the last time he was
in New York like twelve years ago, so he said, "Well I guess they're all gonna die
right?" [unclear] the question.

[student, Kylie: I mean that would...wha...what you're saying is, is that...what's the difference, is it, is it they appear falsely to a buddha to be deities, or magically everybody in reality loses their suffering once one person achieves Buddhahood?]

Is, is water nectar or pus, or water? You, you took that course right? We had that. Who, who was there?

[student: [unclear]]

We went over that.

[student: You sat in the dentistry chair?]

No...well it's in there, madhyamika [unclear]. Is water water or pus or nectar? Or the nectar of immortality?

[student, Kylie: Well I suppose that it's water to a samsaric being, then nectar to a buddha. The the buddha is going to be perceiving the emptiness of their own perceptions and say, you know it looks like water to me but I recall that to some [unclear] to some of these beings who appear to be deities right now to me that's a deceptive reality to me and actually they're really suffering so this thing that looks like nectar to me it looks like water to them.]

[unclear] Well think about it.

[student, Vilma Staiano: Well wouldn't everything's emptiness connect to that then because if you initially saw them as a bad person and now they're deities it's the same thing really, it just depends on]

[student: [unclear]]

[unclear] their nature didn't change. Yeah. Their dependence didn't change and their emptiness didn't change.

[student, Vilma Staiano: I don't know if that connects to what you're [unclear]]

[student, Kylie: Well, I'm just saying I mean if, if everything appears to be perfect, then either that's a deceptive appearance or it's not, and if it's not a

deceptive appearance then there's no more function for boddhichitta.]

[student: If everything appeared to be perfect everything just appears...forget perfect, why qualify]

[laughs] Okay so...

[student, John Stilwell: Can I say one thing?]

Yeah.

[student, John Stilwell: The Buddha perceives ultimate reality and deceptive reality simultaneously so he's seeing]

[student, Kylie: But does he perceive it deceptively?]

[student, John Stilwell: He, he perceives it as deceptive reality.]

Good, that's a very good answer. He, he...that's a big distinction. To be...we are perceiving deceptive reality all our lives, but we don't perceive it as deceptive...we don't perceive that it is deceptive reality.

[student, Kylie: And he has to perceive it as a glass of water also.]

He perceives deceptive reality.

[student, Kylie: And a, and a, and a cup of nectar simultaneously.]

He perceives it as nectar. But he's aware that, that it's only his perception and that if he had been any different in the past he would be seeing pus. He's also aware that you can perceive it as water. He's also aware that other people perceive it as...as pus.

[student: I don't, I don't think for myself that it's appropriate to ask so many questions in this sense because if I recall one time Buddha said then [unclear] arrow right? So he said, "You are in a condition so desperate you don't start investigating the color of the arrow blah-blah-blah and all these different thing, imaging what a buddha would be what...we are in trouble. We, you know, we have to work hard on yourself to get out of trouble so everything [unclear] I mean is nice to talk about all these subject but is a little bit also too far for me.]

Sometimes they teach backwards stuff, sometimes they start from the last chapter...of any book, sometimes they'll start you know, like the [b: Perfection of Wisdom] sometimes they'll start from the last...the eight chapter instead of the first chapter because it explains what a buddha is like, and it's supposed to get you excited about reaching that.

[student, Kylie: Also that sutra that Buddha was talking, said that sutra in reference to things he didn't talk about. I'm talking about something that Michael talks about in almost every class.]

[laughs] Okay. Anyway, this is what...this is by Nagarjuna, and this is what Nagarjuna said to people who said, "Well if things are empty then nothing works." And he said what? Ariel.

[student, Ariel: If things are empty then nothing works?]

They, they said...they criticized him

[student, Ariel: Things work because they're empty.]

Right nice, nice, they only work because they're empty, they weren't empty they couldn't work. Specifically they couldn't change, the reason that the person that you're looking at...the reason that water can someday can become...the nectar...what's...ambrosia to you, and it will, is that...it's empty. If it were inherently existent, if it had it's own nature it could never be. Will never be. And that's why you can't practice the secret teachings if you don't understand emptiness. They're...nothing will happen. You don't understand how it could work, but because of emptiness they can work. That those things can work. But they, and because you understand karma you know that they can't work if you don't do the right deeds. They never will...you can have any kind of blessing or empowerment or anything you want, if you don't do the actual deeds that will make that occur, it's impossible. It's against all the rules of karma. You know, it's against everything you've studied, it won't happen. It's impossible. You know and you can...you kind of got this feeling that...you know you'll, you'll realize something and suddenly things will change. But it's not like that you really do have to become perfectly good. [laughs] You know? It's kind of that you think in the back of your mind I can still keep some of my bad habits. You know? [laughter] And maybe I'll still reach nirvana. No you really do have to become perfectly good, you know, you really can't dislike any person you meet...you

really can't have any bad emotion at work, that's...you can't, you really can't have any bad karma and still have those results in this life, it's impossible...so you make a choice. You know, you have to make a choice. You can't keep [unclear]

[student, John Stilwell: Can I ask a question?]

Yeah.

[student, John Stilwell: In, you know, in this, in that book concept of...you have to really stop doing any bad deed you can only do good deeds...it seems to me like there's this whole idea of...how do I say it? Not denial but it's not okay the way it is, kind of like really being hard on ourselves, really saying, "I can't do this, I can't do this, I can't do this." You know the renunciation of suffering, lots and lots and lots of negative reinforcement, you know, negative motivation. Lots and lots and lots of 'this isn't okay, this isn't okay, and this isn't okay and this isn't okay...you should be doing this instead of this, you should be doing this instead of this'...that it's a r...it seems to me like it's a real...dispiriting approach, [laughter] you know, a real approach it says 'you're not okay the way you are, your behavior isn't okay, you know the basis of your motivation needs to be fear and a...that's the nature of life. And, and so where's the joy of effort come into this?]

[student, Kylie: I, I think you, you know, you, you miss the big qualifier, you shouldn't do this, this, this, this if you don't want to experience that, that, that, that. If you do want to suffer then by all means go ahead [unclear]]

[student, John Stilwell: Of course, of course. Well the assumption is is we all do want to experience happiness and, and as we try to get to happiness.]

[student, Ariel: Right, it's very disheartening, yeah.]

[student, John Stilwell: You know we all, I think we all do want to get to happiness and that's where we're trying to get to, it's a question of how to do it, [unclear] way is positive]

[student, Kylie: It might be disillusioning to find out that the things you like [unclear]]

Ah, I was...I was in this other class the other day and we were talking about this and we were talking about anger...and it...we came to this interesting conclusion that, okay you get angry at the guy, you realize what you're angry at has to be a

non-existing thing, you realize that he has no nature of being...ugly by himself, you realize that he's blank of that because to other people he looks quite nice, you realize that whatever ugliness he appears to have is coming from your own perceptions and you realize that those are forced on you and then you tried not to do them any more. And I...we were talking about it and the result is that, at least for the time you're having all these thoughts...you didn't get angry, you know what I mean? In the moments that you [laughter]

[student: When you say get angry you mean actually behave in an angry manner]

No I don't mean that.

[student: Because the, no [unclear]]

You can't have, you can't have...it's very interesting in, in debate

[student: [unclear] starts to come up and then you [unclear]]

No, yeah, well it's there at a low level. You're, you're, you're, you're...we can say you're about to have anger, and then you start debating with yourself, which is what conscience is. And you, you've already been doing it I assume in the last week or two or three...you've, you've had instances where it occurred to you, "Oh this is the moment of truth, this is what he was talking about, this is when I'm supposed to see the guy's empty...now, now, what was I supposed to do?" And then that slips out of your mind and you get angry. [laughs] And then, you know, ten minutes later you say, "Oh I...I was supposed to do something else, what was that?" [laughter] You know what I mean? But for...what, what we were talking about in the other class was that for that period, that wisdom is in...that's wisdom in your mind, the debating...the, the guy that says, "Wait a minute, wait a minute, you're supposed to be thinking about emptiness." At the moment of heat, wisdom cannot coexist with a, with a {nya mong}, it's impossible, with a {khlesha}, with a bad thought. During the period that you are perceiving him as empty, or trying, hard...at that same moment according to buddhist philosophy, according to the philosophy of perception, according to the study of perception...you cannot have a, a bad thought in your mind at that time...while you're, while you're debating. While you're underst...starting to understand his nature as being empty, and while you're trying to think about the karma of the situation...during those few moments it's impossible to have anger in your mind focused at the same object, it's impossible.

[student, Ariel: You mean you can't be thinking one thing and feeling another?]

No.

[students: [unclear]]

Towards one object no.

[student, Kylie: Don't you mean your mind can't be dominated by anger?]

No no no no

[student, Kylie: You have to conceive of it to use wisdom to analyze it.]

When you're having...wisdom, you cannot have the emotion of anger...in the same moment. You might...they might alternate so quickly that you think you have both at the same time but you can't. When your mind is understanding his nature, you can't have anger and that's in fact the, the way you're gonna liberated. So...but that isn't what I wanted to talk about, what, what we were saying in the other class was that, you might notice if you've tried this for a while, that a side benefit, which is sort of a funny side benefit...you saved yourself five minutes of anger during the day. And that's pleasant...I mean even if buddhism doesn't exist, and if karma is not true, and emptiness means nothing, you just get angry less during the day and it feels better, you feel better. You know, that's...I think that's some kind of a pleasure.

[student, John Stilwell: It is, it's a, it's a side benefit, you know one of the six perfections is joyous effort, right?]

And, and also what you call rejoicing. Like when you think about the Dalai Lama, you know, that there's one person in the world who's got no occupation except to go around and to talk about compassion. [laughs] You know, and you say, yeah that's nice, you know this person...he could have been famous, he could have had this, that, this and he chose...he chooses to go around the world teaching people these things, teaching crazy western people these things...then you, if you're happy, that's supposed to net you ten percent of his virtue.

[student, John Stilwell: Well that's great. My question is though is that the, the...you know joyous effort is one of the six perfections of bodhisattvas but it

doesn't seem anywhere that there's any teaching about how to cultivate joyous effort, how to have joyous effort.]

Oh we'll get there. Fourth, fourth chapter. Fourth chapter [b: Boddhisattvacharyatara]

[student: Is deceptive because [unclear] used to talk about the monks like people they are learning [unclear] intention of suffering. In a way, because if you look at the monks in India or you say boy they are cut off from the main whatever, and then you can look at monks [unclear] my experience in Nepal many different way including that one, oh they just withdraw from life because it's so hard to live on the street so they, they retire in some monastery and they have the food and they live for free but anyway but these are all I think assorted views of the monk including that one of Buddha that will say they [unclear] intention of suffering in terms of [unclear]]

Yeah Benjamin Franklin wrote a thing about monks. [laughs] It's a crazy one. I say the same thing. Yeah no I think...I agree, that what we've had so far was...the renunciation part is meant to make you afraid and depressed, and some people wrote on their homework that a, [laughter] that I take it as a good sign, I say that's, that's fine, according, you know, that's the cause for, for taking refuge and until you take refuge you're not a buddhist so, if you have some kind of fear or depression or worry or distaste that's renunciation and you're doing fine.

[student, John Stilwell: My question is are there balancing teachings here somewhere that sort of burns back to life as a joyous experience.]

I think...it's not a joyous experience [laughs] as it is, we studied the six sufferings I mean, it's not. There will be joy I mean there...I think boddhichitta, if you get into boddhichitta meditation, and you really have, you know, if you meditate over a period of time and you get into this very simple thought, that a...fantasizing that you want everybody in the world to be happy, if you want everyone walking around every street in the world right now to get exactly the things they want, it's a very pleasant medita...I don't think there's any more pleasant thought than that, and it's very happy, you know, it's very satisfying when you get to that point in your meditation and you just...you're only feeling is that everyone, even the people you don't like very much at work, things like that, that they succeed...and that they get what they want. That's a very healthy thought and that's a quite a happy...when you get good at that.

[student: You're supposed to go towards bliss right? And they say and that kind of bliss would be many time higher than any kind of happiness that you can experience in samsara, so [unclear]]

[unclear]

[student: Suffering is]

Sometimes I also tell people there's no choice also. [laughs] What else do you gonna do? You know what I mean?

[student: Yeah [unclear]]

You're not gonna practice these things...what, what's your other option, you know? Is it to go on like before, I mean you, you guys are poison, your minds are poison you can't go back now. And you will not go back.

[student, John Stilwell: In tantra...in tantra the point is is we've practicing everything is bliss and then [unclear] days, right? I mean it's an intentional]

I don't know. [laughs]

[student, John Stilwell: Ah, okay, alright.]

We can't talk about that. [laughs] Okay, now...you know, no, we have to go early tonight, we have to go quick tonight because we have to get out to New Jersey, 'cause Rinpoche said [unclear]. Okay. {Chaktsel}[repeat], {tang na}[repeat], {dro go}[repeat], {ray}[repeat]. This is colloquial tibetan, it kinda sounds like that, {tak sel}[repeat], {[unclear]}[repeat], {dro go}[repeat], {ray}[repeat]...we gotta go up and pray to them. [laughter] That's it. Middle floor. Leave your books, you don't need 'em.

[student: Seriously?]

Serious...this is very serious.

[student: What do I say? [unclear]]

{Chaktsel tang} means "to debate". {Dro go ray} means "we gotta go".

[students: [unclear]]

This one? {Dro gu ray}.

[student: No no. E-R]

[students: [unclear chatter]]

[unclear] [cut] [unclear] tell me the...in english, okay, can you tell me the three qualities of an authentic teaching? Three qualities of an authentic

[student, Ariel: Three qualities of an authentic teaching?]

Yup. {Tsho}!

[student, Ariel: Oh three qual...okay.]

{{unclear}}

[student, Ariel: Teaching, teacher]

{{unclear}} Teaching, good teaching, authentic teach...{{unclear}}

[student, Ariel: Must have been spoken by the Buddha?]

Yah. {{unclear}}

[student, Ariel: It must have been, it must have been]

{Tsho}! [laughter]

[student, Kylie: He wants you to show him]

{Tsho, tsho, tsho, tsho}, {tsho} means "come on, give it". {Ni pa tsho}

[student, Ariel: My brain isn't working, it must have been spoken by the Buddha, it must have been rendered, must have been cleansed of all errors]

Good, by whom?

[student, Ariel: By master teachers]

{{unclear}}

[student, Ariel: And it must have been]

Can't you speed up a little bit?

[student, Ariel: No. [unclear] speak slow.]

{{unclear}} Gimme another three, what's he...you waiting for? [laughs] You guys are supposed to go, are you ready? Oooooo, [repeat] [laughter]

[student: They do that, they all laugh at the [unclear]?]

Yeah they all go, watch

[student, Kylie: We're supposed to go rank out [unclear] is that the tibetan way?]

[unclear] Listen, {ooooooooooooo bag}[low to high pitch, increasing in volume] [laughs][laughter]

[student: What was the last thing?]

{ [unclear] tsho...tsho}. What's number three? {{unclear}} Are you telling me there's only two? There's only two maybe?

[student: By practicing it you have to be capable of achieving realizations.]

Yeah good, okay. If nobody can get anywhere with it...no no wait [laughter]. {{unclear}} No it's not. {{unclear}} Nobody can tell me the three qualities of a good student. {{unclear}}

[student, Kylie: Ah the three qualities of a good student.]

{{unclear}}

[student, Kylie: [unclear] be sittin' over on the, on the end over here. They must be, they must be a proper vessel for the teachings.]

{Tsho}!

[student: Oh not {tsho}, shame on you.]

Three qualities.

[student, Kylie: They should have the problem of the pot, the three problems of the pot.]

{{unclear}} I didn't say the three problems to avoid I said the three qualities that [unclear] use

[student, Kylie: They have to have effort and a you know be willing to apply the effort to the teachings.]

{{unclear}} Is that the first quality of a student?

[student, Kylie: Nah no, it's not the first quality of a [unclear]]

{{unclear}} You're gonna count from them backwards, two more, one two three.

[student, Kylie: You must be intelligent, you must be [unclear] to find the teacher in the first place [unclear]]

[unclear]

[students: Open minded...unbiased...unbiased...unbiased.]

Yeah, open minded in what, {{unclear}}?

[student, Kylie: And they have to be a proper vessel which means they have to be receptive and open minded to the teaching.]

{{unclear}} Okay, yeah not, unbiased. {{unclear}} What's number two? {{unclear}} {Ka tum...ka tum}...shut your mouth. {{unclear}}

[student, Kylie: You must be willing to put up with treatment like this.]

[laughter] The nice thing about debate is that you get to turn on somebody else. The nice thing about debate is you get to turn to somebody else. Yeah {{unclear}}. I guess there's only one right?

[student, Kylie: No I thought we said [unclear] intelligent and receptive and effort, they have to have a lot of effort, practice hard, be willing to work hard.]

Yeah. {{unclear}} Is that the correct order? {{unclear}}

[student, Kylie: Nah, I think effort's the last one and intelligence is the first one and unbiased is the second one.]

{{unclear}} What's the correct

[student, Ariel: Unbiased, intelligent, willing to strive.]

Good.

[student, Ariel: You just asked me the wrong question.]

Aaah okay, Adiana. The first three of the ten qualities of a good teacher.

[student: He must have controlled his own afflictive emotions.]

{{unclear}} What does control mean?

[student: [unclear]]

[student, Kylie: [unclear] silly murky issue.]

[laughter] You're lucky I didn't say anything's worse. You're lucky I didn't really say something.

[student, Kylie: We're supposed to be taking notes on these insults [unclear]?]

{{unclear}}

[student: They must have tamed this afflictive emotion?]

{[unclear]} What does control mean? {[unclear]}

[student: Morality. They must have pure morality?]

Aaah! {Diga diga diga}. That's nice. Okay number two. {[unclear]}

[student: He must have excellent qualities]

{Tsho)! [laughter]

[student: Is that it?]

Come on let's go!

[student: Is that, is that number two must have good qualities more excellent than the, than the student no?]

{[unclear]. Tsultrim dene kai.) What's after morality, come on! You guys haven't been studying at all. {Tsa} I'm gonna find something to do. {[unclear]} peaceful, what does peaceful mean? Obviously not, not [unclear]. Peaceful, what's peaceful mean...hey you, peaceful. {Dulwar shiwa, nyer shiwa}

[student, Vilma Staiano: What do you mean peaceful?]

Out of the...no obviously [laughter] [unclear] student, what's number two? I mean teacher, teacher. What's number two, what does peaceful refer to?

[student: Morality.]

Control.

[student: Mindfulness, mindfulness.]

[unclear] morality.

[student, Kylie: Subdued, subdued.]

No, concentration. The three trainings, three trainings are the first three qualities [unclear] same one. Morality, concentration on what? [unclear]

[student: On emptiness?]

[student: No.]

[unclear] you guys? He's got morality and he con...he's aware of [unclear] right? Right. {Pythese kari shak}, what does...{nyer shiwa kari shak}, what's number three? It's the three trainings, same. Those three words which sound very romantic are actually referring to the three trainings and not to this "aw peaceful [unclear]". What's number three? High, high peace. What are the three trainings? Morality, concentration

[student: Oh and wisdom.]

Wisdom okay. Wisdom towards what? Towards what? {Shiwa}. What's {shiwa} [unclear]?

[student: Realizing emptiness.]

Yeah it's pretty good, okay. Yeah {[unclear]} Stilwell. So he doesn't have to have extraordinary realization, {topa} about emptiness. {[unclear]}, right?

[student, John Stilwell: He needs to]

You guys are getting scared, you're supposed to get rowdy not scared. [laughter]

[student, John Stilwell: He needs to have]

{[unclear]}. So, so, so, really realizing emptiness is not a quality of a, of a lama right? {Yinpa ta}.

[student, John Stilwell: It's preferable that he's really realized emptiness but at least have intellectual, good intellectual understanding of emptiness.]

{[unclear]} Is that what really realized means? In that verse? Controlled, peaceful, high peace, does he have to be? Is that what it means? {[unclear]} It means very realized. Quality {yinba ta}, is that one of the ten qualities? {Yinba ta}.

[student, Ariel: With a deep realization of suchness, number five.]

{Yinba ta} [unclear] No it's not number five it's number three [unclear]. It's number three.

[student, Ariel: No but deep realization is suchness is number]

I thought number two was a deep realization of suchness

[student: Direct perception of emptiness.]

[student: Controlled and peace by peace.]

Oh yeah that's nice, that's nice. Little bit bigger perception, okay? Number three is a perception of emptiness, number five is a big perception of emptiness.

[student, Ariel: But also you said five was qualified by the fact that they at least had to have the intellectual]

Yeah. That's true, that's true.

[student, Ariel: Understanding.]

[student, John Stilwell: Number three is having a]

[student, Ariel: [unclear]]

[unclear] you have to sit that way for about fifteen hours.

[student, John Stilwell: Number three is having the same]

Okay.

[student, John Stilwell: Number three is having a difficult]

What's number four? Where, who am I speaking [unclear]? Fran. Number four {tsho}!

[student, Fran Dayan: Rich in scriptures?]

Was it? {Yinba ta}. So it's enough only to be...it's not enough only to be realized,

he has to be rich in scripture also?

[student, Fran Dayan: Yeah.]

{[unclear]} What's number six? I gotta, I gotta keep going until you make a mistake

[student, Fran Dayan: Okay then yes.]

That's the, that's the usual way.

[student, Fran Dayan: Okay so then you have to treat...loving, in a loving way.]

{[unclear]}! How many of the, how many of the ten qualities refer to him, and how many of the ten refer to his quality of his teaching?

[student, Fran Dayan: I, I remember six and four.]

Yeah six and four right. So number six is, number six is his personal quality or how he teaches?

[students: Personal quality]

Mmm, [unclear] what's number six?

[student: Has to be better than you.]

Yeah {yun yen happa} okay. {Yun yen happa yinba ta}, what are the, what are...give me at least two of the four things he has to have [unclear] about teaching, how he teaches, Faith {tsho}, {[unclear]}. This is the way to review, you can do it in about half an hour.

[student, Faith: Can't lose his patience, can't lose patience.]

Yeah okay.

[student, Ariel: That's the last [unclear] that's ten.]

Yeah last one. {[unclear]} [laughter] So anyway, {dag ni}...{[unclear]} Say something, aye-ya!

[student, Kylie: Happy to teach, eh? Joyful.]

No, is it?

[student, Fran Dayan: Well he teaches at your level.]

[students: [unclear]]

{Ma kyì den}, master teacher, {ma kyì den}, he knows your level and he teaches in the right order, for you. Okay what's number two? We got number one and number four.

[student: What?!]

Of these four qualities, we only have two right? He's not...he doesn't get tired of repeating over and over again [laughter] and he teaches in the right order and, and according to your needs.

[students: [unclear]]

{[unclear]} He teaches out of love?

[student: Love and compassion.]

Yeah, you...what's love mean here?

[student: He teaches without reason for...of making money or personal profit.]

Good good that's what love means here. It's not like...he teaches for love of [unclear] right? Okay for love of the student, not like out of he wants to get famous or get money or you know...okay we got three out of four, missing one still...Mister Kay {tsho}.

[student, Kay: Is a, is a, out of the, the [unclear] mind he never gets, the root a...I, I didn't want to go [laughter][unclear] turned down, you never get turned down by any, you know]

That was the last one.

[student, John Stilwell: I thought [unclear] he was the very embodiment of

[unclear]]

[unclear] he's not teaching for money.

[student, John Stilwell: I thought the separate one was that he didn't see...he's not in search of praise, I thought they were two separate things.]

No.

[students: [unclear]]

We're missing one of his four qualities.

[students: Effort.]

Okay. Oh {tsunchim} yeah yeah yeah yeah. He makes great efforts...what did that mean?

[student, Kylie: Puts up with students.]

No, wasn't it something special...what was it? What did effort mean?

[student: He would continue to, to teach or, or be there he just [unclear] oh it's joyous, it's joyous.]

Is that it?

[students: [unclear]]

[student, John Stilwell: He makes the effort because he enjoys it not for any other reason.]

Maybe that's what it was.

[student: Joyous effort...you don't feel that?]

[laughter] Okay. Yeah {[unclear]}.

[student: You get things and not to get things.]

Getting things and not getting things, nice {{unclear}}.

[student: To be...to feel good and not to right?]

Good {{unclear}} I didn't have anybody that

[student: To be well known and not to be well known right? To, to get praised and not to.]

{{unclear}} right {{unclear}} You guys are supposed to give a hard time, come on {{unclear}}

[students: [unclear]]

{{unclear}} Something you're supposed to get rid of? {{unclear}} What, what is a...is something you're gonna get rid of? {{unclear}} [cut] [unclear] Does a buddha feel good or not? So {{unclear}}

[students: [unclear]...It's a good question.]

Whaddya mean it's a good question!? Of course it's a good question I asked [unclear] [laughter] {{unclear}} Does a, does a buddha will feel good or not? Does a buddha feel good?

[student: Yeah a buddha feels good.]

[student, Kylie: Does a buddha feel bad, does a buddha feel bad?]

[laughter] So he's got {{unclear}}, he's got the eight worldly dharmas? The Buddha didn't give up the eight worldly dharmas?

[student: No it's different, it's different.]

{{unclear}} And what's the difference?

[student: [unclear] I don't know, I know it's different.]

Nah. So, so a buddhist scholar

[students: [unclear]]

A buddhist scholar is allowed to say something to something if he doesn't understand it or realize it? {[unclear]} No. [unclear] So if you don't understand it you don't understand it how

[student: I give up [unclear].]

Okay okay. [laughter] {[unclear]} Buddhahood is first, right? {[unclear]} So Buddhahood is something you want to give up right?

[student: Buddhahood is something you want to give up, no.]

To get rid of, to avoid. Yeah {[unclear]} So the eight worldly dharmas are not something you want to give up?

[student: The eight worldly dharmas]

[student, Kylie: Right, they're not something you want to give up.]

Shh!

[student: [unclear]]

[laughter] {[unclear]} You don't want to give up the eight worldly dharmas?

[student: You don't want to react to them and you don't want to]

{[unclear]} Finally someone gave me a good answer.

[student: Oooh!]

[laughter] Okay {[unclear]} Yeah {[unclear]}. There's no way in the world to generate boddhichitta. {[unclear]} No method in the universe to create boddhichitta, to get boddhichitta. {[unclear]}

[student: Not, not true.]

You say {dak ma drup}!

[student: {Ta ma dru}!]

[laughter] [unclear] like this, what you talking about? Yeah, good good good yeah, yeah {[unclear]} Are you telling me there is a way to get it? You say, "{Ugh}!" [laughter] You say, "{Duh}!"

[student: {Duh}!]

Right that's what I said, what do you want to do about it!? {Duh}! And {tsho}! Okay then show me. Show me any method to, to, to, to create boddhichitta...yeah?

[student: Can we?]

Yeah. There's a...air conditioner under there, anybody wants to [unclear].

[student: To, to, to get]

[student: Lot of hot air in here.]

[laughter] [unclear]

[students: [unclear chatter]]

[silence-kind of] {Tsho}! {[unclear]} Give me any method of getting boddhichitta.

[student, Vilma Staiano: By either exchanging yourself for others or thinking of others as your mother.]

Nice nice nice nice. {[unclear]} Thinking of people as your mother is a method for, for, for generating boddhichitta? {[unclear]} So I guess seven means one right?

[student: [unclear] What do you mean?]

Seven and one are the same thing? {Tsa chi}! Seven and one, seven means one. [laughter] [unclear] Seven, one different or no? {[unclear]}

[student: Well they're both numbers.]

[laughter] Are they the same numbers?

[student, Vilma Staiano: No.]

So {[unclear]} I guess there's only one link in the seven cause and effect steps for getting boddhichitta, right?! {[unclear]} Only one right?

[student, Vilma Staiano: Uh, no.]

There's only one step in the seven steps [unclear] right?

[student, Vilma Staiano: No, no there's, there is, there is thinking of, of others as your mother, remembering your mother's kindness]

[unclear] Not too bad, not too bad.

[student, Vilma Staiano: Repaying, repaying your mother's kindness]

[cut]

[unclear] You're supposed to keep cool and I'm supposed to go [unclear]

[student, Kylie: Don't go wild, oh come on do it right! Do it right!]

{[unclear]} Number five please, please! {[unclear]}

[student: Great compassion?]

{[unclear]}

[student: Love love]

That's it, first word. Sorry.

[student, Vilma Staiano: Love and in order to take, to take away their suffering.
[unclear]]

[student, Kylie: [unclear]]

Number five. Number six {tsho}.

[students: [unclear]]

{{unclear}}

[student, Vilma Staiano: Great flexibility.]

[laughter] That's number seven. What's number seven. Number seven {tsho},
{{unclear}} There's only six steps?

[student, Vilma Staiano: I know but I can't remember]

[students: [unclear]]

How can you say there's two merits if you don't know the second merit?

[student, Vilma Staiano: Do I know part of the]

[laughter]

[student, John Stilwell: That's why it's called the seven part method.]

{{unclear}} What's number [unclear]?

[student: What's number six?]

[student: Reaching, reaching boddhichitta.]

{{unclear}} Boddhichitta's a way to get boddhichitta?! {{unclear}}

[student: [unclear] having the wish to become a boddhisattva.]

[student: You want to a buddha so you know how to help everybody.]

[students: [verbal melee]]

{{unclear}} So I guess that cause and its effect can exist at the same time right?

[student: [unclear]]

The method and the result exist at the same time?

[student: At the end yeah.]

{[unclear]} So a cause and its result can exist at the same time? The acorn and the tree that grows out of the acorn [unclear] at the same time? Can a cause and an effect exist at the same time or not? Are they {lokta}...can a cause and its result exist at the same time?

??? [student: [unclear]] ???

{[unclear]} [laughter] So an acorn and the tree that that acorn grew can exist at the same time? So, so how can the number seven step of getting boddhichitta be boddhichitta?

[student, Laura: Because of the wish.]

[students: [unclear]]

No it's, it's true...[unclear]. Number seven is actually the, the result of [unclear].

[student: The responsibility?]

[students: [unclear]]

Number six is [unclear] seven is actual boddhichitta. You have boddhichitta, number seven is the result, that's why...one of the reasons why its called cause and effect.

[student: But isn't Michael, that for certain point of realization the path and the result become [unclear] usually the path...the method and the result are much different.]

We'll get there, we'll get there. That's in next class [unclear] Okay [unclear] we go. Number...{[unclear]} no, I guess there's no two truths right? Nobody could tell me the two truths. {[unclear]} Say {tak ma drup}.

[student, Laura: I have to show you.]

{Tak ma drup}, {tak ma drup} means "[unclear] of course there's two

truths." {[unclear]} Are there two truths or not? [laughter] {[unclear]} There's no deceptive truth and ultimate truth? {[unclear]}

[student, Laura: Deceptive truth isn't a truth?]

{[unclear]} Are you saying deceptive truth isn't truth?

[student, Laura: It's a deceptive reality.]

So deceptive truth isn't truth right?

[student, Laura: No.]

So we don't call it truth right?

[student, Laura: We can call it that [unclear]]

Aghh! You got me, you got me. Good answer, good answer, and she stuck to her guns see? You gotta, you gotta act like you know what you're doing, even if you don't. Half the time you win anyway. [laughter] [cut]

[end side one of tape]

Very important in a debate, just keep going. Okay Stilwell, {[unclear]} Emptiness and the appearance of things are completely contradictory...nothing could be empty and also be...deceptive truth [unclear] the same truth, impossible. They're contradictory {[unclear]}.

[student, John Stilwell: What are you, crazy?]

{Tak ma drup} okay good good good good yeah. {[unclear]} Are you telling me they're not contradictory?

[student, John Stilwell: Yes.]

They're not? Say {duh}.

[student, John Stilwell: {Duh}]

That's what I said. Yeah why not? {Tsho}! Why not?

[student, John Stilwell: They both exist.]

{{unclear}} So crows and owls are not contradictory na?

[student, John Stilwell: [unclear] owls?]

Crows and owls.

[student, John Stilwell: Are not contradictory?]

Yeah, there's a tibetan saying that crows can't stand owls. [laughter] When an owl's sitting on a branch a crow will never sit on the same branch. So crows and owls love each other right? {{unclear}}

[student, John Stilwell: Yeah, crows and owls don't like each other.]

{{unclear}} They both don't exist? {{unclear}}

[student, John Stilwell: How [unclear] go from liking to existing?]

Do they exist or not? Exist or not?

[student, John Stilwell: They appear to exist and they do exist.]

Do crows and owls exist or not?

[student, John Stilwell: Yes they exist.]

Okay they exist. So...no they don't because they are {{unclear}}. They're mutually exclusive. {{unclear}}

[student, John Stilwell: Because they're mutually exclusive they don't exist?]

They don't exist...that's what you said!

[student, John Stilwell: No I didn't.]

You said the opposite.

[student, John Stilwell: The opposite of what?]

You said they exist because they're not mutually exclusive.

[student, John Stilwell: They exist because they're not...I never said that.]

Oh {{unclear}}! So I guess emptiness and karma are contradictory...mutually exclusive, if one's true the other can't be true.

[student, John Stilwell: No I didn't say that.]

{{unclear}}

[student, John Stilwell: Scalawag. You're making this up.]

So you're saying [laughter] that they're not...now you're saying they are contradictory? Now you say they are contradictory?

[student, John Stilwell: Karma and emptiness are not contradictory.]

Mutually exclusive?

[student, John Stilwell: They're not...contradictory]

Are they mutually exclusive?

[student, John Stilwell: Do they exclude each other, no they do not exclude each other.]

Aw good. Then that's the test of something's existing right?

[student, John Stilwell: Whether]

Whether they're mutually exclusive or not. You said because they're not a mutually exclusive...you said they're not mutually exclusive because they exist. That's what you said.

[student, John Stilwell: I said they...{{unclear}}]

That's what you said.

[students: [unclear]]

[student, Fran Dayan: [unclear] recording.]

{{unclear}} Do they exclude each other or not? Can something be both or not?

[student, John Stilwell: Yes they can be both.]

{{unclear}} Let's talk about this box. {{unclear}} Is it emptiness?

[student, John Stilwell: It has emptiness.]

Aw good answer. Yeah {{unclear}} It has emptiness? {{unclear}}

[student, John Stilwell: {Duh}]

{Duh} good good good. {Tsho}! What's its emptiness? Can you see its emptiness? {{unclear}} Can you see its emptiness?

[student, John Stilwell: No [unclear]]

{{unclear}} How can you say it has emptiness if you can't see its emptiness?

[student, John Stilwell: Emptiness is absence you can't see absence.]

How do you know it has emptiness if you can't see it? If you can't perceive its emptiness why are you telling me its empty?

[student, John Stilwell: Because I can't see it.]

{{unclear}} Then you can't see a...photons in this room, or whatever. So they don't exist or what?

[student, John Stilwell: No they're simply beyond my visual perceptive capacity.]

Alright alright. So is this box empty or not?

[student, John Stilwell: It has emptiness yeah.]

[unclear] So this box has emptiness {yin ba ta}.

[student, John Stilwell: Yeah.]

So it doesn't have dependence, {[unclear]}.

[student, John Stilwell: Yes it has dependence also.]

{[unclear]} What's its dependence? Suppose you're an {Abhidharma}.

[student, John Stilwell: Uh, okay.]

We say in the monastery, put on the {Abhidharma} hat.

[student, John Stilwell: It has, it has, it has...it has causes, it has trees and factories]

Yeah good good good and that's its dependence right?

[student, John Stilwell: Depends on those things.]

{[unclear]} Kylie. {[unclear]} Wear the [unclear] hat, {[unclear]}.

[student, Kylie: Okay.]

Yeah. {[unclear]} What is its dependent origination? {[unclear]}

[student, Kylie: Well the first school did the causes, the second school would be its parts]

{[unclear]}

[student, Kylie: The parts of the box, the lid, the bottom, etc., what are you talking about?]

The parts are {[unclear]}. The parts are its dependent origination? What are you talking about?

[student, Kylie: It depends on its parts to be.]

Oh. Oh. So

[student, Kylie: That's what I'm talking about [unclear]]

So dependent origination depends on its parts, {yin ba ta}.

[student, Kylie: Dependent origination means that it, it depends on its parts for its existence.]

Ahh that won't stick, no...finally we got to it, okay. Yeah {[unclear]}. What's the ultimate position? [unclear]

[student: It's purely imputed.]

What's its emptiness...I'm sorry, what's its dependent origination?

[student: It's, it's merely imputed.]

It depends...you always have to say then it depends on 'blank' for its existence. That's, that's how you state it.

[student: You mean in a debate?]

No, [unclear] in english. It's dependent origination is that, is that it depends on me, what?

[students: To give it a name...to give it a name and a label.]

To exist, depends on me perceiving it a certain way.

[student: I was gonna state it differently you just didn't give me a chance.]

{[unclear]} Excusez-moi. [laughter] Show, show me. Let's hear it, let's hear it. {Tsho, tsho, tsho, tsho, tsho}. Let's hear what you're gonna say. {Tsho}.

[student: I, I was gonna say it was im...im...impu...it was merely imputed, in dependence on...conception, conceptual designation and a basis of imputation.]

[laughs] Okay, that's alright. [unclear]

[students: [unclear]]

{{unclear}} The self exists, right? The self exists.

[student: {Dak! Dak!}]

[laughs] [laughter] [unclear] Are you telling me it's...{{unclear}} [laughter]
[unclear] and when you're talking to somebody, he pulls up behind you...Bam!

[students: [unclear]]

Yeah yeah yeah. The next day you have these dots on your head like this.

[student, Fran Dayan: [unclear] debating is one to one, or it like]

If, you know, if you...we got into it, if you guys wanted to say, "Oh let's get
[unclear]" I mean three people would jump up and start to go at it...at the
beginning it's very ordered, and at the end it's this big riot, there's a big crowd,
everyone's screaming you know? [unclear] Yeah, {{unclear}} you telling me that
milk self exists? Are you telling me milk self exists? {{unclear}}

[student: Yes.]

{{unclear}} Yes, good good good. Say {duh}.

[student: {Duh}?]

{Duh, duh}

[student: {Duh.}]

Right. It means "that's what I said, yes". {{unclear}} So [unclear] doesn't exist
right? {{unclear}}

[student: No.]

Oh good good good. No yes what? [laughter] Oh [unclear] does exist?

[student: No.]

He doesn't exist? Who am I debating with?

[student: Just [unclear]]

[unclear]

[students: [unclear]]

[laughter] [unclear] she beat me.

[student, Kylie: What's the noise that you utter when it's like yeah right on you know, how do you do it, ooouuu.]

No, 'ou' means you didn't get it, did you?

[student, Kylie: Well what's the one that means you got it? [unclear]]

All right that's all. No what's the...final is when? By the way, that's most of the stuff on your final, there will be nothing on your final that's not on your quizzes, you have to study your quizzes...you don't need to know the verses, okay?

[student: We didn't have [unclear]]

I promise it'll only be things on the quiz. It'll only be things on the quiz.

[student: I found very troublesome that yellow book when it talks about this course...it's very confusing. I read it three or four times.]

You'll have five years of it, don't worry.

[students: [unclear]]

You will, you will put on the hat of the [unclear]. We will, we will be {Abhidharma}s for, for a year and then we will be {[unclear]} for a year. Don't worry. By the end of that you'll believe your position and then you'll hear the next position.

[student: Why, why do we go through all those positions?]

The Buddha taught them all for people of different [unclear]. Some people couldn't handle the one final one.

[student: Can I ask you something [unclear] 'cause I was debating Janet and she was saying the object of sight exists, let's say that [unclear] exists, right? Is not that it doesn't exist at all because according to the [unclear] school, it exists only if I put the [unclear] name and the concept [unclear] but I think then the other, the lower school they still hold truth in the sense [unclear] exist because [unclear].]

Independent of my

[student: It exists conventionally]

Independent of my thinking.

[student: What?]

Independent of my perception.

[student: Independent of [unclear]]

Whether I perceived it

[student: Then the fact is that for every single thing that exists in this world [unclear] seems that it doesn't...they don't exist [unclear] but really the object exists because it's based on its parts on causes.]

That's also true

[student: Outside you, you name it.]

But that...if, if you name the parts. That's true. Okay. Now you guys go out to...what's the...who's riding with whom now, I gotta get some...[unclear] is also going

[students: Who's going? I'm going. I'm going with Eric now.]

Are you driving?

[cut]

And it seems to you the first time, to be violent or something, but it's very healthy and if you do it with a good heart, and friendly, and you've just, you're just [unclear] you know? And it should be like that. And what it means is that in your m...when it comes

[student: Sort of assertiveness training, right?]

When you're meditating, what...it gets you into a state of mind where you say, "I know what I know. I've ripped apart what I know. I've had people yell at me, question me, debate me, challenge me on what I know, and I've made mistakes and then I fixed my positions, and now I know what I know. And what I know, I know. And I know why I know it, and I know what I...and I know what...what's wrong with other positions and I've heard them all. And I can defend my position...and then mentally when you're meditating you...you, you know that you're right, I mean that's how you know you're right, is reasoning. So it's, it's a very, very healthy thing, it's not, you know, don't worry about the form of it...which you must learn, and you will learn, and we'll use it...but you can a lot faster...you, you know, you go home...Michael Wick was with me the other day studying his quizzes and he fell asleep like three times [laughter] and you're not gonna fall asleep today you know? And in your, your struggle, you have to struggle, and it hurts and it's unpleasant and monks do drop out because they can't take the heat of the debate but don't, don't worry about that, just do it, just do it, and it's very, very healthy and you can learn so much so fast and then people...when you have your students, and people question you, you're cool, you understand your position, you've been through everything before, you know the objections to the position already, you've already handled them hundreds of times, and you're just able to, to lead people clearly and you're able to think clearly about what you believe, and it's very good really so don't think it's...we'll have fun, it was very hard for me the first few years to, to do it.

[students: [unclear] [laughter]]

[student: You know what you're saying.]

I didn't know what they were saying, I couldn't understand it.

[student, Vilma Staiano: You said to answer in tibetan?]

Yeah yeah.

And it just sounds

[student, Kylie: [unclear] Is it, is it also designed to get your ego right in your face too I mean?]

It is, it is. You will never reach the heights of geshe if you can't be humble, if you can't take it being beaten in public...and humiliated in public, you, you won't get there. If you want to preserve your

[student: But nobody can watch, see the tibetans blushing.]

No, what do you [unclear]?

[student: I turn bright red.]

No don't worry and, and I swear [unclear] makes you sure of what you know, and you can help other people 'cause you've heard all the objections, you've been tested, you've been challenged...it's very nice [unclear] and it's ancient, I mean the Buddha was using this [unclear]. Okay. We have to do [unclear]

[cut]

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